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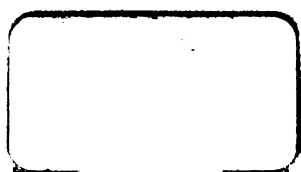
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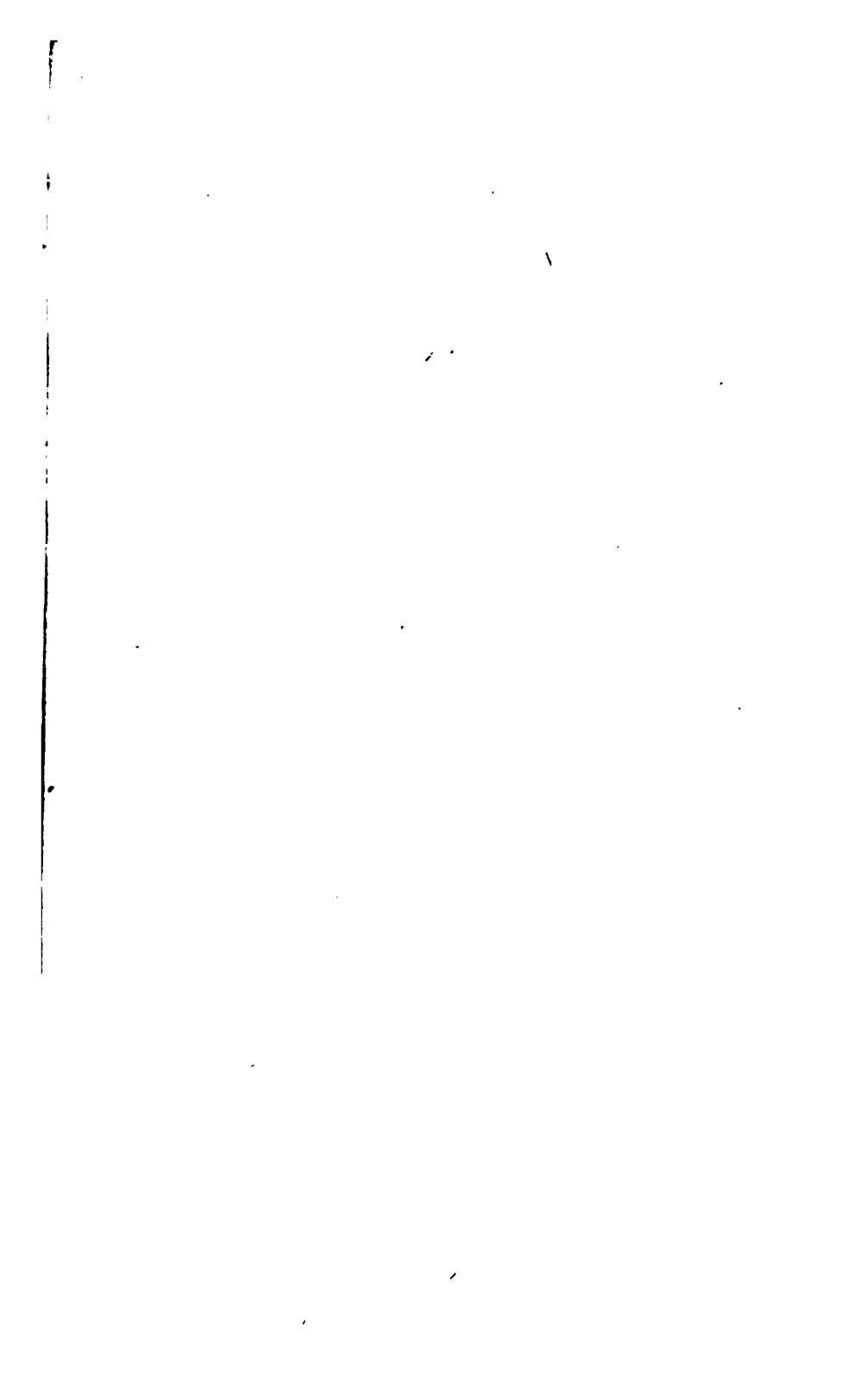
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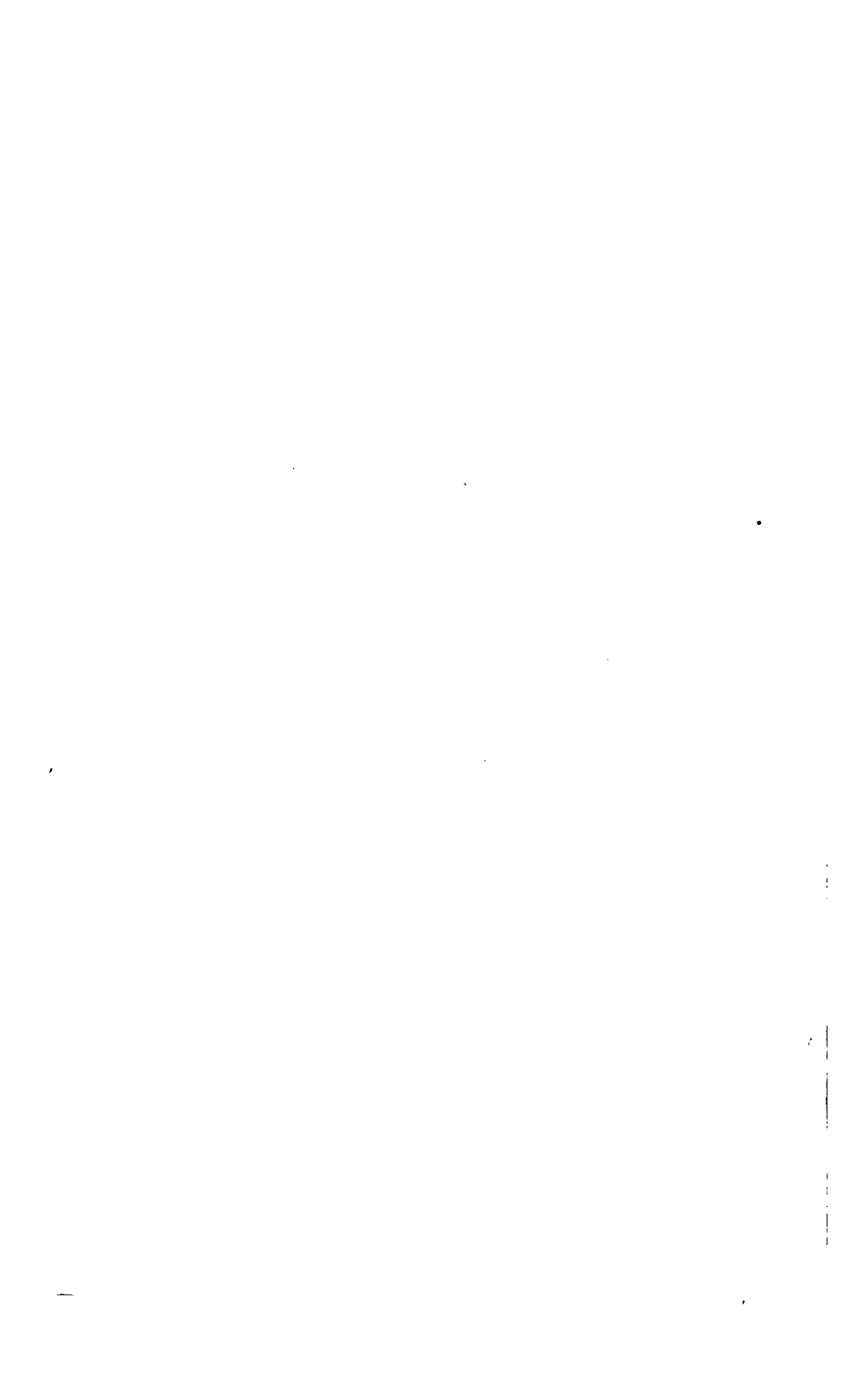
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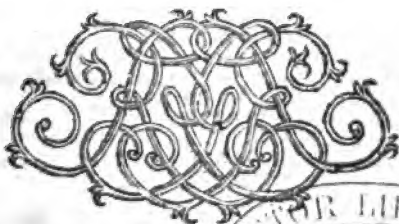
T H E
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ERRATA in this VOLUME.

Page 39, l. ult. for Cherisaucci, r. Cherisauvie.	
— 69, the head-title of the Monthly Catalogue, for JUNE, r. JULY.	
— 70, Art. 21, l. 18, del. the words 'as a kind of degradation.'	
— 172, par. 2, l. 1, for 'what is, r. 'what appears.'	
— 308, Art. 26, l. 24, for 'good humour will join,' r. 'their good humour will lead them to join.'	
— 311, l. ult. for 'go half way,' r. 'drudge half way.'	
— 331, l. 24, for 'there,' r. <i>where</i> .	
— 348, l. 2, and 3, from bottom, for 'undeſtread,' r. <i>underſtand</i> .	
— 387, Art. 20, alter the price from eighteen-pence to <i>ſix-pence</i> .	
— 388, l. for 'eighteen,' r. <i>fix</i> .	
— 435, l. 18, for 'ſays he,' r. <i>he ſays</i> .	
Ibid. par. 3, l. 7, for 'continued,' r. <i>continues</i> .	

THE MONTHLY REVIEW,

For J U L Y, 1782.



ART. I. *Reports of Cases* determined in the several Courts of Westminster Hall from 1746 to 1779. Taken and compiled by the Honourable Sir William Blackstone, late one of the Justices of his Majesty's Court of Common Pleas. Published, according to the Direction in his Will, from the Original Manuscript, by his Executors. With a Preface containing Memoirs of his Life. Folio. 2 Vols. 3l. 3s. Cadell. 1781.

THE general taste that prevails for biographical writings will no doubt be gratified by the account, prefixed to this work, of so respectable a personage as the late Sir William Blackstone. The acknowledged merit of his Commentaries on the Laws of England not only class him among the benefactors to his own profession, but likewise raise him high in the scale of literary eminence. Our Readers will therefore not be displeased, if, instead of confining ourselves to the legal character of these Reports, we lay before them some particulars of his life. Mr. Clitherow * is well enabled, by his friendship and relation to the learned Author, to undertake the part of his biographer: and if he appears now and then to be unnecessarily minute, or if, under the influence of affection, still lively from a recent loss, he is somewhat prodigal of his panegyric, the severity of criticism can scarcely censure a failing so natural, and proceeding from so amiable a cause.

Mr. Blackstone was born on the 10th of July, 1723, in Cheap-side, in the parish of St. Michael le Querne, at the house of his father, Mr. Charles Blackstone, a silk man, and citizen and bowyer of London; who was the third son of Mr. John Blackstone, an eminent

* Brother-in-law of the late Sir William Blackstone.

apothecary in Newgate-street, descended from a family of that name in the west of England, at or near Salisbury: his mother was Mary, eldest daughter of Lovelace Bigg, Esq; of Chilton Foliot in Wiltshire.

He was the youngest of four children; of whom John died an infant, Charles the eldest, and Henry the third, were educated at Winchester school, under the care of their uncle Dr. Bigg, warden of that society, and were afterwards both fellows of New College Oxford; Charles is still living, a fellow of Winchester, and rector of Wimering in Hampshire: Henry, after having practised physick for some years, went into holy orders, and died in 1778, rector of Adderbury in Oxfordshire, a living in the gift of New College.

Their father died some months before the birth of William, the subject of these memoirs; and their mother died before he was twelve years old.

The being thus early in life deprived of both parents, an event generally deemed the greatest misfortune that can befall a child, proved in its consequences to him the very reverse: to that circumstance probably he was indebted for his future advancement, and that high literary character and reputation in his profession which he has left behind him; to that circumstance the public too is probably indebted for the benefit it has received, and will receive, as long as the law of England remains, from the labours of his pen.

For had his father lived, it is most likely that the third son of a London tradesman, not of great affluence, would have been bred in the same line of life, and those parts, which have so much signalized the possessor of them, would have been lost in a warehouse or behind a counter.

But, even from his birth, the care both of his education and fortune was kindly undertaken by his maternal uncle Mr. Thomas Bigg, an eminent surgeon in London, and afterwards, on the death of his elder brothers, owner of the Chilton estate, which is still enjoyed by that family.

The affectionate, it may be said the parental, care this worthy man took of all his nephews, particularly in giving them liberal educations, supplied the great loss they had so early sustained, and compensated in a great degree for their want of more ample fortunes. And it was always remembered, and often mentioned by them all with the sincerest gratitude.

In 1730, being about seven years old, he was put to school at the Charter-House, and in 1735 was, by the nomination of Sir Robert Walpole, on the recommendation of Charles Wither of Hall in Hampshire, Esq; his cousin by the mother's side, admitted upon the foundation there.

In this excellent seminary he applied himself to every branch of youthful education, with the same assiduity which accompanied his studies through life. His talents and industry rendered him the favourite of his masters, who encouraged and assisted him with the utmost attention; that at the age of fifteen he was at the head of the school, and, although so young, was thought well qualified to be removed to the university; and he was accordingly entered a com-

moner at Pembroke college in Oxford, on the 30th of November 1738, and was the next day matriculated.

At this time he was elected to one of the Charter-House exhibitions by the governors of that foundation, to commence from the Michaelmas preceding; but was permitted to continue a scholar there till after the 12th of December, being the anniversary commemoration of the founder, to give him an opportunity of speaking the customary oration, which he had prepared, and which did him much credit.

About this time also he obtained Mr. Benson's gold prize medal of Milton, for verses on that poet.

Thus, before he quitted school, did his genius begin to appear, and receive public marks of approbation and reward. And so well pleased was the society of Pembroke college with their young pupil, that, in the February following, they unanimously elected him to one of Lady Holford's exhibitions for Charter-House scholars in that house.

Here he prosecuted his studies with unremitting ardour; and although the classics, and particularly the Greek and Roman poets were his favourites, they did not entirely engross his attention: logic, mathematicks, and the other sciences were not neglected; from the first of these (studied rationally, abstracted from the jargon of the schools) he laid the foundation of that close method of reasoning he was so remarkable for; and from the mathematicks, he not only reaped the benefit of using his mind to a close investigation of every subject that occurred to him, till he arrived at the degree of demonstration the nature of it would admit; but he converted that dry study, as it is usually thought, into an amusement, by pursuing the branch of it which relates to architecture.

This science he was peculiarly fond of, and made himself so far master of it, that at the early age of twenty, he compiled a treatise, intitled, '*E'lements of Architecture*,' intended for his own use only, and not for publication, but esteemed by those judges who have perused it, in no respect unworthy his maturer judgment, and more exercised pen.

Having determined on his future plan of life, and made choice of the law for his profession, he was entered in the Middle Temple on the 20th of November 1741. He now found it necessary to quit the more amusing pursuits of his youth, for the severer studies to which he had dedicated himself; and betook himself seriously to reading law.

How disagreeable a change this must have been to a young man of brilliant parts, and a fine imagination, glowing with all the classical and poetical beauties he had stored his mind with, is easier conceived than expressed: he alone, who felt, could describe his sensations on that occasion; which he did in a copy of verses, since published by Dodsley in the 4th volume of his miscellanies, intitled, '*The Lawyer's Farewell to his Muse*;' in which the struggle of his mind is expressed so strongly, so naturally, with such elegance of sense and language, and harmony of versification, as must convince every reader, that his passion for the muses was too deeply rooted to be laid aside without much reluctance, and that, if he had pursued

that flowery path, he would not perhaps have proved inferior to the best of our English poets.

Several little fugitive pieces, besides this, have at times been communicated by him to his friends, and he has left (but not with a view of publication) a small collection of juvenile pieces, both originals and translations, which do him no discredit, inscribed with this line from Horace,

Nec luisse pudet, sed non incidere ludum.

Some notes on Shakespeare, which just before his death he communicated to Mr. Steevens, and which were inserted by him in his last edition of that author, shew how well he understood the meaning, as well as the beauties, of that his favourite among the English poets.

In November 1743 he was elected into the society of All-Souls College; and in the November following, he spoke the anniversary speech in commemoration of archbishop Chicheley the founder, and the other benefactors to that house of learning, and was admitted actual fellow.

From this period he divided his time between the university and the Temple, where he took chambers in order to attend the courts: in the former he pursued his academical studies, and on the 12th of June 1745, commenced bachelor of civil law; in the latter he applied himself closely to his profession, both in the hall, and in his private studies, and on the 28th of November 1746 was called to the bar.

The first years of a counsel's attendance on the courts afford little matter proper to be inserted in a narrative of this kind; and he in particular, not being happy in a graceful delivery or a flow of elocution (both which he much wanted), nor having any powerful friends or connexions to recommend him, made his way very slowly, and acquired little notice and little practice; yet he then began to lay in that store of knowledge in the law, which he has since communicated to the world, and contracted an acquaintance with several of the most eminent men in that profession, who saw through the then intervening cloud, that great genius, which afterwards broke forth with so much splendor.

All this is very handsomely, and, we doubt not, very truly said; but we see nothing that calls for any extraordinary notes of admiration; or that may not be said with equal propriety of many young men of parts and application, as well in the law as in other professions, who are condemned to languish in obscurity till 'time and chance, which happen to all men,' happen to them. The Observation on the train of events that rescued Mr. Blackstone from the pursuit of a mercantile line of life is superficial at least, if not fallacious; and is so far dangerous, as it implies, that a man of abilities may not be highly useful to his country in that line (which in a commercial country, we presume, will hardly be admitted); or as it may dispose young men of abilities, who are destined for a commercial life, to repine that they were not educated for the learned professions. It might perhaps occur,

cur, that a man like Mr. Blackstone, (who is said 'to have much wanted a graceful delivery and a flow of elocution,') had *mistaken* his profession, in chusing that of a Pleader at the Bar: and when we afterwards find him in two successive parliaments an almost undistinguished senator, we are tempted to enquire by what fate it happened that the same 'brilliancy of parts,' which, if cultivated, we are told, would probably have raised him to an equality with our best English poets, and that Genius, which, though long obscured with envious clouds, 'broke out at last with so much splendor,' so totally deserted him in the British senate;—the noblest field for abilities that this country or any modern state presents to men of talents. Is the old maxim no longer just? *Orator fit, poeta nascitur.*

The reputation of Sir William Blackstone rests on a solid basis: but it may be injured by lavish and injudicious praise. In forming a just estimate of a man's abilities, we must not measure them by himself alone. We ought to compare him with the scenes in which he acts, with the opportunities he has to exert himself, and with his contemporaries in his own profession. As a pleader, as a senator, and as a judge, Sir William Blackstone was certainly respectable; but not the greatest of his time. As a writer on the subject of Law, he stands highly distinguished. Where men of the first abilities were his competitors, and the greatness of the prize called forth the greatest exertions, we see him relinquishing the palm to others, and deviating into the paths of literature; and though we may commend the wisdom of his choice, we have no right to extol it as an evidence of the greatness of his powers.

It has been often lamented, that men of great professional abilities have seldom leisure to write on general subjects; and that those who are most capable of instructing mankind, are too much engaged in the hurry of business to attempt any great work. Hence the law is more disgraced by wretched compilations than any other science; and hence such a writer as Blackstone is an acquisition truly valuable. It is his great merit, that he has taught the law to wear a liberal dress, and has divested it, as far as possible, of the unintelligible jargon with which it was loaded and disgraced. An ingenious lawyer does not scruple to pronounce his Commentaries "the most correct and beautiful outline ever exhibited of any human science*." This praise however is not wholly Blackstone's. It must be remembered, that the arrangement of the greatest part is taken from Lord Hales's *Analysis*, which had likewise been adopted by Wood, in his *Institutes of the Law of England*,—a work of considerable merit,

* Essay on the Law of Bailments, by William Jones, Esq.

and, for a time, of great popularity * ; but *Wood* had not sufficient practical knowledge of the law to give his book the stamp of authority ; and from the completion of Blackstone's Commentaries it has been gradually sinking in estimation, as a faint light is lost and extinguished at the approach of a stronger. The Author before quoted observes, ' that if all the titles, which Blackstone professed only to sketch in Elementary Discourses, were filled up with exactness and perspicuity, Englishmen might hope at length to possess a digest of their laws, which would leave but little room for controversy, except in cases depending in their particular circumstances ; a work which every lover of humanity and peace must anxiously wish to see accomplished.' In the mean time, till a work "*so devoutly to be wished,*" which is to put an end to the doubts and uncertainties of law, and introduce the millennium of jurisprudence, shall make its appearance, the student must acknowledge, with gratitude, the friendly assistance that Blackstone has lent him. He will imbibe no false notions of law under so judicious a master ; nothing which he will be obliged to unlearn in the progress of his studies ; no opinion that his maturer knowledge will compel him to resign. We remember to have seen the just and manly sentiment of the Grecian philosopher happily applied to the Commentaries on the Laws of England, who wished ' that young men might be taught, in the early part of life, what might be of use to them as men.'

To resume Mr. Clitherow's narrative—it appears, that Mr. Blackstone's attachment to Oxford commenced early, and continued long. Though he was little known or distinguished in Westminster-Hall, he was actively employed, during his occasional residence at the University, in attending to its interests, and mingling with its interior concerns :

' Being elected into the office of bursar soon after he had taken his degree, and finding the muniments of the college in a confused, irregular state, he undertook and completed a thorough search, and a new arrangement, from whence that society reaped great advantage. He found also, in the execution of this office, the method of keeping accounts in use among the older colleges, though very exact, yet rather tedious and perplexed ; he drew up therefore a dissertation on the subject, in which he entered into the whole theory, and elucidated every intricacy that might occur. A copy of this tract is still preserved for the benefit of his successors in the bursarship.

' But it was not merely the estates, muniments, and accounts of the college about which he was usefully employed, during his residence in that society. The Codrington Library had for many years remained an unfinished building. He hastened the completion of it, rectified several mistakes in the architecture, and formed a new arrangement of the books, under their respective classes.

* It has gone through ten editions.

' The late duke of Wharton, who had engaged himself by bond to defray the expence of building the apartments between the library and common room, being obliged soon after to leave his country, and dying in very distressed circumstances, the discharge of this obligation was long despaired of. It happened however in a course of years, that his Grace's executors were enabled to pay his debts, when, by the care and activity of Mr. Blackstone, the building was completed, the college thereby enabled to make its demand, and the whole benefaction recovered.

' In May 1719, as a small reward for his services, and to give him further opportunities of advancing the interests of the college, he was appointed Steward of their manors. And in the same year, on the resignation of his uncle, Seymour Richmond, Esquire, he was elected recorder of the borough of Wallingford in Berkshire, and received the King's approbation on the 30th of May.

' The 26th of April 1750, he commenced doctor of civil law, and thereby became a member of the convocation, which enabled him to extend his views beyond the narrow circle of his own society, to the general benefit of the university at large.'

We have extracted these particulars, not because they are very interesting, but because they serve to mark Mr. Blackstone's gradual desertion of Westminster-Hall, and his predilection for the occupations of the University, which led him to cultivate the pursuits of literature, and contributed to form him as a skilful and able writer, rather than a powerful speaker. This may likewise account for, if it did not occasion, the slow progress he made in his profession: for we are not to wonder, that he who was engaged in drawing up a treatise on College accounts, had less business at the Bar, than another who was studying the King's Bench practice. *The labourer is worthy of his hire.* Mr. Blackstone was noticed by the University, which he courted, and neglected at the Bar, which he appears never to have heartily loved.—In the summer of 1753, we are informed, ' he took the resolution of wholly retiring to his Fellowship and an academical life, still continuing the practice of his profession as a provincial counsel !' To this peevish disgust, at so early a period of life (for he was then only 30 years of age), we are indebted for his valuable Commentaries: but we cannot help thinking that it betrays no marks of an ardent enthusiastic spirit, the usual concomitant of genius; nor indeed do his occupations at Oxford above noticed appear to be the pursuits of a very enlarged understanding, but rather of a mind studious of minute exactness, than animated with great views.

His Lectures on the Laws of England, however, must have been an early and favourite idea; for in the *Michaelmas* Term, immediately after he quitted Westminster-Hall, he entered on the province of reading them at Oxford; and we are told, that ' even at their commencement, such were the expectations formed, from the acknowledged abilities of the lecturer, they

were attended by a very crowded class of young men of the first families, characters, and hopes; but it was not till the year 1758 that the Lectures in the form they now bear were read at the University.

Mr. Viner (says our biographer) having by his will left not only the copy-right of his abridgment, but other property to a considerable amount, to the University of Oxford, to found a professorship, fellowships and scholarships of common law, he was on the 20th of October 1758 unanimously elected Vinerian Professor; and on the 25th of the same month read his first introductory lecture; one of the most elegant and admired compositions which any age or country ever produced; this he published at the request of the vice-chancellor and heads of houses, and afterwards prefixed to the first volume of his Commentaries.

His lectures had now gained such universal applause, that he was requested by a noble personage, who superintended the education of our present sovereign, then prince of Wales, to read them to his Royal Highness; but as he was at that time engaged to a numerous class of pupils in the University, he thought he could not, consistently with that engagement, comply with this request, and therefore declined it. But he transmitted copies of many of them for the perusal of his Royal Highness; who, far from being offended at an excuse grounded on so honourable a motive, was pleased to order a handsome gratuity to be presented to him.

And here the editor hopes it will not be thought too presumptuous in him to suppose, that this early knowledge of the character and abilities of the Professor laid the first foundation in his Majesty's royal breast, of that good opinion and esteem, which afterwards promoted him to the bench; and, when he was no more, occasioned the extension of the royal bounty, in the earliest hours of her heavy loss (unthought of and unsolicited) to his widow, and his numerous family.

It is doubtful whether the Commentaries were originally intended for the Press; but many imperfect and incorrect copies having got abroad, and a pirated edition of them being either published, or preparing for publication in Ireland, the learned Lecturer thought proper to print a correct edition himself; and in November 1765 published the first volume, under the title of *Commentaries on the Laws of England*, and in the course of the four succeeding years the remaining parts of this admirable work.

It ought to be remarked, that before this period the reputation his Lectures deservedly acquired him had induced him to resume his practice in Westminster-Hall; and in a course, somewhat inverted from the general progress of his profession, he, who had quitted the Bar for an academic life, was sent back from the College to the Bar, with a considerable increase of business. He was likewise elected into parliament, first for Hindon, and afterwards for Westbury in Wilts; but, as we before intimated,

mated, in neither of these departments did he equal the expectations his writings had raised.

The part he took in the Middlesex election drew upon him the attack of some persons of ability in the senate, and likewise a severe animadversion of one of the keenest polemical writers in the paper-war of that day. This circumstance probably strengthened the aversion he professed to parliamentary attendance; 'where, he said, amidst the rage of contending parties, a man of moderation must expect to meet with no quarter from any side;' and when, on the resignation of Mr. Dunning in 1770, he was offered the place of Solicitor General, he refused that office; but shortly afterwards, on the death of Mr. Justice Clive, accepted a seat on the Bench.

As a judge, he was not inactive; but, when not occupied in the duties of his station, was generally engaged in some scheme of public utility. The act for detached houses for hard labour for convicts, as a substitute for transportation, owed its origin in a great measure to him.

'Whether the plan, says Mr. Clitherow, may or may not succeed equal to his wishes and expectations, it is yet an indisputable proof of the goodness of his heart, his humanity, and his desire of effecting reformation, by means more beneficial to the criminal and the community, than severity of punishment. All human schemes, like all mechanical inventions, generally in practice fall short of the theory, and although this should fail, yet who can read the following quotation from one of his charges to a county grand jury, relative to that act, without applauding the intention, and reverencing the public virtue of those who planned it:

"In these houses (says he), the convicts are to be separately confined during the intervals of their labour, debarred from all incentives to debauchery,—instructed in religion and morality,—and forced to work for the benefit of the public. Imagination cannot figure to itself a species of punishment, in which terror, benevolence, and reformation are more happily blended together. What can be more dreadful to the riotous, the libertine, the voluptuous, the idle delinquent, than solitude, confinement, sobriety, and constant labour? Yet what can be more truly beneficial? Solitude will awaken reflection; confinement will banish temptation; sobriety will restore vigour; and labour will beget a habit of honest industry: while the aid of a religious instructor may implant new principles in his heart; and when the date of his punishment is expired, will conduce to both his temporal and eternal welfare: such a prospect as this is surely well worth the trouble of an experiment."

'It ought not to be admitted, that the last augmentation of the Judges salaries, calculated to make up the deficiencies occasioned by the heavy taxes they are subject to, and thereby render them more independent, was obtained in a great measure by his industry and attention.'

This respectable and valuable man died on the 14th of February 1780, in the 56th year of his age; 'his constitution,'

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we are told, 'impaired by the studious midnight labour of his younger days, and an unhappy aversion he always had to exercise, grew daily worse; not only the gout, with which he was frequently, though not very severely, visited from the year 1759, but a nervous disorder also, that frequently brought on a giddiness or vertigo, added to a corpulency of body, rendered him still more inactive than he used to be; and contributed to the breaking-up of his constitution at an early period of life.

A few weeks before he died, he was applied to by the trustees for executing the will of the late Sir George Downing, Bart. who had bequeathed a large estate for the endowing a new College in Cambridge, to give his assistance in forming a proper plan for this society, and framing a body of statutes for its regulation.

This was a task to which his abilities were peculiarly adapted; and it may be difficult to determine, whether the application reflected more honour on the trustees, or on him. He had mentioned to some of his intimate friends his undertaking this business with great pleasure, and seemed to promise to himself much satisfaction in the amusement it would afford him. But, alas! his disorder was then coming on with such hasty strides, that before any thing could be done in it, death put an end to this and all his labours: and left the University of Cambridge, as well as that of Oxford, to lament the loss of Mr. Justice Blackstone!

Upon the whole, if Judge Blackstone was not one of the greatest men of the age he lived in, we may pronounce him to have been an ornament to his profession, and a benefactor to the community at large. His literary productions will secure his name to posterity, and perhaps long survive the memory of those more splendid exhibitions of genius and eloquence which raise their possessors to the most envied situations when living, but being consigned to uncertain tradition, are soon forgotten, when Voice, and Gesture, and the powerful influence of personal accomplishments, exist no more!

We consider the COMMENTARIES as the great work of this Author, and as his surest and most solid title to fame. With regard to these *Reports*, as they neither possess nor claim any other merit than that of fidelity and accuracy, so they are neither much better nor much worse than any other Reports. The second volume is by far the most valuable, as it contains an unbroken series of decisions of the Court of Common Pleas during the time the Reporter sat as one of the Judges. If unlearned Readers, seduced by the name of Blackstone, should expect to see any luminous characteristics of his pen in these Reports; or, if they fondly hope to find the asperities of law made smooth, and the jargon of technical language rendered accessible to unpractised understandings, they will be totally disappointed. In fact, there are some parts of every art which are not susceptible of ornament, as there are some parts of every science in which knowledge is passive and genius is superfluous. An ordinary artist
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may construct a building for common purposes as skilfully as a Vitruvius or a Palladio: and the dullest Serjeant of the Common Pleas might, for aught we see, have reported these Cases as well as Sir William Blackstone. By comparing them with contemporary Reporters, it will appear that the first volume is inferior to Burrow, and the second not superior to Wilton. Indeed the Cases that compose the first volume being taken at different times, when the Reporter was very young, and when his attendance was much interrupted by his frequent calls to Oxford, we are on every account surprized that he should have directed their publication at his death. But Mr. Justice Blackstone, with his other good qualities, was strictly what the world calls a Prudent man. He knew his name would *sell* (to speak in the language of the trade) a much more indifferent work than the present; and a desire of encreasing his personal estate may be well excused in the father of a large family; but perhaps was not worthy of a great literary character.—This observation we mean to confine to the first of the two volumes now before us, which we are very certain will not add to his reputation, either at the Bar or with the Bench.

Art. II. *Free Thoughts on despotic and free Governments, as connected with the Happiness of the Governor and the Governed.* Small 8vo. 4s. bound. Dilly. 1781.

THE object of this volume is of the last importance to the interest and peace of society, with all its connections and dependencies, whether of a civil or an ecclesiastical nature. The worthy Author * hath prosecuted it with a spirit of zeal and benevolence. We most heartily applaud the design; nor can we deny some tribute of commendation to the execution. We cannot say, that the subject is treated with any peculiar degree of elegance or sagacity;—we cannot say, that the Author hath thrown any new lights on it; but he writes like a good man, the friend of freedom, and the lover of human kind. He writes with ease and perspicuity, and hath drawn his materials from the most respectable resources of history.

The present volume is divided into fourteen chapters, to which is prefixed an introductory Essay on the Fluctuating Repose and Happiness of Despotic Sovereigns, illustrated by Examples from sacred and profane History. In the first chapter the Author gives a general idea of monarchy and despotism; and in the second, treats more particularly of laws under different governments, either as promulged and consented to by the people, or concealed in the sovereign's breast; as humane and gentle, or se-

* The Rev. Mr. Townsend, of Penfey;—as we are informed.

vere and cruel ; as equal and universal, or partial and unjust. In the conclusion of this chapter he speaks of laws, respecting treason, which ought to be most clearly defined and explicit ; but which, under all arbitrary governments, are always the most vague and uncertain. ‘ By the law of China, whoever shews any disrespect to the Emperor, is guilty of treason ;’ but this law doth not define what is disrespect. The Roman Emperors had a law similar to this, which seems to have been much abused ; as we may collect from the remedial provision made by the good Emperors Severus and Antoninus, viz. ‘ That if any flinging a stone should *accidentally* strike one of the statues of the Emperor, he should not be liable to a prosecution for high treason.’ The Emperors Arcadius and Honorius passed a law, that ‘ Whoever entertained any designs against the life (*qui de nece cogitaverit*) of the ministers and officers of the Prince, should be guilty of high-treason,’ without defining what those designs must be. The judge of Mons. de Cinq. Mars, endeavouring to prove that he was guilty of high-treason for attempting to remove Cardinal Richlieu from the ministry, appealed to this law. In England, till the 25th year of Edward III. the number of constructive treasons was almost infinite, and proved as so many traps, snares, and pitfalls, for unwary travellers. In proportion as the constitution recovered its purity, treasons were more clearly defined, and better understood.’

In the third chapter, the Author treats pretty copiously of judicial proceedings under despotic and free governments, and delineates the excellence of the English Constitution, particularly in the nature of trials by a disinterested jury, together with the prisoner’s right of producing witnesses in his behalf. ‘ In France, the prisoner accused of any capital offence is not allowed to produce witnesses to vindicate his innocence. The King is prosecutor, and no man must dare to contradict him. This was formerly the case in England, while under the power of despotic princes ; but soon after the Revolution, Englishmen were allowed, not only to bring such witnesses as were willing, but such also as were unwilling, through private enmity, through the influence of the Crown, through fear, or through any corrupt motive, to bear testimony to the truth.’

The fourth chapter treats of Taxes ; of the authority by which they are collected ; of the quantum ; of the articles taxed ; of the mode of collecting, and of the account of the expenditure. Connected with this chapter, the fifth more particularly considers the House of Commons as the barrier against the encroachments of the Crown on the liberties and properties of the subject ; especially as it is invested with the sole power of voting supplies to the army, and is furnished with the means of checking all the measures of evil counsellors, and counteracting the prerogative

of the monarch, when it intrudes too much on popular privilege.

The sixth chapter treats of the Nature and Effects of Toleration. This chapter breathes so liberal a spirit of Christian candour, and contains such excellent, though neither novel nor refined, reflections on this important subject, that we shall present the Reader with the greatest part of it.

‘ If our reason were always clear, unruddied by passions, unclouded by prejudices, unimpaired by disease or intemperance; if our ideas were clear and distinct, complete in all their parts, comprehensive in all their modes, attributes, properties, and relations, extensive in all their kinds; if we could arrange all these ideas orderly, and examine them in a proper method; if our judgments were strong, and we could always bring them to a focus; if we were all skilful in the art of reasoning, and expert in the act of it; there would be but one system of religion upon earth. The reverse of all this being the case, the systems are infinite in number. Could we examine minutely the minds of all thinking men, we should be able to distinguish and identify them by their systems, as we do by the features of their faces. Where the principal features of religion are the same, we should yet find that no two were perfectly alike:

— *Facies non omnibus una,*

Nec diversa tamen qualem decet esse Sororum.

This being the case, every man of principle may stand in need of toleration.

‘ Despotism is naturally a stranger to toleration. The arguments which Hobbes makes use of, to prove that religion is absolutely inconsistent with the interest of civil sovereigns, hold good only with regard to civil despotism. Baron Montesquieu has well observed, that virtue is the principle of a democracy, honour of a monarchy, and fear of despotism. Most certainly it is the interest of a despot, that his subjects should fear him more than they fear any other being.— Now religion says to all its votaries, “ Fear not them that kill the body, but are not able to kill the soul, but rather fear him, which is able to destroy both soul and body in hell.” If this fear cannot be excluded, the despot must usurp the sole direction of it; he must be the high-priest. This was the first step Julius Cæsar took; when but a youth, he offered himself candidate for this high office. The jealousy of Sylla, excited by this token of his ambition, was for that time an obstacle which he could not surmount. Some years after the death of Sylla, there happened another vacancy: Cæsar was then chosen high-priest of Jupiter, the next year prætor, then consul, and last of all assumed despotic power.— The sovereign of modern Rome would never have been able to bind their kings with chains, and their nobles with fetters of iron, if they had not been armed with a two-edged sword, and worn the triple crown of heaven, earth and hell.— Mahomet, by uniting in his own person the three offices of prophet, priest, and king, did not indeed exclude the fear of a divine being, but then he had the sole direction of that fear. At first sight, the conduct of the unhappy Stewarts, who undoubtedly aimed at despotic power, must appear to have been very absurd; they endeavoured to establish the Roman catholic religion in England, and to introduce a

fear which afterwards they would not have been able to regulate. Their conduct, however, was not absurd. Henry VIII. though a Catholic, having established despotic power at home, made use of the Protestants to shake off the dominion of the Pope. The princes of the Stewart family were willing to receive that yoke again, provided the Catholics would help to subdue the free spirit of the Protestants; and the Roman Catholics were willing to assist the crown to establish arbitrary power, provided the crown would again establish the Roman Catholic religion. It can never be the interest of the present family to tread in the same steps; because, if the stumbling block of religion were removed, the nation might look towards Sardinia. When the ten tribes of Israel had thrown off their allegiance to the family of David, and chosen Jeroboam for their king, he said: "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, it is too much for you to go up to Jerusalem: behold thy Gods, O Israel, which brought thee up out of the land of Egypt, and he set the one in Beth-el, and the other put he in Dan." Jeroboam thought it expedient to change the national religion, and to introduce idolatry, in order to establish his throne. Should hereafter any prince of the Protestant Line in England unwarily adopt the same conduct, he will only prove, that the children of this world have been, in their generation, wiser than the children of light. It is the interest of the despot to have but one religion in his dominions, because it is his interest that there should be none. "In despotic states the nature of the government requires the most passive obedience; and when once the prince's will is made known, it ought infallibly to produce its effect." Nothing can prevent this effect but religion. Neither the *amor patriæ*, nor the rules of honour, must be pleaded for not executing the demands of the despotic sovereign. Religion alone, like an angel with his drawn sword, can withstand him. Charles IX. having sent orders to Viscount Dorte to massacre the Protestants at Bayonne, received for answer: "Sire, among the inhabitants of this town, and your Majesty's troops, I could only find honest citizens and brave soldiers, but not one executioner: we jointly, therefore, beseech your majesty to command our arms and lives in things which are practicable." This great and generous soul, says Montesquieu, looked upon a base action as a thing impossible. This answer to a despot must have been punished with instant death.

Private judgment of good and evil, just and unjust, is incompatible with a perfect despotism; it can admit of no private conscience; it allows only one conscience, one will, one law, one fear. It is not the interest of despotism to tolerate more than one religion; because if there be more than one, men may be led to enquiries, which is the best; and it is not the interest of the despot that men should exercise their reason; for, if they begin to think, there is no knowing where their thoughts may end. Religion must address herself to their eyes,

not to their understanding; to their imagination, not to their reason; and must call for the exercise of the body, not the exertions of the mind; that the people being kept in profound ignorance, may be quiet and contented under the most blind and abject subjection to the despot.—As it is not the interest of despotism to tolerate, toleration under that government must be precarious, and depend entirely on the caprice and humour of the sovereign, or the influence he is under. If it should come into his head to set up a golden image in the plains of Dura, all his subjects must fall down and worship it, or must be thrown into the midst of a burning fiery furnace. If, instead of a golden image, he should choose rather to elevate a consecrated wafer, the subject must either fall down and worship, or be committed to the flames. If servile courtiers and sordid flatterers should obliquely insinuate to their sovereign that he is a god, and persuade him to issue his decree, forbidding men to offer any petition for the space of thirty days, to God or man, save to the king only; the subject must cease to worship the God of his fathers according to his own conscience, or must be cast into the den of lions. If, instead of offering himself as the object of worship, he should choose rather to substitute some favourite saint, or the Virgin Mary, the consequence of disobedience might yet be more dreadful, the holy inquisition might be substituted for the lion's den; and the inquisitors with the rack, their horrid engine of cruelty, might supply the place of lions.——

In the reign of Henry VIII. the form only of our constitution remained. Liberty had taken her flight, and the king was become a tyrant. His parliament exerted an act of its omnipotence, made him infallible, and then ordained, that whatever he should enjoin in matters of religion should be believed and obeyed by all his subjects. In consequence of this he gave them their daily creed. Whoever believed to-day what had been truth the day before, was committed to the flames. Had he happily escaped undiscovered only for one day, his creed had been orthodox again, and his life had been spared. Parliament had endowed the king with one attribute of the divinity, but could do no more for him; had bestowed infallibility, but could not give immortality. He died. His children all succeeded to his crown, and to his infallibility; and each changed the national religion. Edward VI. converted his subjects from the Roman Catholic religion, and made them protestants. Queen Mary knew well the nature of the power with which her father had been invested, and which now devolved to her. When her father had asked her what her opinion was concerning pilgrimages, purgatory and reliques; she like a wife woman, a dutiful daughter, and an obedient subject, returned for answer, that "she had no opinion but such as she received from the King, who had her whole heart in his keeping, and might imprint upon it in these, and in all other matters, whatever his inestimable virtue, high wisdom, and excellent learning, should think convenient for her." This princess had no sooner taken possession of her high dignities, than she thought it convenient to imprint orthodox opinions on the hearts of all her subjects. Such as did not readily receive these, she committed to the flames. If any were so far enlightened at the stake, as to profess the true religion of the day, they were burnt in that happy moment to secure the salvation of their souls.

souls. It was said by the privy council, "if they recant sincerely they are fit to die; if not sincerely they are not fit to live."

She died, and was succeeded by her sister. Truth then took another form, and appeared in a more simple dress. Stript of her goodly ornaments and gorgeous attire, it was not easy for those who had been accustomed to see and admire her in all her former splendor, suddenly to recognize her. She was no longer seen in her fiery chariot, nor was her way now marked with blood; but plain, unadorned, mild and gentle in her appearance, she courted rather than commanded the reverence of mankind.—Thus in the space of about seven years was the national religion changed from Catholic to Protestant, from Protestant to Catholic, and from Catholic to Protestant again; and in every change many of the clergy were most unjustly reduced to this alternative, either to violate their consciences or to starve.

It is the essence of a free government to tolerate. As the people are bound by no laws but those to which they have given their own consent, and are liable to pay no *taxes* but those which they have laid upon themselves, they have a superior right to choose their own *religion*. Men who have not studied the nature of human society, and are not able to plead for their privileges, will yet feel that the rights of conscience were not given up to the public, when men entered into society. No man can be supposed to have given up what is of infinite value to himself for a finite consideration, namely, the protection of the state. Again, the state can never be supposed, as a compensation for protection, to have accepted that which would become of no value the moment it should be given up, namely, man's conscience. Once more; no man can give what is not his own to give. Conscience is no man's property; it belongs to God alone. Every man feels this for himself. Conscience can only be directed by the understanding; and all the power that a man has over his understanding, is to apply it or not apply it. He cannot chuse his own creed. Every man feels this. It is equally absurd therefore to suppose, that by entering into society, men tacitly give up their understandings and rights of conscience; or that being given up by any verbal agreement, that agreement can be valid, or the performance of it possible. The majority may certainly establish a national religion. It is not enough to punish crimes when they have been committed; it is incumbent on societies to watch over the morals of the citizens, and to prevent the commission of crimes. It is not sufficient in a state to have legislators, judges, and executioners. To none of these can the transgressor say, "Whither shall I go from thy spirit, &c. &c." (Ps. 139.)

In every state there must be men chosen or appointed to teach and exhort the citizens to obey the laws, not only for fear of the punishment threatened by those laws, for this may often be evaded, but for conscience-sake. Human laws must of necessity be imperfect; in many respects they will inevitably come short of their mark, which is the happiness of mankind. No human laws ever said, "If thine enemy hunger, feed him; if he thirst, give him drink." Religion alone, and her ministers, can teach men to cultivate this heaven-born temper, and improve society to the highest pitch of perfection possible on earth. In a well-regulated state then, there must be an established ministry

ministry to teach the eternal law, and to be the guardians of the national religion. Such a ministry hath been established in every nation upon earth. Though the majority may establish a national religion, it cannot do that which it had never the power to do, nor dispose of that which was never committed to it. A free state cannot compel men to part with, or violate their consciences. If this state were composed of Mahometans and Gentoos, trifling as it may appear, the Gentoos must not be compelled to eat beef, nor the Mahomedan to eat pork; because in so doing each would violate his conscience. To secure the most sacred rights of conscience, a nation must preserve its freedom.

Having made so copious an Extract from the present work, we have only room to give a general enumeration of the contents of the subsequent chapters.

The seventh treats of Trade; the eighth, of Agriculture; the ninth, of Population; the tenth, of the different Ranks and Degrees of Subjects; the eleventh, of the Army; the twelfth, of Protection and Allegiance; the thirteenth, of Confidence and Jealousy; and the last, of the Stability and Instability of Empire.

The Author concludes with some pious reflections on the nature and duration of that spiritual kingdom which is not founded on human religion supported by human power, but on the wisdom of Him who cannot be deceived, and the omnipotence of Him who cannot be controuled.

Common readers, who have neither the opportunity nor the ability to enter into deep political researches, may find both information and entertainment in this little volume perfectly sufficient for their purpose: and to *them* we most sincerely recommend it, for the candour of its principles, the piety of its reflections, and the good design and respectable execution of the whole.

ART. III. *Essays on Hunting*: Containing a Philosophical Enquiry into the Nature and Properties of the Scent: Observations on the different Kinds of Hounds, with the Manner of training them. Also Directions for the Choice of a Hunter; the Qualifications requisite for a Huntsman; and other general Rules to be observed in every contingency incident to the Chace. With an Introduction, describing the method of Hare-hunting practised by the Greeks. 8vo. 3s. sewed. Robson, &c. 1781.

OUR hasty opinion of the little affinity between hunting and literature, is somewhat discountenanced by the speedy production of another Treatise on the Chace *. A critical exami-

* This *Essay* was published soon after the *Thoughts on Hunting*, reviewed in September last. The Author of the *Thoughts*, &c. is Peter Beckford, Esq; of Stapleton, in Dorsetshire.

nation of the *Hebrew*, Greek, and Latin names for the hare, in the present work, might, like some supposed slips of the pen in that lately under our view †, lead us to account for the literary qualifications of both these Nimrods in the same manner, were we not checked by our former mistake. This performance indeed is offered to the public as a *foundling*; the editor who publishes it, assuring us that it was given to him many years ago by a gentleman, as a singular curiosity that had accidentally fallen into his hands; and that he has published it without alteration, except adding some observations of his own in the Notes.

This work is indeed rather doctrinal than practical; consisting of general principles, without descending to particular instructions. The Author treats of hare-hunting; whereas the object of the former work was the fox.—The language of the present work is not, however, equal to that of *The Thoughts*; this being generally loose and careless in expression, though sometimes not a little affected and quaint in the style. Very little philosophical satisfaction can be gathered from the Author's superficial observations on the nature of *scents*, and as little from his remarks on the different kinds of hounds; the variety of which he attributes to climate, soil, food, situation, human care, curiosity, or caprice. His leading principle being, that all the canine species originally sprung from one common stock, as we are taught to believe that all the human race originated from Adam. 'Who,' says he, 'could imagine the thick-lipped Ethiopian, wool-pated Negroe, the blink-eyed Chinese, the stately Spaniard, and the dapper Frenchman, to be of the same parentage?' It may be replied, that those who subscribe without hesitation to the former opinion, will, in all probability, with equal ease admit the latter. The following curious love-story might have been considered as presumptive evidence in favour of this doctrine, had not the relator (so capricious is human faith!) concluded it with symptoms of arrant infidelity to his own system.

'Talking with a learned physician (a great connoisseur in pointing and setting dogs) upon the subject of puppies, he told the following marvellous tale of a bitch he had of the setting kind:

'As he travelled from Midhurst into Hampshire, going through a country village, the mastiffs and cur-dogs ran out barking, as is usual when gentlemen ride by such places; among them he observed a little ugly pedlar's cur particularly eager and fond of ingratiating himself with the bitch. The Doctor stopped to water upon the spot, and whilst his horse drank, could not help remarking how amorous the cur continued, and how fond and courteous the bitch seemed to her admirer; but provoked in the end, to see a creature of Phillis's rank and breed so obsequious to such mean addresses, drew one of his pis-

† See Rev. for Sept. 1781. p. 211.

tels and shot the dog dead on the spot; then alighted, and taking the bitch into his arms, carried her before him several miles. The Doctor relates farther, that madam, from that day, would eat little or nothing, having in a manner lost her appetite; she had no inclination to go abroad with her master, or come when he called, but seemed to repine like a creature in love, and express sensible concern for the loss of her gallant.

Partridge season came on, but she had no nose; the Doctor did not take the bird before her. However, in process of time, Phillis waxed proud. The Doctor was heartily glad of it, and physically apprehended it would be a means of weaning her from all thoughts of her deceased admirer; accordingly he had her confined in due time, and warded by an admirable setter of high blood, which the Doctor galloped his grey stone-horse forty miles an end to fetch for the purpose. And, that no accident might happen from the carelessness of drunken, idle servants, the charge was committed to a trusty old woman housekeeper; and, as absence from patients would permit, the Doctor assiduously attended the affair himself. But lo! when the days of whelping came, Phillis did not produce one puppy but what was, in all respects, the very picture and colour of the poor dog he had shot so many months before the bitch was in heat.

This affair not more surprized than enraged the Doctor: For some time he dithered, almost to parting, with his old faithful housekeeper, being unjustly jealous of her care; such behaviour before she never knew from him, but, alas, what remedy? He kept the bitch many years, yet, to his infinite concern, she never brought a litter, but exactly similar to the pedlar's cur. He disposed of her to a friend of his in a neighbouring county, but to no purpose, the vixen still brought such puppies. Whence the Doctor tenaciously maintained, Bitch and Dog may fall passionately in love with each other.

That such creatures, especially the female, may at particular times, like or prefer, I grant the Doctor; but how the impression of the dog (admitting to favour him there was any) could occasion similitude in the issue of the bitch, and for a continuance of years, after the dog's death, nobody but the Doctor is capable of defending, who to this day relates and justifies the truth of every circumstance I have mentioned.

The Author gives the following comparative estimate of the pleasure afforded by hunting the hare and hunting the fox:

Your Lordship cannot forget in our frequent debates on diversions, I have often declared hare-hunting has been mine. What contributed to my liking it, were the early impressions I received in favour of the sport from a grandfather and father, who made it their particular delight. I confess to your Lordship the being prejudiced so much in its favour still, that I esteem few diversions equal, nor any preferable to it. The buck, stag, hind, or fox chase, no doubt have their delights; but of such sort as cannot heartily be enjoyed, except by persons of ample fortune and circumstance, like your Lordship, and such indeed do, or seem chiefly to delight in those sports, though many that pursue them, on examination of their hearts, I dare say will be conscious they do it more from a motive of affectation than real love.

‘ A lover of hunting almost every man is, or would be thought; but twenty in the field after a hare, my Lord, find more delight and sincere enjoyment than one in twenty in a fox-chace, the former consisting of an endless variety of accidental delights, the latter little more than hard riding, the pleasure of clearing some dangerous leap, the pride of striding the best nag, and shewing somewhat of the bold horseman, and (equal to any thing) of being first in at the death, after a chace frequently from county to county, and perhaps above half the way out of sight or hearing of the hounds. So that, but for the name of fox-hunting, a man might as well mount at his stable-door, and determine to gallop twenty miles an end into another county. I do not doubt but at the conclusion of such an imaginary chace, if he came to his inn safe, he would enjoy all that first and chief satisfaction several gentlemen do in their hearts after a fox-chace, from the happiness of having cleared many double ditches, five-bargates, and dangerous sloughs, without the misfortune of one broken rib, notwithstanding two or three confounded falls in taking flying leaps.

‘ After a hare these accidents are not usually met with, the diversion is of another sort. When pufs is started the seldom fails to run a ring, the first is generally the worst (for horse or foot) that may happen in the whole hunt. For the fences* once leaped, or the gates once opened, makes a clear passage oftentimes for every turn she takes afterwards.

‘ The case is otherwise with stag, buck, or fox, when either is on foot, ten to one, after a few turns, if he does not take end ways, and lead the keen sportsman into continued new unexperienced dangers. If he is unhorsed, there lies the hero of the day, undistinguished, unassisted; if not, he has the pleasure at the end of the chace of finding himself a dozen miles perhaps from his own home.

‘ The former of these advantages made a noble peer turn off the finest kennel England boasted. The best of comforts to this day deplores her Silurian Prince, who, by a broken rib, was cut off in the flower of his age.

‘ Observe the nimble harrier, my Lord, continues the double, on foot or horseback, according as age, ability, or fortune impowers him, enjoys † every note of the harmony, closely pursues his pack, is seldom thrown out of sight or hearing, and above all, enjoys a hunt delightful, but not dangerous, as the fox-chace. moderate, but not so laborious, in the course of which his satisfaction is in no small degree heightened (whether he pursues, crosses, or guards the foil) by the frequent views of the game.

‘ How quick the blood circulates in the vigorous youth, and at the unexpected sight of the hare how nimbly pants the heart with surprising transports, till then unfelt? How are the spirits cheered, the long congealed blood warmed of limping age, the memorable exploits of twenty-six brought full into view, and feebly mimicked at threescore and ten? How are both young and old lost in delightful enchantments, when pufs has balked the dogs, dropt the lark, and on

* The fences being leaped can be of no use to those that follow; — he should have said, broken down.

† Who?

some rising hillock plays in sight her little tricks, leaps here, doubles there, now sits an end, listens, then crouched (as if sunk into the earth), deceives the unexperienced eye, and creeps to a *quat*.

'These are raptures unenjoyed in fox or any other chase; but hare-hunting may be as disagreeable to the park-keeper, forester, or fox-hunter, as the contrary to me; and each may, and no doubt hath, as much to advance in favour of his amusement as I can possibly say of mine; therefore it would be impudent to declaim against other people's diversions, to enhance the satisfaction found in mine.

'It is humour and inclination makes one or other partake of any pastime or not; and the delight found in pursuing a poor harmless hare, with a parcel of ugly roaring Hounds, to a man of cold slow circulation, or a fribble of meek effeminate temper, may appear, on consideration, inhuman and barbarous as bull-baiting.'

It may be some consolation for the disgrace of ranking with men of cold slow circulation, or fribbles of meek effeminate temper, to receive an acknowledgment that the choice of pastime depends on humour and inclination.

* * Since the foregoing Article was set at the Press, we have, by mere accident, discovered, that these Essays are an expansion of a pamphlet written by JOHN SMALLMAN GARDINER, Gent. entitled, "The Art and the Pleasures of Hare-hunting;" printed in 1750. But the additions are very considerable.

ART. IV. *Hunting vindicated from Cruelty*, in a Letter to the Monthly Reviewers. 8vo. 1s. Law. 1782.

TO find a man destitute of reasons, sufficient in his own opinion to justify what he is previously inclined to, is scarcely to be expected. In our account of the *Thoughts on Hunting**, after doing what we esteemed justice to the Author of an ingenious treatise, we ventured a little farther, and indulged a declaration of our sentiments on the profession of Hunting in this country, as dictated by humanity to kindred animals, similar in organical structure, and, as we believe, subject to like bodily feelings with their haughty masters. In this digression, we fondly imagined our principles, and the application of them, so unexceptionable, that we should meet with the concurrence of all men of feeling, who were not biassed by the possession of a kennel of hounds; and that those who were, would despise sentiments which originated in the smoke of London, too much to think them worthy of notice. But in pleading the cause of the brute creation, there is nothing extraordinary in being opposed by a person who writes under the signature of A BARBARIAN: and as our knowledge of him extends no farther than this notice he has honoured us with, it is not incumbent on us

* See Rev. Vol. LXV. p. 211.

to dispute his claim to the character he has assumed. If, however, he is not guilty of a misnomer in the appellation he has chosen for himself, he is clearly so in the title prefixed to his letter; as hunting is so far from being vindicated from the imputation of cruelty, that the facts alleged are not disputed, he pleads guilty to all he is charged with in his sporting character, and only labours to palliate the construction to which they are exposed.

This gentleman has indeed considerably shortened the task he has undertaken, by declaring himself unconcerned in the merits of fox-hunting, and standing forth only as an apologist for hare-hunters. His justification, on philosophical principles, appears in the following part of his confession:

‘I have been wicked enough to think that there is no cruelty in destroying any animal whatever, not being born under the sky where a man calls a crocodile his brother, and a serpent his sister; vainly imagining that the universality of the practice, with a few exceptions, from the savage to the most polished man, gave a sanction to it. I seemed to think that I was justified in it by erroneously observing, that throughout the whole creation there was perceivable a system of subordination and superiority, in appearance a system of cruelty, since from the bottom of the sea to the top of the highest mountain, doubting also whether it did not go higher, even to the planets, there were found living beings, perhaps the greater part of which subsisted by the destruction of others. That the one were a check to the other, and prevented their too great increase, which would have endangered even my own personal existence.’

Here our Author endeavours to entangle the subject with the abstruse metaphysical inquiry into the wisdom and goodness of the Supreme Being; but we beg leave to decline being so drawn aside from a question that lies within a narrower compass. Whatever may be his conceptions of the general system of nature, it is sufficiently evident, that all irrational animals act their destined parts instinctively according to the necessity implanted in their constitutional frames: but man, superior man, boasts the divine light of reason, which he believes is given him to over-rule and regulate his animal propensities; not to aid them, and extend his powers of destruction wantonly over all around him, according to the doctrine above cited. Such, however, being the philosophy here inculcated, there appears to be no ground of controversy between this sportsman, who emphatically signs himself a *Barbarian*, and the Reviewers, who accuse him of cruelty; for he avows the attribute, and justifies himself by philosophical reasoning. The only disagreement is with himself; who pleads privilege for man to act his part in what he terms ‘a system of cruelty,’ in a letter intitled, *Hunting vindicated FROM Cruelty!*

Having

Having thus, each in our own manner, discussed the question of right derived from power, we shall next inquire into the utility of hunting, as a profession or amusement exercised for the public good. Our sportsman tells us—

‘It is to be feared, unfortunately for your feelings, that hunters must yet exist in Great Britain, in the midst of blood and destruction; Wolves and bears indeed we have none, but those which appear in the form of hunters. But hares will find means to live in well-cultivated lands, and multiply to no small degree, notwithstanding all our cruel efforts to the contrary. And foxes too will have cunning enough to find out some neglected spots for the propagation of their species. As this seems to be their determined resolution, it may be a difficult problem to solve, which of the two will employ their powers to injure most the pains-taking farmer? Foxes, he finds, eat his lambs, and rob his poultry-yards; and when lambs are out of season, they do not scruple much to take up with sheep. Hares repeatedly eat down his corn, when in a tender state, weaken it in its stalk, and consume it in the ear. Their very amusements and amours are all against him.’——

‘It is absolutely necessary, in well cultivated countries, for lordly man’s well-being to lessen the number of such animals—What a happy coincidence! Executions are needful, and executioners ready, without fee or reward, even at a great expence, to undertake the cheerful, though to the compassionate the painful task. It is an *expensive* system of barbarity in all its circumstances—but it is interwoven with government itself—It is true, indeed, that there are some of the breed of Actæon’s dogs left. The master’s imprudence only will place him in similar circumstances.’

What infinite obligation are the farmers under to their sporting neighbours, for the great expence, vigilant attention, corporeal labour, and dangers they submit to, merely to clear their grounds from vermin! But is not the Writer conscious of gross dissingenuity in such fallacious representations? Let us see how valid his plea for relieving the farmer from the depredations of those animals he treats as vermin, will appear, when we consider them under the appropriated denomination of GAME. Is not the subject instantly changed, as if by a magical power? Is not all he has said about it worse than absurdity? Is it not wilful deception? For, is it not flatly contradicted by the preambles to all the statutes for the *preservation* of the game? Does he not know the *tendency* of the severe penalties declared in them, and the tyrannical manner in which they are enforced by those petty ‘Grand Seigneurs’ who are armed with magisterial authority? Will he undertake to define the *extension* of the term *poaching*; and tell us how a poor farmer, irritated alike by the ravages of field vermin and of privileged vermin-killers, would be considered and treated, should he be discovered in the heinous act of co-operating in their labours, even on his own ground? If a manor happens to be impoverished of its game, by which the true end

of hunting is fulfilled, according to his above state of it; is the lord satisfied by such clearance? Or will he not rather strain every nerve to recruit his stock, even from the continent, protected by redoubled severities against every unqualified rascal, tempted by legal restraints to participate in his exclusive privileges?

It is needless to follow our Author into more particular discussions, for determining the general question between us. The Reader is furnished with enough of both our opinions on the subject; and is not only enabled, but intitled, to form a judgment for himself. Should we be favoured with another letter from this sporting gentleman, containing explicit answers to the above questions, consonant with the doctrine he now advances in behalf of his favourite amusement, we promise not to overlook him.

ART. V. *Observations on the Nature, Kinds, Causes, and Prevention of Insanity, Lunacy, or Madnefs.* By Tho. Arnold, M. D. Vol. I. Containing Observations on the Nature and various Kinds of Insanity. 8vo. 5 s. Boards. Leicester printed, and sold by Cadell, &c. London. 1782.

IN the Introduction to this volume, Dr. Arnold, lamenting the small advance made in the Healing Art, in proportion to modern improvements in science, applies this observation peculiarly to the class of diseases in question, in the cure of which he seems to think we rather fall short of the ancients; at least if we are to credit their accounts of the efficacy of hellebore in maniacal cases.

He next briefly discusses the assertion, that insanity is a disease more frequent in England than in most other countries; and he seems to think there is some foundation for this opinion; especially if the comparison be made with our southern neighbours, whose levity and volatility preserves them from the effects of melancholy and low spirits.

The bulk of the volume is composed of the third section, in which the Author treats of the definition and arrangement of insanity. He begins with giving a number of definitions, ancient and modern, both of delirium and insanity, with its two generally received divisions of mania and melancholy. After shewing, in a few remarks, the inaccuracy and imperfection of all these, he proceeds to establish his own. This is founded on Mr. Locke's division of the two sources of human knowledge into *sensation* and *reflection*; which this Writer so modifies, as to call the representation of *objects of sensation* in the mind, *IDEAS*; and the perception of *objects of reflection*, *NOTIONS*. This serves as a basis for two general divisions, both of delirium and insanity.

ty, into *ideal* and *notional*. We shall transcribe his definitions of each of these.

‘The mind may be said to be *delirious* when it supposes sensible objects to exist externally, which exist, as they then appear to the mind, only in idea:—or has such notions about objects which it sees, hears, or otherwise perceives or knows, as appear obviously false or absurd to the common sense and experience of the sober and rational part of mankind. Delirium, therefore, may naturally be divided into two kinds:—the one, arising from an error in our *ideas*, I call IDEAL DELIRIUM; and the other, arising from an error in our *notions*, I call NOTIONAL DELIRIUM.’

With respect to these, the Author observes, that the *former* kind of delirium is common both to fever and madness; the *latter*, he believes, is peculiar to madness.

His two kinds of insanity are thus defined:

‘IDEAL INSANITY is that state of mind in which a person imagines he sees, hears, or otherwise perceives, or converses with, persons or things, which either have no external existence to his senses at that time,—or have no such external existence as they are then conceived to have:—or, if he perceives external objects as they really exist, has yet erroneous and absurd ideas of his own form, and other sensible qualities:—such a state of mind continuing for a considerable time; and being unaccompanied with any violent or adequate degree of fever.’

‘NOTIONAL INSANITY is that state of mind in which a person sees, hears, or otherwise perceives external objects as they really exist, as objects of sense; yet conceives such notions of the powers, properties, designs, state, destination, importance, manner of existence, or the like, of things and persons, of himself and others, as appear obviously, and often grossly erroneous, or unreasonable, to the common sense of the sober and judicious part of mankind. It is of considerable duration; is never accompanied with any great degree of fever, and very often with no fever at all.’

Several observations follow, to shew the connection between various affections and dispositions of the mind and insanity, or a disposition to it. Here we meet with a contradiction to a common maxim, which will be pleasing to those who love to consider human nature in the most exalted point of view. It has been asserted that great genius borders on madness, and that persons of the highest mental qualifications are most likely to fall into this dreadful disease. Our Author, on the other hand, affirms, from experience, that persons of little genius and weak judgment are most liable to become insane.

Dr. Arnold next proceeds to the consideration of the particular species of insanity, which he comprizes in the following table:

table: *One genus*, INSANITY. *Two divisions*, IDEAL and NOTIONAL. *Species* of IDEAL Insanity: 1. *Phrenetic*; 2. *Incoherent*; 3. *Maniacal*; 4. *Sensitive*. *Species* of NOTIONAL Insanity: 5. *Delusive*; 6. *Fanciful*; 7. *Whimsical*; 8. *Impulsive*; 9. *Scheming*; 10. *Vain, or self-important*; 11. *Hypochondriacal*; 12. *Pathetic*; 13. *Appetitive*. Each of these species has a particular chapter allotted to it, in which it is defined, and illustrated by cases derived from various authors, and given in notes; and occasional remarks by the Author are interspersed. Under the head of *Pathetic* are noticed 16 *varieties*, formed from the different passions of the mind principally put in motion in different cases. The enumeration of these species terminates the present volume. The Author proposes to proceed in his plan with giving a view of the *appearances on dissection*; an examination into the *causes of madness*; and some *rules for its prevention*, chiefly founded on the *due regulation of the passions*.

This volume evidently proves the Writer to be a man of extensive and accurate reading; and if his plan is completed, we may reasonably expect from him a more full and exact history of the disease in question than has yet appeared. It is probable, however, that some of his readers, less attached to *methodical arrangement* than himself, may censure his division, as (in some of its heads at least) rather fanciful and artificial; and founded on circumstances neither distinct, permanent, nor important enough to lead to solid and useful deductions. But of this, it will be proper to suspend our judgments, till we are favoured with the sequel; in which we trust to the Author's good sense, not to be duped by the vain parade of method, so as to give that for fixed and constant, which nature has made infinitely variable.

ART. VI. *Edwin and Elfrida. A Legendary Tale.* By a young Lady. 4to. 2s. Cadell. 1782.

THE ingenious Editor of this pathetic and elegant little Tale, Dr. Kippis, informs us, that 'the young Lady, by whom it is written, is a native of London, but was removed in very early life to a remote part of the kingdom, where her sole instruction was derived from a virtuous, amiable, and sensible mother. In so distant a situation, she had such little access to books, that, when the piece now presented to the Public was written, she had scarcely read any productions of a similar kind.' To those, who are curious to contemplate the native exertions of unassisted genius, such a circumstance will more particularly recommend this poem to their notice. It is, however, more than probable, that, before it was finished for the press, she might not be totally unacquainted with the compositions of some, at least, of the more successful of those who have preceded her in this popular walk of poetical narrative,

The

The scene of this poem lies on the banks of the Derwent, where Albert and his daughter Eltruda are supposed to reside. This lovely fair one, the only remaining comfort of her father's declining age, is thus introduced :

' In his ELTRUDA's gentle breast
His griefs he could repose ;
With each endearing virtue blest,
She softened all his woes.
'Twas easy in her look to trace
An emblem of her mind :
There dwelt each mild attractive grace,
Each gentle charm combin'd.
Soft as the dews of morn arise,
And on the pale flower gleam,
So soft, so sweet her melting eyes
With love and pity beam.
As far retir'd the lonely flower
Smiles in the desert vale,
And blooms its balmy sweets to pour
Upon the flying gale ;
So liv'd in solitude unseen
This lovely, peerless maid ;
So sweetly grac'd the vernal scene,
And blossom'd in the shade.
Yet love could pierce the lone recess,
For there he likes to dwell ;
He scorns the noisy crowd to bless,
And seeks the lowly cell.
There only his resistless dart
In all its power is known ;
His empire sways each willing heart ;
They live to love alone.
EDWIN, of every grace possess,
First taught her heart to prove
That gentlest passion of the breast,
To feel the power of love.
Tho' few the pastures he possess,
Tho' scanty was his store,
Tho' wealth ne'er swell'd his hoarded chest,
EDWIN could boast of more !
EDWIN could boast the liberal mind,
The gen'rous, ample heart ;
And every virtue heav'n inclin'd
To bounty, can impart.
The maxims of this servile age,
The mean, the selfish care,
The sordid views that now engage
The mercenary pair,

Whom

Whom riches can unite or part,
 To them were all unknown;
 For then the sympathetic heart
 Was link'd by love alone.

They little knew that wealth had power
 To make the constant rove;
 They little knew the splendid dower
 Could add a bliss to love.

They little knew the human breast
 Could pant for sordid ore;
 Or, of a faithful heart possess,
 Could ever wish for more.

And tho' her peerless beauty warms
 His heart to love inclin'd;
 Not less he felt the lasting charms,
 The beauties of her mind.

Not less his gentle soul approv'd
 The virtues glowing there;
 For surely Virtue to be lov'd
 Needs only to appear.'

Perhaps, the most difficult task attending this species of composition, is to unite elegance and embellishment with true unaffected simplicity. Of those who have attempted it, how many are there, who, not distinguishing between slovenliness and ease, and mistaking baldness of language for the graceful negligence of natural expression, have, while they were affecting *simplicity*, been betrayed into *filliness*? To such, however, we would recommend the perusal of the beautiful stanzas just quoted as a model, which, we expect not to see excelled, for their future imitation.

But to return to the poem—the happiness of this amiable pair is not long to continue :

' For now arose the death-fraught day,
 For civil discord fam'd,
 When YORK from LANCASTER's proud sway,
 The Royal sceptre claim'd.

The passing moments now were fraught
 With desolating rage;
 And now the bloody deeds were wrought
 That swell th' historic page.

The good old ALBERT vows again
 To seek the hostile field;
 The cause of HENRY to maintain,
 The spear for him to wield.

But oh, a thousand sacred ties
 That bind the hero's soul,
 A thousand tender claims arise,
 And EDWIN's breast controul,

And

And link the youth to HENRY's foes—

But ah, it tends his heart;

The aged ALBERT to oppose;

To bear an adverse part.

Tho' passion pleads in HENRY's cause,

And EDWIN's heart would sway,

Yet honour's stern imperious laws

The brave will still obey.

* * * *

* The timid Muse forbears to say

What laurels EDWIN won;

Nor paints the gallant deeds that day

By aged ALBERT done.

On softer themes alone she dwells,

As trembling through the grove,

Of friendship's woes she sad'ning tells,

Or fings of hapless love.

Tho' long the beaming day was fled,

The fight they still maintain;

While night a deeper horror shed

O'er the ensanguin'd plain.

The martial trump invades the ear,

And drowns the orphan's cry:

No more the widow's shriek they hear,

The love-lorn virgin's sigh!

The pangs those dear-bought laurels yield,

Alas, what tongue can speak?

Perchance not one that strews the field

But leaves some heart to break.

To ALBERT's breast the falchion flew——

He felt a mortal wound;

The drops that warm'd his heart, bedew

And stain the flinty ground.

The foe who aim'd the deadly dart,

Heard his expiring sighs;

Soft pity touch'd his yielding heart,

To ALBERT freight he flies——

While round the Chief his arms he cast,

While o'er his bosom sigh'd,

And seem'd as if it mourn'd the past——

Old ALBERT faintly cry'd,

“ Tho' nature heaves these feeble groans,

“ Without complaint I die——

“ Yet one dear care my heart still owns,

“ Still feels one tender tie.

“ For YORK, a youth well known to fame

“ Uplifts the hostile spear;

“ EDWIN's the blooming hero's name,

“ To ALBERT's bosom dear;

“ Ah,

Edwin and Eltruda

" Ah, tell him my expiring sigh,

" Say my last words besought

" To my despairing child to fly,

" Ere fame the tidings brought :"

He spoke!—but oh, what mournful strain

In sadness apt to melt,

What moving numbers can explain

The pangs that EDWIN felt!

For EDWIN 'twas himself that held

The dying warrior press,

(Whom the dark shades of night conceal'd)

Close to his throbbing breast.

" Ah, fly (he cry'd) my touch profane!

" Oh how the rest impart?

" 'Twas EDWIN plung'd—rever'd old man—

" The dagger in thy heart."

His dying eyes he feebly rais'd,

Which seem'd for ever clos'd;

On the pale youth they piteous gaz'd—

And then in death repos'd.'—

The subsequent interview between Edwin and Eltruda, with all the agonizing circumstances of remorse and horror that attend it, difficult as it must have been to describe, may easily be guessed at; and its effects on the tender frame of the one, and on the feelings of both, the sympathizing Reader cannot fail of anticipating.

' He saw her dying eye-lids close,

He heard her latest sigh,

And yet no tear of anguish flows

Felt streaming from his eye.

For, ah, the fulness of despair,

The pang of high-wrought woe,

Admits no silent trembling tear,

No lenient drop to flow.

He feels within his shivering veins

A mortal chillness rise;

Her pallid corse he feebly strains—

And on her bosom dies!

If there be any thing in this affecting poem to object to, it is, as the Editor acknowledges, ' that diffusion of sentiment which is so natural to a youthful mind, in its first essays in composition.' And yet the candid critic scarcely will disapprove of that, which, considered abstractedly, cannot fail of being an object of pleasing contemplation, as it is, perhaps, one of the most certain assurances of genius, that wants nothing but time to ripen into maturity. Though the fruit be not always in proportion to the blossom, the luxuriance of the branches indicates, at least, the vigour of the stem.

ART.

ART. VII. *Sacred Dramas*: chiefly intended for young Persons. The Subjects taken from the Bible. To which is added, *Sensibility*, a Poem. By Hannah More. 8vo. 4s. Cadell, 1782.

IT is an observation of Cowley's, and Miss More has selected it as her motto, that 'all the books of the Bible are either most admirable and exalted pieces of poetry, or are the best materials in the world for it.' So incontrovertible, indeed, is the former part of this observation, that even they, who reject the truths which the Bible holds out to them, have scarcely ever been hardy enough to deny its sublimity. But that it furnishes materials the best adapted for poetry is not, perhaps, so generally agreed; and it is not to be wondered at that there should be doubts on the subject, when so few who have borrowed their materials from the sacred volume have succeeded. With such discouraging examples of defeat as Miss More must have had before her eyes, the very attempt in which so many have failed, would alone, exclusive of its success, have intitled her to praise. Besides the difficulties arising from the peculiar nature of her subjects, and the law to which she had tied herself down, of introducing no circumstances or characters * that were not to be met with in her originals, our Poetess had another difficulty to contend with, which was, so to accommodate herself to her young readers as to blend moral instruction with poetical embellishment, and to captivate the imagination without awakening the passions: a task of infinite difficulty and address; and it is but justice to say, that her success has been as brilliant as the enterprize was arduous.

The titles of these Dramas are, *Moses in the Bullrushes*, *David and Goliath*, *Belshazzar and Daniel*. To these are subjoined, *Reflexions of King Hezekiah in his Sickness*, and *Sensibility*, a poetical epistle to the honourable Mrs. Boscawen. Of the dramas we cannot express our approbation more strongly than by observing, that they are admirably calculated for the end they are designed to answer—the instruction and amusement of youth; being equally adapted to inform the understanding, and to improve the heart. Nor is this all, by exhibiting just and elegant models of composition, both with respect to sentiment and expression, they may have a powerful influence in regulating the taste; a circumstance not only of consequence to the intellectual, but the moral happiness of mankind; a mind, duly prepared by a correct and cultivated taste, being the

* Except, indeed, in the single instance of Daniel, and that of necessity, the Bible furnishing no more than two persons, Daniel and Darius; and there were not sufficient to carry on the business of the piece.

soil in which the seeds of virtue peculiarly delight to expand themselves, and in which they make the most vigorous shoots.

In a book 'chiefly intended for young persons,' it is not with impropriety that Miss More has introduced the concluding composition 'Sensibility;' there being nothing of which they are more apt to form mistaken ideas than of that sympathetic tenderness which is supposed to have its source in the amiable affections of the heart. From these mistaken ideas it is that so many, by giving way to the immoderate indulgence of sensibility, destroy their own peace, while a still greater number, by its affectation, render themselves disgusting.

After the first few introductory lines of this poem, the Authoress imperceptibly glides into a panegyric on living genius. Of those who are particularly distinguished among the men, are Mason, the Wartons, Beattie, Lowth, Reynolds, Jenyns, Porteus, and Johnson. Among the female ornaments of literature, who have their appropriated compliments, are Carter, Montagu, Chapone, Walsingham, Delany, and Barbauld. In the testimony she has borne to the character and accomplishments of Mrs. Barbauld, Miss More exhibits the picture of an amiable mind, superior to the littleness of jealousy, which, indeed, true genius always despises.

'O, much-lov'd BARBAULD! shall my heart refuse
Its tribute to thy Virtues and thy Muse?
While round thy brow the Poet's wreath I twine,
This humble merit shall at least be mine,
In all thy praise to take a gen'rous part;
Thy laurels bind thee closer to my heart:
My verse thy merits to the world shall teach,
And love the genius it despairs to reach.'

After this enumeration of living excellence, she then enters more immediately upon her subject.

'Yet, what is wit, and what the Poet's art?
Can Genius shield the vulnerable heart?
Ah, no! where bright imagination reigns,
The fine-wrought spirit feels acuter pains:
Where glow exalted sense, and taste refin'd,
There keener anguish rankles in the mind:
There feeling is diffus'd through ev'ry part,
Thrills in each nerve, and lives in all the heart:
And those whose gen'rous souls each tear would keep
From others' eyes, are born themselves to weep.'

And here she very artfully introduces a just compliment, the joint tribute of gratitude, affection and esteem, to the memory of Garrick.

'Say, can the boasted pow'rs of wit and song,
Of life one pang remove, or one hour prolong?

Prefumptuous hope! which daily truths deride;
 For you, alas! have wept—and GARRICK dy'd!
 Ne'er shall my heart his lov'd remembrance lose,
 Guide, critic, guardian, glory of my muse!
 Oh shades of Hampton! witness as I mourn,
 Cou'd wit or song elude *his* destin'd urn?
 Tho' living virtue fill your haunts endears,
 Yet bury'd worth shall justify my tears!
 GARRICK! those pow'rs which form a friend were thine;
 And let me add, with pride, that friend was mine;
 With pride! at once the vain emotion's fled;
 Far other thoughts are sacred to the dead.
 Who now with spirit keen, yet judgment cool,
 Th' unequal wand' rings of my muse shall rule?
 Whose partial praise my worthless verse ensure?
 For Candor smil'd when GARRICK wou'd endure.
 If harsher critics were compell'd to blame,
 I gain'd in friendship what I lost in fame;
 And friendship's soft'ning smiles can well repay
 What critic rigour justly takes away.
 With keen acumen how his piercing eye
 The fault conceal'd from vulgar view, would spy!
 While with a gen'rous warmth he strove to hide,
 Nay vindicate, the fault his judgment spied.
 So pleas'd, cou'd he detect a happy line,
 That he wou'd fancy merit ev'n in mine.
 Oh gen'rous error, when by friendship bred!
 His praises flatter'd me, but not mis'd.
 ' No narrow views could bound his lib'ral mind;
 His friend was man, his party human kind.
 Agreed in this, opposing statesmen strove
 Who most shou'd gain his praise, or court his love.
 His worth all hearts as to one centre drew;
 Thus Tully's Atticus was Cæsar's too.
 ' His wit so keen, it never mis'd its end;
 So blameless too, it never lost a friend;
 So chaste, that modesty ne'er learn'd to fear;
 So pure, religion might unwounded hear.
 ' How his quick mind, strong pow'rs, and ardent heart,
 Impoverish'd nature, and exhausted art,
 A brighter bard records*, a deathless muse!—
 But I his talents in his virtues lose:
 Great parts are Nature's gift; but that he shone
 Wise, moral, good and virtuous—was his own.
 Though Time his silent hand across has stole,
 Soft'ning the tints of sorrow on the soul;
 The deep impression long my heart shall fill,
 And every mellow'd trace be perfect still.
 ' Forgive, BOSCAWEN, if my sorrowing heart,
 Intent on grief, forget the rules of art;

* Mr. Sheridan's Monody.

REV. July, 1782.

D

Forgive,

Forgive, if wounded recollection melt——
 You best can pardon who have oft'nest felt.
 You, who for many a friend and hero mourn,
 Who bend in anguish o'er the frequent urn;
 You who have found how much the feeling heart
 Shapes its own wound, and points itself the dart;
 You, who from tender sad experience feel
 The wounds such minds receive can never heal;
 That grief a thousand entrances can find,
 Where parts superior dignify the mind;
 Wou'd you renounce the pangs those feelings give,
 Secure in joyless apathy to live?'

Having pointed out the superior advantages of sensibility, the refinement of its pleasures, and the benevolence of its office, she thus afterwards proceeds to ascertain its object, and limit its extent:

' Yet, while I hail the Sympathy Divine,
 Which makes, O man! the wants of others thine:
 I mourn heroic JUSTICE, scarcely own'd,
 And PRINCIPLE for SENTIMENT dethron'd.
 While FEELING boasts her ever-tearful eye,
 Stern TRUTH, firm FAITH, and manly VIRTUE fly.
 ' Sweet SENSIBILITY! thou soothing pow'r,
 Who shedd'st thy blessings on the natal hour,
 Like fairy favours! Art can never seize,
 Nor affectation catch thy pow'r to please:
 Thy subtle essence still eludes the chains
 Of Definition, and defeats her pains.
 Sweet Sensibility! thou keen delight!
 Thou hasty moral! sudden sense of right!
 Thou untaught goodness! Virtue's precious seed!
 Thou sweet precursor of the gen'rous deed!
 Beauty's quick relish! Reason's radiant morn,
 Which dawns soft light before Reflexion's born!
 To those who know thee not, no words can paint,
 And those who know thee, know all words are faint!
 'Tis not to mourn because a sparrow dies;
 To rave in artificial extasies:
 'Tis not to melt in tender *Otway's* fires;
 'Tis not to faint when injur'd *Shore* expires:
 'Tis not because the ready eye o'erflows
 At *Clementina's*, or *Clarissa's* woes.
 ' Forgive, O Richardson! nor think I mean,
 With cold contempt, to blast thy peerless scene:
 If some faint love of virtue glow in me,
 Pure spirit! I first caught that flame from thee.
 ' While soft Compassion silently relieves,
 Loquacious *Feeling* hints how much she gives;
 Laments how oft her wounded heart has bled,
 And boasts of many a tear she never shed.

' As words are but th' external marks, to tell
The fair ideas in the mind that dwell ;
And only are of things the outward sign,
And not the things themselves, they but define ;
So exclamations, tender tones, fond tears,
And all the graceful drapery Pity wears ;
These are not Pity's self, they but express
Her inward sufferings by their pictur'd dress ;
And these fair marks, reluctant I relate,
These lovely symbols may be counterfeit.
Celestial Pity ! why must I deplore,
Thy sacred image stamp'd on basest ore ?
There are, who fill with brilliant plaints the page,
If a poor lianet meet the gunner's rage :
There are, who for a dying sawn display
The tend'rest anguish in the sweetest lay ;
Who for a wounded animal deplore,
As if friend, parent, country were no more ;
Who boast quick rapture trembling in their eye,
If from the spider's snare they save a fly ;
Whose well-sung sorrows every breast inflame,
And break all hearts but his from whom they came :
Yet, scorning life's *dull* duties to attend,
Will persecute a wife, or wrong a friend ;
Alive to every woe by *fiction* dress'd ;
The innocent he wrong'd, the wretch distress'd,
May plead in vain ; their sufferings come not near,
Or he relieves them cheaply with a tear.
Not so the tender moralist of Tweed ;
His *Man of Feeling*, is a man indeed.

' Oh, bless'd Compassion ! Angel Charity !
More dear one genuine deed perform'd for thee,
Than all the periods Feeling e'er can turn,
Than all thy soothing pages, polish'd STERNE !

' Not that by deeds alone this love's express ;
If so, the affluent only were the blest.
One silent wish, one pray'r, one soothing word,
The precious page of Mercy shall record ;
One soul-felt sigh by pow'rless Pity giv'n,
Accepted incense ! shall ascend to Heav'n."

ART. VIII. *Melampus* : or, the Religious Groves. A Poem in Four Books, with Notes. By the late Gloucester Ridley, D. D. 4to. 10s. 6d. Doddsley, 1781.

THE design of this allegorical poem is to shew what lights and hopes the world enjoyed respecting a future state before, as Dr. Ridley expresses himself, the *Great Restorer* was born. A view, says he, that will open to the source of the Pagan superstitions and idolatries ; and in some measure clear the confusion with which at present they seem perplexed ; and

at the same time prove a considerable confirmation to the truths of Christianity.

‘For the purpose of exhibiting this view,’ continues he, ‘I have taken my point of time about 150 years before the *Trojan* war, when we may suppose the reason of the institutions which were followed was not entirely lost; yet when the corruptions of them were beginning to appear, so as to give a view of both together, in the institutions and instructions discoverable in the RELIGIOUS GROVES. The scene is laid in *Greece*, whose inhabitants confessedly borrowed their religious rites from *Ægypt* and the East, and built their own fables on the traditions they received from thence. The instructor made choice of is METAMPUS, the son of *Amythaon*, an experienced philosopher, who travelled into *Ægypt*, and imported from thence into *Greece* their theology. He is celebrated for having restored the daughters of *Proetus* to a sound mind, at a fountain near *Nonacris* in *Arcadia*. One of these he afterwards married, and had in dowry with her part of the kingdom of *Argos*; and from him descended a long line of prophets and instructors.’

By those who can attentively follow an uninterrupted chain of allegory through a poem of four Cantos, this performance may be read, if not with great pleasure, at least with considerable improvement; for Dr. Ridley, though not of the first rank as a poet, was a very learned and ingenious man, and, consequently, from every thing that he wrote much useful information is to be collected. The notes, with which this work is accompanied, are particularly curious and valuable.

ART. IX. *Bryant's Observations on the Poems of Rowley.* Continued from the last Review. And Concluded.

THE leading object of this work is to prove that Chatterton could not have been the Author of the Poems attributed to Rowley, because, in a variety of instances, he appeared not to understand them. There is something specious in this plea; but the learned Author hath egregiously failed in his proofs. Mr. Bryant hath invented meanings never meant, and discovered allusions never intended; and, deluded by his own fancy, hath made the most whimsical hypotheses the ground of his argument; so that because Chatterton did not anticipate Mr. Bryant's conjectures, he must, truly, be ignorant of Rowley's meaning! This is to make the error in order to correct it.

We have already stated, that Chatterton really mistook the meaning of several words: but then we observed, that the mistake equally concerned the poet and the glossarist. Mr. Bryant would confine every mistake, both as to words and things, to the last; and produces a list of upwards of fifty terms to demonstrate his

his proposition, viz. That if a person, in transcribing a learned and excellent composition, varies the terms through ignorance, and the true reading appears from the context, he cannot have been the author.

It is impossible for us to examine every word adduced by this Author in defence of his hypothesis. We can only select a few on which the most considerable stress is laid: for, with respect to the far greater number, his reasonings are so futile, and his inferences from them so forced and unnatural, that it would be loss of time to give them any serious review.

The first word that Mr. Bryant remarks on, is *slughorne*. 'This word, says he, occurs more than once; and it is interpreted by Chatterton in one place, a *musical instrument*, not unlike a *hautboy*: in another it is said to be a kind of a *clarion*. But a clarion and a hautboy are very unlike, being distinct instruments. It occurs in the second Eclogue,

The water slughornes wythe a swotic cleme:

And in the Tournament,

Methynckes I hear the slughorne's dynn frome farre.

It is plain that Chatterton only formed a judgment from the context, and knew nothing precisely about this instrument. In the first place it was certainly a horn; such as the Danes, Saxons, and other Gothic nations, used in war; and the name signifies as much; for by *slug* and *slag* is denoted *slaughter* and *battle*.—A slughorne is properly '*buccina bellica*.' Now, what doth all this prove? Why, that Chatterton was ignorant of the precise nature and use of this musical instrument. And so we think was Rowley too: and this, we apprehend, very clearly appears from the first quotation. 'The water-slughornes, &c.' This additional expletive would scarcely have been made by a poet who had been accustomed to the word in its primary meaning; nor would '*swotic cleme*' [sweet music] have been noted as the distinguishing characteristic of the *horn of slaughter*.

'*Bysmare*;

Forth from Sabrina ran a ryverre cleere

Roarynge and rolleyng on yn courie *bysmare*.

This term, *bysmare*, is by the transcriber interpreted, *bewildered*, *curious*; which epithets he couples together as if they were synonymous. But they neither of them convey the true meaning. The word occurs in Chaucer, and is said to betoken abusive speech In the best Saxon dictionary, where the various senses of the word are enumerated, *Bismorful* is, among others, rendered, *horrendus*. This seems to be the original purport of the word; and from hence, I think, we may be pretty certain that there is nothing *curious* alluded to; but by *course bysmare* is signified *cursu sanoro, vel horrenda*; which is a description very applicable to the Severn.—Had Chatterton been the Author of these compositions, he would have introduced the word in

the same acceptation in which it is to be found in Chaucer; for if there be any writer with whom we may presume him to have been acquainted it was with him. But he deviates from him in this place, and in many other instances. The reason was, because he had an original before him; and the term, as it is to be found in Chaucer, could not be made to agree with the context. He therefore gave it the best interpretation that he was able; but was wonderfully wide of the mark.

The question is not how Chaucer himself uses this term; but how it is explained by his glossarist. Now Speght explains *bismar* (which he derives from the Fr. *bizarre*) by *fantastical strangeness*. Bailey makes *bismare* signify *curiosity*. On both these authorities, Chatterton hath interpreted it, *bewildered, curious*. But we shall be asked, if the original text warrants this comment? We think it does: for what should hinder us from thinking, that the Poet by *bysmare* meant *irregular or meandering*? — The word, Mr. Bryant observes, is ‘here used as an adjective: whereas, by all other writers, as he believes, it is introduced as a substantive.’ So far he is right; but then Rowley, as well as Chatterton, is affected by the blunder. To remove it from the former, and to throw it wholly upon the latter, our Author is obliged to have recourse to the following conjecture: ‘I have a suspicion that Chatterton has not copied the text truly; and that what he hath rendered *course bysmare*, was in the original *boarse bysmarre*, i. e. *rauco terror*.’ Did ever conjectural emendation sport itself so *bysmarrelie*? It hath the advantage of all reasoning, and supercedes all reply!

‘*Onlyghte*. Ælla threatens destruction to the Danes who have invaded his country; and in describing his purpose he says—

Theyre throngynge corfes shall *onlyghte* the starres,
The barrows brattyng wythe the flenne schall swelle.

v. 678.

Every body knows that the Danes buried their slain upon plains and open places in *Tumuli*, which were called *Loues* and *Barrows*. And Ælla, in these fine lines, tells his soldiers, that the enemy's dead shall be so numerous that they shall swell their tombs till they burst for want of room, and not suffice to hold them. But what is the meaning of the first line, where it is said, that the dead bodies should *onlyghte* the stars? Here is certainly a great mistake of the transcriber, who did not know the Author's meaning, and has substituted one word for another. Instead of *onlyghte*, I make no doubt but that the original was *onlyche*, which signifies *to be like, or equal to*. *Onlych* is the same term which we now express, *liken*: and the meaning of the word is this, that the corfes of the Danes should be *like or equal to* the stars.

Theyre throngynge corfes shall *onlyche* the starres.

i. e. *match them in number*.’

We never saw a match for this piece of criticism! One line in Gray fully illustrates the poet's meaning; and shews us too, with *undoubted certainty* (for why should not *we* also speak of *demonstration*?) the source from whence the strange idea was derived.

"Clouds of carnage blot the sun."

Or, in the Rowleian language—

Throngynge corpes doe *onlyghts* the sunne.

"But is not this unintelligible fustian?"—It may be so. But that is nothing to the argument. We are not defending the propriety of the metaphor. We are only shewing from whom Chatterton borrowed it.

Mr. Bryant repeatedly observes, that Chatterton was incapable of reading the old MSS. with accuracy, which he undertook to transcribe. If there *were* such manuscripts, and if they in any respects resembled the *Fac-Simile* given by Mr. Strutt of one of them, the wonder is not, that he should have made a mistake now and then in the transcript of some words, but that he should have been able to have made any sense of them at all. Let an experienced antiquary, who hath been versed in the different mode of antient writing, inspect the engraved plate entitled, *The Accounte of Mr. Cannynge's Feast*, at the end of Rowley's Poems, and inform us honestly what idea he must form of the acuteness and penetration of a youth who could, in the space of a few months, decypher long poems, written in characters equally obscure and imperfect:—characters which cannot be traced to any standard, and which bear no similarity to any mode of writing in any age! Now, that Chatterton was capable of reading all the poems in this old chest, so as to be able to give a just interpretation of their general meaning (which is confessed even by those who affect to call him *the ignorant and illiterate boy*), must be acknowledged to be a most wonderful circumstance: it must shew, that his knowledge of old hands and old words was uncommonly great; so that the very *transcribing* and *interpreting* the poems are of themselves sufficient confutations of every reflection that hath been thrown on his knowledge and understanding. Now, with that acquaintance which this extraordinary youth must have had with antient English literature, to have enabled him to accomplish what *all* confess he did, we have only to consider him as possessed of a high degree of poetic genius (and of that there can remain no rational doubt), and the main difficulty concerning Rowley is solved; for nothing more was necessary to produce the poems, than the very qualifications which Chatterton possessed.

Mr. Bryant employs upwards of five pages to *demonstrate* Chatterton's ignorance of the true reading of the old MSS. because he hath written *Cherisaunee* for *Cherisaunce*, and

Befoikerre for *Befwikerre*. We never saw learning more idly employed! We never saw conjectural criticism more a mockery, to common sense! Granting that Chatterton had manuscripts to transcribe from, and that the words *Cherisaunce* and *Befwikerre* occurred according to their true spelling, we see no reason for his having written them in any other manner. Had he left them unexplained, or had he given them a wrong interpretation, there might also be some plea for Mr. Bryant's conjecture. But he did explain them, and that too very properly. From whence had he his explanations? Why, from Speght, and Bailey or Kersey. In the former, the word *cherisaunce* is spelled as Mr. Bryant says it ought to be spelled. In the two latter, it is written *cherisaunie*. Now, Chatterton considered it as indifferent which way the word was spelt, and therefore adopted either of them, just as it suited his humour: for it deserves notice, that in the Minstrel's song in the tragedy of *Ælla* it is spelt according to the former.

Does no *cherisauncys* from Elynoure houlde.

In Bailey, *befoike* (from whence Chatterton formed *befoiker*) is interpreted, to betray.

On these two words Mr. Bryant lays great stress, and considers them as evident proofs of the existence of MSS. We consider them rather as proofs of the contrary; and have accounted for the manner in which Chatterton wrote them, not by mistaking the original, but by confiding in the dictionary.

Mr. Bryant proceeds to speak of references to antient history which occur in the poems. Under this head he undertakes to prove, 'that the allusions are too refined and curious, and relate to circumstances too remote and obscure to have proceeded from the young man to whom these poems have been by many ascribed.' All that our Author hath advanced on this head is merely gratuitous. The general facts referred to in the poems are indubitably such as fall within the circle of common history, and the knowledge of them might have been easily acquired even by a youth of less application and less discernment than Chatterton. As to the more 'curious and refined allusions,' which Mr. Bryant thinks to have been out of the reach of this youth, we can only say, that the sources of many of them have been pointed out, and that they have been found not to be so *curious and refined*, so deep and recondite, as was at first imagined: and as to the rest, though they may seem too curious and secret to fall within the sphere of Chatterton's reading, yet it may in time appear from whence he borrowed them; for his acquaintance with books was very extensive for one of his youth, and his study was chiefly bent on subjects that fell more immediately within the line of these poems. It is impossible for Mr. Bryant to prove that Chatterton *had not* read such books as were necessary

easy to give him all the information and intelligence which the author of these poems appears to have possessed. His sister declares, that he had himself enumerated some hundreds that he had read before he left Bristol in a catalogue, which she afterwards sent to him at London. Will Mr. Bryant take upon him to say, that the books did not treat of subjects that *could* have afforded him such a degree of knowledge as was requisite to the composition of these poems? He may say it: and we suppose *will* say it without scruple. And what reply can we make to a writer who will presume to pronounce authoritatively without any certain proof:—and who will make his own suppositions and assertions stand in the room of demonstration? No reply can be made but this—that we believe, that the books which Chatterton had consulted actually furnished him with all the information that was necessary to enable him to write the poems which he ascribed to Rowley; for we are able to point out his general sources of intelligence, though we are at present unable to decide positively, to what books he was more immediately indebted for some particular facts which are alluded to in those poems. We give him credit for these, because we never saw his catalogue. But Mr. Bryant, by a strange perverseness of reasoning, will give him no credit, and pronounces as decisively on his ignorance and want of reading as if he had seen the catalogue, and knew what books he had consulted, and had measured the full extent of his understanding and literary attainments.

We have already observed, that the supposition that Chatterton was capable of *understanding* the MSS. which he is said to have found, and to have transcribed and interpreted them so accurately, as it is confessed on all hands he hath in general done, is of itself sufficient to confute almost every objection that hath been alleged against the capacity of “*this illiterate boy*.” and fully establishes one of the principal evidences on which we found our conclusion—that the transcriber and commentator was no other than the Author himself.—And yet, to our astonishment, among the deep and *curious* allusions which Mr. Bryant fancies he hath discovered in the Poems of Rowley, he reckons the standards of the Danes and the Saxons—*viz.* the *Raven*, and the *Argent Horse*; as if Chatterton, who gave a curious account in the *Town and Country Magazine* of Saxon achievements before he was 17 years of age, and expressed himself in terms worthy of a veteran herald, could be supposed to have been ignorant of *arms* and *ensigns*, which are recorded in the most common histories, and which we apprehend are known to the most illiterate school-boy. Our Author employs six pages on the ‘*Rasn, Rafen, and Rasn-Fan.*’ They may be full of learning, and please the mere antiquary; but they leave us to wonder that a man of real and deep erudition, as Mr. Bryant confessedly

is, should for a moment imagine *that* to be rare and recondite; which is common and obvious: or that Chatterton, who could read obscure MSS. could be supposed to be ignorant of what hath been recorded a thousand times in print.

We have said, that Mr. Bryant reasons upon hypotheses which have no ground but presumption. We could produce proofs of this from almost every page. We will give the following as a very remarkable specimen: 'I am persuaded that the original poem of the Battle of Hastings was by the hand of the person concerning whom I have been treating. How far it *may* have been altered by Rowley is uncertain. A great change *may* have been wrought by him: and other alterations *may* have been made afterwards by the person through whose hands we more immediately receive it. Yet, after all, there are strong marks of originality; numberless curious allusions; with references to past histories which are many times irretrievable. That Rowley had such a composition before him, from whence he copied the principal parts of the poem, seems, I think, to be intimated in that invocation to Turgott, wherein he acknowledges that he had at times been greatly indebted to him:

Oh Turgotte———

Where'er thou art, come and my mind entame, &c. &c.

In these verses he plainly acknowledges his obligations to Turgott, though he doth not precisely tell us how deeply he may have been indebted, nor wherein the obligation principally lay. He however owns that he had been often obliged. Indeed, he was in every respect so far removed from the person to whom he addresses himself, and was otherwise so totally unconnected with him, that all invocation had been idle, and in a manner impossible, had not the other led the way, and treated of the same subject.

'There are other reasons which lead me to think, that among the MSS. of Rowley there were writings of Turgott, or at least copies from some of his compositions, and moreover that they were subscribed Turgottus *Dunelmensis*. Otherwise I cannot conceive what could have induced Chatterton, who was of Bristol, to choose this title for his own signature, and uniformly to subscribe himself *Dunelmensis* *Bristolienfis*. This is the title subjoined to many of the compositions sent abroad by him, especially to those which he thought proper to mark as his own. Hence I am persuaded, that among the writings in Rowley's possession, and afterwards deposited in Redcliffe Tower, there were transcripts from the compositions of Turgottus *Dunelmensis*, and from hence Chatterton assumed his title.'

There is no end to conjectures like these! and if conclusions are to be drawn from them, there is no need of reasoning; and fanciful hypothesis may at once usurp the place of solid evidence.

As

As for the term *Dunelmensis*, it is highly probable that Chatterton met with it in Gibson's translation of Camden's *Britannia*, a work *we know* he had consulted, for he quotes it in one of the papers he sent to the Town and Country Magazine for the year 1769. To this work he was highly indebted for many of the 'curious and refined allusions' which occur in the Poems of Rowley. See particularly page 779 of the edition of 1695, where the sanctity of St. Cuthbert (a circumstance on which Mr. Bryant spends three pages of profound erudition!), Simeon *Dunelmensis*, and the Abbot Turgot, are mentioned within the compass of a few lines.

In the Battle of Hastings we meet with the following line:

Bythric and Alfwold ledde the Bristowe Band. P. II. v. 116.

On one of the heroes Mr. Bryant hath expended a large profusion of historical learning. 'There is scarcely, says he, any history referred to in the poems about which we are engaged, so obscure as that of Bithricus. No mention, as far as I can find, is made of him by any of our English historians.' Amidst a waste of elaborate and profound investigation, in which we learn that the true Saxon orthography of the name was Brithric, our Author proceeds to this triumphant conclusion—'We find here, as we have in many passages before, a wonderful coincidence of circumstance, in confirmation of the history afforded us by the Poet.' Now as ample an account of *Bithric* as was necessary for Chatterton's purpose, was learnt from Camden's Account of Gloucestershire. Vid. Brit. p. 242. The name of Nigel, a Norman, occurs also in Camden; and appears to be one of those names which Chatterton picked up at random. With regard to the name of Tescamp, which we meet with in the Battle of Hastings, Mr. Bryant observes, that 'if Chatterton were the author of the Poem, he cannot conceive how he could arrive at this name.' 'I know,' says he, 'it hath been said that he might easily have access to the books which contain Battle-roll, and from thence borrow this name with many others that he hath introduced. But what reason is there to think that he had ever heard of Battle-roll, or that he was in the least conversant in the books in which it is contained? Besides in the name in that list, as we find it in Hollinshed, is Flischampe; and if that be not the name it is not to be found there at all. If Chatterton had access to this list, how came he not to copy the name as he found it? By some it is expressed Feskamp, particularly in the List of Grafton and that of William de Worcestre, by Hearne.' Mr. Warton hath discovered the book which furnished Chatterton with the names of the heroes who are distinguished in the Poems, viz. *Fuller's Church History*. "In this book (he remarks) all the rolls and catalogues are drawn together from Hollinshed, Fox and Stowe, and comparatively arranged." We have consulted this book (which by the way is very easy to be met with),
and

and find the name in each of the columns, viz. Fox's, Holinshed's, and Stowe's. By the former it is spelt Fiscamp, and by the two latter Fescamp and Fescampe. — We hope Mr. Bryant will find no great difficulty in conceiving *how Chatterton could arrive at this name*, or what could have taught him to spell it as he did.

It would extend our Article to a length utterly incompatible with the limits of our Review, were we to enumerate all the instances in which our Author hath imposed upon himself, by imagining the resources of the Poet too deep and secret for the 'Charity-Boy of Bristol' to have had access to. We shall add to those already noticed, the following very remarkable ones: and they may be considered as still farther proofs of the weakness of that cause which this learned writer hath undertaken to support.

Harold says to two of his principal friends,

Go Gyrth and Eilwarde take bills half a score.

'Gyrth is well known, as being the king's brother, who, together with Leofine, was killed in the action. But Eilwarde, I believe, is a character *not mentioned by any English writer*. Yet such a character did really exist, and may be authenticated in the same manner as those have been above [viz. by *Doomsday-Book*]. The name in *Doomsday* is expressed Elward, Ælward, Ailward, and Alward, and we may learn the person so denominated was of eminence, and had large property.' Mr. Bryant might have saved himself, and his friend Mr. Rose, all this needless search into *Doomsday* for this name. We find a nobleman, who was called *Ailward*, mentioned in Camden's account of Dorsetshire, who in the year 930 founded a monastery at Cranbourne in that county; and we are farther informed that the possessions of this Saxon lord fell into the hands of Robert Fitz-Haimon, a Norman chief.

Of Alured, one of the Saxon heroes in the battle of Hastings, Mr. Bryant observes, that unless in the Poem of Rowley, 'we have no where else any history of him recorded. There are several of this name to be found in *Doomsday-Book*.' Mr. Bryant recapitulates the titles of two of this name, and then says—'The person alluded to by the poet appears to have been of consequence, and I imagine he was the same who in *Doomsday* is stiled Alured of Marlborough, and who held large estates in Wiltshire both before and after the Conquest.' This Alured is denominated in that book, as we are told by our Author, by the title of *de Marleberg*. However, this is not the first time that this very Alured, and with this title too, hath been noticed to the public, though Mr. Bryant supposed that till of late both had been closely locked up in the records of *Doomsday*. In Camden's Account of Herefordshire, *Ewias Castle* is said to have been repaired by Alured of Marleberg.

One instance more will suffice.—In the pretended *Memoirs of Cannyng* (published in Chatterton's Miscellanies, and which Mr. Bryant pronounces to be authentic) it is said that King Edward, when he visited Bristol, knowing Canning to be immensely rich, meant to match him with a lady of the Widderville family, into which he himself had married. On the name, spelt in this manner, our Author most learnedly descants, and remarks, that 'in Hall's Chronicle it is Woodville; and in this he is followed by Grafton, Hollinshed, Speed, Baker, Rapin, and other English historians. But those who have looked into MSS. find the name expressed Widderville and Widdewille.' From this *recondite* circumstance, our Author most gravely observes, as follows:—'Now, as all the printed Histories of England exhibit the name of this lady and those of her family in a different manner, how came Chatterton to vary from them, and to express it Widdewille instead of Woodville? The reason was, because he had not recourse to any printed history. There is reason to think that he never read Stowe and Speed, much less Hall or Grafton. It was from a MS. that he drew; from one of that collection to which we have been so much beholden.' Confidently said! But we hope he will excuse us if we do not implicitly rely on his assertions; and the rather may we expect this indulgence, when we can confront those assertions by the most indubitable evidence. If he will turn to Camden's Account of Northamptonshire, he will find the name of *Widdewill* expressed four times within the space of a single column: and what is still more observable in the margin, and only in the margin, the name is said to be Widdewill, or *Woodvill* (p. 430.). Did not this leave Chatterton at perfect liberty to express the name either way?

Mr. Bryant at last discovers that several of the obsolete and uncommon words which he supposed to be out of the line of Chatterton's acquaintance, may be found even in common dictionaries. But how doth he evade the inference that will be drawn from this circumstance? Why, by a sally of pleasantry! 'Can it be imagined, says he, that by poaching and purloining in this abject manner, Chatterton composed these excellent poems? We may as well suppose that a pedlar built York Cathedral, by stealing a tile or a stone in every parish that he passed through.' We acknowledge the sprightliness of the remark, but we deny the truth of it. York Cathedral would never be esteemed an antient building if the *form* of it was modern, let the various materials of which it was constructed be ever so old. If the poems of Rowley were more thickly overlaid with old words than they are, yet there is *that* which is inseparable from their form and structure that will necessarily point out the hand of a modern Artist.

Our Author next proceeds to 'a comparison of Rowley's poems with compositions of other writers.' With respect to the *rythm* of these poems, and the *general harmony of their numbers*, he ingenuously acknowledges that he once had his scruples on this head. However, these scruples at length subsided, and he 'was convinced that the ground from whence they arose was very precarious, and by no means deserving of the attention that people were pleased to pay to them.' This, however, we take to be the *chief* ground of the argument, and it hath always been very slightly passed over, or greatly misrepresented by the votaries of Rowley. We have delivered our sentiments so fully on this subject, that it would be needless to repeat them. With respect to Mr. Bryant we can only say, that if he hath not *felt* the difference in point of elegance of sentiment, and harmony and force of numbers, between the poems attributed to Rowley, and those specimens which he hath so carefully selected from some ancient English poets as proofs of their skill in versification, we despair of convincing him by all the arguments we can use, and by all the examples we can produce. The controversy is as much a matter of taste as it is of learning; and indeed may be much sooner brought to an issue by the former than by the latter.

Before we conclude this Article we must remark, that the supposition that these poems are of modern invention, receives additional support from this consideration, viz. that not only is Rowley made to possess the ease and elegance of a poet of the 18th century, but several of his cotemporaries are also in possession of the same miraculous endowments! All Rowley's friends write with his spirit; their lines are equally harmonious, and the versification hath the same suspicious cast of modern manufacture. *Sir Thibbot Gorges* sings with the ease and airiness of a poet who hath only antiquity in the spelling of his name. *Dyngne Maistre Canynge* is a poet so much like the '*gode pryncesse*,' that Dean Milles himself is puzzled to account for the perfect resemblance that the one bears to the other; and like a true commentator sports a conjecture which, if granted, will at once solve the difficulty, viz. that 'Rowley *might* give his friend and patron the credit of the performance.' We really believe the same pen produced what is called Canning's as well as what is called Rowley's. But we believe that pen was CHATTERTON'S.

ART. X. *Poem to the Memory of Lady Miller*: By Miss Seward, Author of the Elegy on Capt. Cooke, and Monody on Major André. 4to. 1s. 6d. Robinson. 1782.

AS there are few unacquainted with the nature of the Poetical Institution at Bath-Easton, it seems almost unnecessary to

to mention that it was a custom with the late Lady Miller, who held an assembly at her elegant villa once a fortnight during the Bath Season, to give out at each meeting, a subject for poems to be read at the ensuing assembly. The verses, continues Miss Seward, were deposited in an antique Etruscan vase, and were drawn out by gentlemen appointed to read them aloud, and to judge of their rival merits. These gentlemen, ignorant of the authors, selected three poems from the collection which they thought most worthy of the three myrtle wreaths, decreed as the rewards and honours of the day. The names of the persons who had obtained the prizes were then announced by Lady Miller. Once a year the most ingenious of these productions were published. Four volumes have already appeared, and the profits have been applied to the benefit of a charity at Bath; so that Lady Miller's institution was not only calculated to awaken and cultivate ingenuity, but to serve the purposes of benevolence and charity. It had continued about six years, and ceased with the death of its amiable patroness.—That event happened in July 1781.

It is not then to be wondered at that a poetess, who, like Miss Seward, was personally attached to the founders of such a rational and benevolent institution, should once more invoke 'those plaintive powers of song,' whom she had on former occasions already found so propitious, to assist her in commemorating so respectable a character:

'Ye Sister Nine, that weep departed worth,
' Pour from your echoing strings the soothing lay,
Chant the slow requiem o'er this hallow'd earth,
That hides your LAURA's life-deserted clay;
Hides the cold heart, which glow'd with all your fires,
The hand, that deck'd with wreaths your many-chorded lyres.
Oft have ye seen her in her classic bow'rs,
Weave the rich myrtle round the early rose;
And grace with dearer joy the festive hours
Than vain parade, or idle mirth bestows;
While from her glance benign young Genius caught
Spirit to ope fresh mines of soul-exalting thought.
And sure, o'er polish'd circles to diffuse
The new ambition, virtuous and refin'd,
To the light Graces lead the loftier Muse,
And their twin'd hands with rosy chaplets bind,
Not less deserves the meed of tuneful Praise,
Than Valour his proud wreath, than Wit his deathless bays.
To her gay dome, that decks the breezy vale,
Enlighten'd Pleasure led a jocund crew,
And youths and virgins in the vernal gale,
With eager step to her chaste revel flew;
While to the inspiring God that gilds the day,
Purs'd the devotion rose in many a glowing lay.

Propitious heard the Pow'r, and gaily beam'd,
Gilding the foliage of the verdant shrine;
And bending o'er her Vase, fair LAURA form'd
The smiling Priestess of the sacred Nine,
As her green wreath she wove, to grace the Bard,
Whose sweet superior song might claim the wish'd reward.*

* With high-soul'd pleasure, and ingenuous truth,
'Twas thine to nurse the hopes of young Renown;
'Twas thine to elevate the views of youth;
To look, with calm disdain, superior down
On Pride's cold frown, and Fashion's pointed leer;
On Envy's serpent lie, and Folly's apothecary's secret.

To those who recollect the Bath-Easton Amusements during
the novelty of their institution, the peculiar propriety of the two
last lines will be striking. Lady Miller lived, however, to see
her institution triumph over the united attacks of Pride, Fashion,
Folly, and Envy, and to number among the Contributors to
her Vase some of the first poetical characters of the age. A cir-
cumstance, it was natural to suppose, of which Miss Seward
would avail herself.

* Bright glows the list of many an honour'd Name,
Whom Taste in LAURA's votive throng surveys;
But HAYLEY flashes in a type of flame,
Trac'd by a sun-beam the broad letters blaze!
Rapt Britain reads the long-recording fire,
Claps her triumphant hands, and bids her realms admire!
While check'd by gen'rous Friendship's modest frown,
That will not hear the praise it joys to give;
My fingers quit the chords of high renown,
On which his young, but deathless glories live;
Yet with these lays one grateful wish shall blend,
And on Devotion's wing to list'ning Heav'n ascend.
Thro' lengthen'd years that pass, and passing shine,
While Health and Joy, on their bright moments wait,
May his pure mind, with all its warmth benign
Set late and cloudless in the depths of fate;
Not early, like fair LAURA's spirit, fly
From this dark earthly scene, to its congenial sky!

Adverting to the charitable part of the Institution, the Poetess
proceeds:

* Stay the white radiance of thy silver car
O'er LAURA's hallow'd turf, fair Queen of Night,
From the mild orb of thy prelusive star,
Feeding its pensive flow'rs with dewy light!
For so her gentle spirit oft wou'd shed
Soft Pity's light and dews on Pain's deserted head.
When Fashion o'er her threw the shining vest,
When Pleasure round her trill'd the Syren song,
The sighs of Pity swell'd her polish'd breast,
The tones of Mercy warbled from her tongue;

She had the fires of classic lore pervade
 With * Charity's kind warmth, Misfortune's barren shade.
 Not in the wealth of Andes' glitt'ring mines,
 Not in the charms the zone of Love bestows,
 The female form so exquisitely shines,
 Tho' Empire binds the circlet on her brows,
 As when Compassion sheds her lustre meek,
 Swims in the moisten'd eye, and wets the glowing cheek.
 O witness Thou, so eminently good,
 That in the regal robe, and beauty's pride,
 At Calais' conquer'd gate, sweet smiling stood,
 By thy victorious Edward's awful side!
 In martial ire War's sable cloud he seem'd,
 And thou the radiant bow, that o'er its darkness beam'd.
 Boast of thy sex, and glory of the throne!
 O'er all thy form what matchless graces spread,
 When thy fair eyes in moist suffusion shone,
 And from thy cheek the changing crimson fled,
 As on the neck of Edward's captive foes
 To thy afflicted fight th' opprobrious cord arose!
 Oh! while the Fair, with soul-subduing pow'r,
 On her bent knee their forfeit-lives implor'd;
 When, like two stars seen thro' a rushing show'r,
 Her watry eyes gaz'd earnest on her lord,
 'Twas then thy virtues, loveliest Queen, outshone
 Thy Edward's victor-plume, waving o'er Gallia's throne!
 Thus, while with fervent zeal the auspicious Nine
 O'er LAURA's form the classic cestus threw,
 Hung all their golden harps within her shrine,
 And ting'd her wreaths with undecaying hue,
 Yet Charity, thy soft seraphic flame,
 A purer glory shed around her spotless name.
 And harmonizing sweet with Friendship's lyre
 The grateful blessings of the Poor shall blend,
 And borne on Angel-wings to Heaven's full choir,
 Sublime the breath of Gratitude ascend;
 With strains more dulcet swell the aspiring gales,
 Than rise from Pindus' grove, than float in Thespian vales.
 What an exquisitely beautiful image is that, in which is de-
 scribed the influence of Philippa, or the vindictive conqueror,
 Edward!

' ——— War's sable cloud he seem'd,
 And thou the radiant bow, that o'er its darkness beam'd.'
 Indeed the whole of this composition is uncommonly figurative
 and poetical.

The concluding part of the Poem is appropriated to Lady
 Miller's domestic character, which, it is needless to say, is
 highly exemplary and amiable.

* *Charity's kind warmth.*—Lady Miller's poetic institution was also charitable one.

ART. XI. *Anecdotes of eminent Painters in Spain, during the Sixteenth and Seventeenth Centuries; with cursory Remarks upon the present State of Arts in that Kingdom.* By Richard Cumberland. 2 vols. 12mo. 5s. sewed. Waller, 1782.

THE fine arts which revived in Italy passed into Spain, and speedily rose to eminence in a country that abounded with genius. The Roman Catholic religion, so favourable to painting in other nations, was here no less propitious to it; and its advances, while they were fostered by the patronage of the Spanish monarchs, were encouraged by the munificence of the grandees, and the generosity of the people. The churches, convents, and palaces of Spain exhibit a great variety of admirable paintings; and yet the curiosity of modern travellers has been seldom exercised in furnishing an account of these productions.

Mr. Cumberland, by fortunately giving this turn to his inquiries, has gone into a new path, and has rescued many ingenious names from oblivion. The painters of Italy, France, and Flanders have all had historians; and Mr. Walpole has done justice to the artists of England. But of all the Spanish painters whom Mr. Cumberland has mentioned, scarcely one name has been heard of without the limits of Spain, excepting those of Velasquez, Murillo, and Ribeira. It was not, however, the purpose of our Author to exhibit a complete history of all the painters of Spain. He confines himself to those who flourished in that country during the sixteenth and seventeenth centuries: but under this description he includes all such illustrious foreigners as had exercised their talents in Spain. His residence in that country, and the advantages peculiar to his situation there, allowed him the fullest opportunities of gratifying his curiosity; and we cannot but applaud the spirit with which he communicates his researches to the public.

The Emperor Charles, though not cordially attached to his Spanish subjects, is represented by our Author to have been forward in giving encouragement to the genius of their painters. It was in his reign, accordingly, that painting began to be particularly distinguished as an art.

It was this visit made by the Emperor Charles to Bologna in 1530, which brought about an event of the first importance in the history of the arts in Spain; I mean the introduction of the works of *Titiano*, and some time after of *Titiano* himself; that great master was in Bologna when Charles made his entry, and like Charles, was then in the full lustre of his fame; scarce a character of eminence in Europe, but was to be found on the canvases of *Titiano*; to be delivered to posterity in the glewing colours of his pencil seemed an object of general ambition, and in some degree an anticipation of immortality; *Alonso de Ferrara*, *Frederico Gonzaga* (Duke of Mantua),

Mantua), *Francisco Maria* (Duke of Urbino), the *Marquis del Eaffe*, *Pescara*, *Alva*, *Francisco Sforza*, *Antonio de Leyva*, *Diego de Mendoza*, *Arratino*, *Bembo*, *Fracastorio*, *Ferdinand* (King of the Romans), and his son *Maximilian*, both afterwards Emperors, the Popes *Sixtus IV.* *Julius II.* and *Paulus III.* the great Emperor *Soliman* and the Sultaness *Rosa*, were amongst the illustrious personages who had been painted by *Titiano*: the Emperor sat to him at Bologna, as he passed through that city in the year abovementioned; he was in the meridian of life, and though he could not be said to inherit the beauty of *Philip the Handsome*, he was nevertheless of a majestic comely aspect; the portrait pleased him well, and though so weak an ingredient as vanity was not to be found in Charles's composition, yet he was not insensible to impressions, and henceforward determined never to commit his person to any other limner than *Titiano*. He was a lover of arts, not an enthusiast; he knew the force of their effects, and revered them for their power, without being captivated by their charms; to men of eminence he was liberal without familiarity; in short, his affections in this particular, as in every other, were directed regularly to their object by reason, not driven impetuously by constitution or passion: upon this principle he rewarded *Titiano* for his portrait with a thousand golden scudi, consulting thereby no less his own magnificence, than the artist's merit: he paid him 200 ducats for a small piece; and, upon *Titiano's* presenting him with a picture of the Annunciation, for which his countrymen the Venetians had refused to pay him more than 200 scudi, Charles rewarded him for the present with a thousand. He invited *Titiano* into Spain, and pressed him to comply, using many promises and some intreaties; anxious to wrest the palm of glory from the brows of his rival *Francis* in arts, as well as arms, he perceived there was no other living merit but *Titiano's*, which he could oppose to that of *Leonardo da Vinci*. *Carlos Redolfi*, the biographer of *Titiano*, says he never came into Spain, but he is mistaken; it was not however till the year 1548 that he complied with the Emperor's invitation; from that period till 1553 he resided in Spain; during this residence he composed many admirable works, and received many princely rewards; Charles gave him the key, the order of *Santiago* at Brussels, and in 1553 constituted him a Count Palatine of the empire at Barcelona by an instrument worthy to be recorded; viz. *Carolus V. divinâ favente clementiâ Romanorum Imperator augustus ac Rex Germaniæ, Hispaniarumque spectabili nostro et imperii sacri fidei dilecto Titiano de Vecellis, suæ equitæ aurato, et sacri Lateranensis palatii, aulaque nræ et imperialis consistorii comiti gratiam Cæsaream et omne bonum.*

Com nobis semper mos fuerit, postquam ad hujus Cæsariæ dignitatis celsitudinem divinis auspiciis evecti fuimus, vos potissimum, qui singulari fide et observantiâ erga nos et sacrum Romanum imperium præditi egregiis moribus, eximiiis virtutibus et ingenuis artibus industriâq; clari et excellentes habitæ sunt præ cæteris, benevolentia, favore et gratiâ nostrâ prosequi. Attendentes igitur singularem tuam erga nos, et sacrum Romanum imperium fidem et observantiam, ac præter illas egregias virtutes tuas et ingenii dotes, exquisitam illam pingendi et ad vivum effigiendarum imaginum scientiam,

scientiam, quâ quidem arte talis nobis visus es, ut meritis hujus sæculi Apelles dici merearis, &c. Motu igitur proprio et certâ nostrâ scientiâ, animo deliberato, sano quoque Principum, Comitum, Baronum, Procerum et aliorum nostrorum et Imperii sacri dilectorum accidente consilio, et de nostræ Cæsareæ protestatis plenitudine te prænominatum *Titianum* sacri Lateranensis palatii, aulæq; nræ, et Imperialis consistorii comitem fecimus, creavimus, ereximus, et comitatus Palatini titulo clementer insignivimus: Prout tenore præsentium facimus, creamus, erigimus, attolimus et insignimus ac aliorum Comitum Palatinorum numero et confortu gratanter aggregamus et adscribimus, &c.

These favours alarmed the jealousy of the nobles both of Germany and Spain; but their envy drew no other answer from Charles, than that he had many nobles in his empire, and but one *Titiano*; the artist, who was at some distance, employed upon a picture, overheard the retort with conscious satisfaction, and, as he made his reverence to the Emperor, dropt a pencil on the floor; the courteous monarch took it up, and, delivering it to him confounded by this second mark of his condescension, added, *that to wait on Titiano was a service for an Emperor*. Charles did not only grace this eminent artist with the splendid ornaments and titles above mentioned, he gave him more solid marks of his favour, appointing him rents in Naples of two hundred ducats annually each, besides a munificent compensation for every picture he executed: *Palomino* says, that Charles regarded the possession of a capital piece of *Titiano* more than he did the acquisition of a new province to his dominion; but *Palomino* was a painter, and more familiar with the pictures of *Titiano*, than with the politics of the Emperor; this would have been a caprice unworthy of any prince; but Charles's character was not the sport of caprice; whilst to the very moment of his life, when he resigned his dominions, it was evident that ambition was his ruling passion; had he been capable of that preference, which *Palomino* ascribes to him, he would hardly have taken such pains, to the last hour of his reign, to persuade his brother Ferdinand to make a sacrifice of his succession of the empire, nor have retired into the unfurnished cell of his convent with his puppets and his birds, without one consolatory remembrance of his favourite author to cheer his solitude, or to enflame his devotion: I can hardly be persuaded, that Charles's abdication of his empire was any proof of caprice; he plainly enough perceived his health was gone, and he was not willing that his fame should follow it.

The Escorial, which has so often been condemned for the clumsiness of its architecture, is represented by Mr. Cumberland as a repository of noble arts. The care taken to adorn it, produced in his opinion an Augustan age in Spain. Among the artists who were employed in furnishing its decorations, he records *El Divino Morales*, who was born at Badajoz, in the province of Estremadura, in the beginning of the sixteenth century.

He was instructed (says our Author) at Seville in the academy of *Pedro Campana*, a disciple of *Raphael*; from his constant choice

of divine subjects, and the extreme delicacy of his pencil, he acquired the appellation of *El Divino*, and is known to the present age by no other name than that of *El Divino Morales*. All his paintings are upon board or copper, and almost generally heads of the crucified Saviour; no instance occurring of his having executed any composition or figure at full length. His heads are finished off with infinite care and laboured to the utmost, yet not so as to diminish the force of the expression; for I have seen some examples of his *Ecc Homo* of a most exquisite and touching character; also some heads of Christ bearing the cross approaching very near to the Saviour in the famous *Pasmo de Sicilia*. Though *Morales* never fails to impress the countenance with the deepest tints of human agony, I never met with any instance of his doing violence to our ideas of the divinity of the object he represents: his conception of the countenance seems to be original and his own, more resembling however the face of the Christ in *Raphael's* picture above-mentioned, than any other; and worked, as it appears to me, after the manner of the highly-finished heads of *Leonardo da Vinci*. He was undoubtedly an artist of a very limited invention and design; in aerial perspective and the clear, obscure I have sometimes found him evidently deficient, nor has he any tincture of art or academy in grouping his figures and disposing his attitudes; every thing is left to a simple expression of affecting nature: his *Mater dolorosa* is the very extreme of sorrow; nor is he anxious to maintain any trace of beauty amidst his expressions of affliction: I am of opinion that no imagination, which had not been aided by the spectacles of exhausted nature, which a nursery exhibits, could have devised an object so extremely woe-begone: it is in short the aggravated portrait of an emaciated devotee expiring in her vigils. It may readily be believed in a country, where paintings of this sort are amongst the objects of devotion, and where every private house is furnished with its oratory and its altar, that the pictures of *Morales* must have been in general request; it has been for the same reason extremely difficult for travellers to extract out of Spain any piece of this author; and as he worked very slowly, and was not very industrious or interested in his art, his pictures are both very rare and very permanent in their stations *. Enough may be had of illegitimate or suspicious pretensions, but in general they are easily to be distinguished. One would expect to find in *Morales's* private life a character in unison with his studies; but the contrary of this appears from his history. When *Morales* was summoned to the Escorial by Philip, he left Badajoz at the King's command, and putting himself in the best array that his whole substance could procure, presented himself to the sovereign more like an ambassador upon the delivery of his credentials, than a rural artist, called to labour at his profession for hire: upon the King's remarking on

* Since this book went to the press, I have received out of Spain an *Ecc Homo* by *Morales*, painted upon stone, which was affixed to a private oratory in the house of the Duque de Osuna, and transmitted to me by the favour of that distinguished grandee.

the unexpected splendor of his appearance, he answered with an air of national gallantry, that being resolved to dedicate every thing he possess by nature or by fortune to the service of his sovereign, he had presented himself in the best condition and attire, that his means admitted in obedience to his summons. It does not appear that his reply displeased, neither was the king dissatisfied with his performances, for which he liberally rewarded him: however, when upon completion of his undertakings he returned to Badajoz, he seems to have carried home the same spirit of extravagance; for, when Philip passed through that place in 1581 on his way to take possession of the kingdom of Portugal, *Morales* presented himself in a far different condition, reduced by poverty and age, for he was then 72 years old; *Morales*, says the King, *methinks you are grown very old since last I saw you.* True, *Senor*, replied he, and also very poor. Philip (of whom the arts at least have nothing to complain), directly turning to the city treasurer ordered him 200 ducats, telling him it was to purchase him a dinner—and a supper too? said *Morales*. No, answered the King, give him a hundred ducats more: a fortunate rencontre for poor *Morales*: he survived this event some years, and died in 1586. Some of his paintings are preserved at Cordova and Seville; and at Madrid in the chapel of our *Lady of the Soledad*, belonging to the convent of the Trinitarians, I have been shewn a *Santa Veronica* by his hand: there is also an *Ecce Homo* in the convent of the nuns of Corpus Christi, which, with other specimens I have met in private cabinets, confirm to me his title to the appellation of *El Divino*.*

Philip II. was not less a benefactor to the arts than the Emperor Charles; and the genius they called forth did not decline in its force during the reign of Philip III. Philip IV. imitated the generosity of his predecessors; and men of very illustrious talents did the greatest honour to his patronage. Under these reigns, the Author is studious to enumerate the most eminent artists, and to afford all the historical notices which he could collect concerning them.

From the extracts we have given, our readers will easily be enabled to judge of the ability and manner of the Author; and we might now be contented to dismiss his work with a recommendation to them to peruse it. But having departed from his subject in the conclusion of his second volume, and exhibited a political picture of Spain which has great merit, we are tempted to give it a place in our journal.

* Unhappy kingdom! as if some evil genius had dominion of thy fate, perverting the course of every natural blessing, and turning the most gracious dispensations of Providence to thy loss and disfavour. All productions, which the earth can yield both on and below its surface, are proper to Spain; every advantageous access either to the ocean or Mediterranean, every security of an impassable frontier against its continental neighbours, are proper to Spain; in short, it has all the benefits of an insular situation, and none of its objections. Though formed to be a seat of empire and a land of peace,

it has been little else but a provincial dependency, or a theatre of internal war and bloodshed. Though it has thrown out many great and eminent characters both in arms and arts, it was to fill the annals of other countries, and not to grace their own; if emperors, they sat on other thrones; if warriors, they fought for other states; if philosophers, they taught in other schools and wrote in other tongues. If every species of subjugation be disgraceful to a state, Spain has passed under every description of tyranny, and has experienced a variety of wretchedness. When Carthage was her mistress, it is not easy to conceive a situation more degrading for a noble people, than to bear the yoke of mercantile republicans, and do homage at the shopboards of upstart demagogues; surely it is in human nature to prefer the tyranny of the most absolute despot that ever wore a crown, to the mercenary and imposing insults of a trader: who would not rather appeal to a court, than a counting-house? Who would not rather submit and be made a sacrifice to a kingly fiat, than a shopman's firm? Let the Rajahs of Bengal decide upon the alternative. From the dominion of Carthage she was transferred to that of Rome; her struggle was obstinate against the transition, and miracles of bravery were exhibited in the persevering contention; in the choice of yokes it is probable she preferred the Roman, her objections were to wearing any; at length she submitted, and came into the pale of the empire; we are told of Roman toleration, and the happy condition of Roman provinces; but we have it on the authority of their own historians, and so far as one insignificant opinion goes, I reject it utterly; I cannot comprehend how the servile act of digging in a mine for ore and marble, to supply the avarice and encrease the splendour of ancient Rome, could constitute the happiness or gratify the ambition of a native Spaniard. As Rome made some advances in civilization, though at best a very barbarous and ferocious people, Spain perhaps partook of her advances; but it was following at a distance, and subordinate improvements seldom reach far; what she gained by her annexation to Rome is easily counted up, what she lost by it involves a great extent and compass of conjecture; and though modern Spain may celebrate the Apotheosis of Trajan, I am of opinion a true Spaniard will neither compare him to Viriatus, nor Seneca to Ximenes. The next revolution which Spain suffered was by the general inundation of the northern barbarians. To aim at any description of these times, is to put to sea without a compass and without a star; the influx of their Mahometan conquerors furnished the first light that broke the general obscurity; the courts of Grenada and Cordova were profusely splendid, and not devoid of arts and sciences: their commerce with the East supplied them with abundance of wealth, and their intercourse with Constantinople gave some faint shadowings of Grecian elegance: the heroic virtues were displayed in a romantic degree; legends of chivalry, poetical tales and love-songs, where courage and chastity were liberally dispensed to the respective sexes, music and dances of a very captivating sort, pharmacy with the use and knowledge of simples, and a solemn peculiarity of architecture were accomplishments of Moorish importation; the insurmountable barriers of religion would not however admit of their

incorporation with the native Spaniards, and both parties experienced the horrors of a war at their own gates, which admitted few and short intervals of quiet and repose. At length the long-depending contest was determined, and the total expulsion of the Moors delivered Spain for a time from all internal terrors and commotions: she had scarce enjoyed a breathing space, before she started on a course of new and distant adventures in the late discovered world. Every one now flocked with ardour to America, as to a second crusade; can it be wondered at if arts and sciences stood still in the mean time? When she had massacred kings, and laid waste their kingdoms for the extortion of treasure, she found that the ores of Mexico and Peru, like the streams of the Tagus and the Douro, ran through her dominions only to empty their stores into the hands of her neighbours and rivals. Although these consequences may well result from the bad policy of her proceedings, yet it will naturally be the case that all discoverers of countries, like projectors in the arts, exhaust themselves in the first efforts, and leave others to erect their fortune, where they have laid the foundation. The commerce of the European nations has been established upon the discoveries of Spain, and every other treasury is filled from the mines of the new world except her own. Whilst she was extending her empire over the barren Cordeleras, the richest provinces in Europe fell off from her dominion; Portugal took the harbour of Lisbon and a valuable tract of coast from the heart of her empire; the standard of Britain flew in triumph upon the pillars of Hercules, whilst she continued to stretch her feeble arms over half the globe, so to remain, till the first convulsive shock shall make her quit her hold. Still she might have remained respectable in misfortunes, and formidable in decay; the last hand that was put to her ruin, held the pen which signed away her reputation and independence in the family compact; generous, unsuspecting and impolitic, she has bound herself to an ally, whose union, like the action of certain chemical mixtures, will dissolve every noble particle in her composition, and leave her spiritless and vapid. Great empires, like great men, are aggrandized and secured by the coalition of inferiors; petty states may sometimes be fostered into temporary importance to serve occasional purposes; but kingdoms, such as France and Spain, of recent equality and emulation, can never find reciprocal advantages in political alliance; the interests of the weaker party must of necessity become a sacrifice to those of the stronger and more artful, and with which of the two that superiority actually lies, and those advantages are likely to remain, is a point too clear to admit a doubt, or need an explanation.

It is a justice which we owe to Mr. Cumberland to remark, that he does not affect to be deep in the science of painting: for he modestly speaks of himself as 'an ordinary observer.' But his readers, we believe, will allow him more merit than he is disposed to assume. If he is not a learned virtuoso, it may be said, that he has yet discovered both taste and penetration in his judgments of celebrated painters. Nor is he defective in the art of composition. His book, while it must instruct

instruct from the novelty of the subject, is agreeable from the easy politeness of the language *.

• We have noted a few little peculiarities of expression; but they are *minutiae*, to which the writer of this Article is not, at present, inclined to descend.

Art. XII. *Two Dissertations*: I. On the Grecian Mythology: II. An Examination of Sir Isaac Newton's Objections to the Chronology of the Olympiads. By the late Samuel Musgrave, M. D. F. R. S. Published by Subscription for the Benefit of the surviving Family. 8vo. 5s. Nichols.

THE name of the late Dr. Musgrave, prefixed to Discourses on Subjects of Grecian Literature, cannot fail to excite the curiosity of every lover of classical antiquity: and though this curiosity may suffer some check from a reasonable prejudice against all posthumous publications for the benefit of a surviving family, yet when the Public is apprized that these Dissertations owe their appearance to the friendly benevolence of the learned and judicious Mr. Tyrwhitt, no one, we imagine, will be under any apprehension lest the work before us should discredit the memory of the Author.

The beauty and sublimity of those compositions in which the Grecian mythology hath been transmitted to posterity, naturally inspires all who have a taste for the literary productions, and especially for the poetry of ancient Greece, with a desire to trace the particular fables to their primitive source; while the philosophical enquirer into the history of man finds his curiosity interested in the following question, *viz.* To what circumstances may it be attributed, and by what facts may it be explained, that a people so enlightened and refined, who had attained to so high a perfection in the arts of poetry and eloquence, that all the other nations of the earth have been content to admire and imitate them at a humble distance, should nevertheless have adopted such a monstrous system of religious belief as would be the disgrace of human nature under circumstances of the most illiterate barbarity?—The learned of both these descriptions have attempted by various methods to illustrate and explain those ancient fables. The subject hath been discussed with all the diversity of learning and genius: the comprehensive science and sagacity of Bacon; the copious and profound erudition of Bochart, Huetius, and Gerard John Vossius; the fanciful plausibility of Bryant, and the affectation and pedantry of Blackwell.

The origin of the fabulous history is a matter so involved in the darkness of high antiquity, that we may venture to affirm with the most perfect confidence, that whoever expects to find

find his researches recompensed by certainty of discovery will be greatly disappointed. It is a *fairy land* of conjecture, in which it can be no wonder if every new traveller should strike out into a path of *his own*!

For distinctness-sake we may range those adventurers under three classes. In one division we may place those who have considered the fables as allegories of nature:—in another, those who have supposed them to be the corruptions of civil history; and in a third, such as imagining them to be a mixture of both, have attempted to explain some of them by the phenomena of nature, and others by the events of history. To this latter class our learned and ingenious Author belongs; though, as far as we recollect, without servilely treading in the steps of any predecessor.

Dr. Musgrave enters on the subject with contradicting the assertion of Herodotus, “That the theology of the Greeks was no older than the times of Homer and Hesiod:” to which position he first opposes the authority of that profound and accurate Grecian antiquary Pausanias; and farther argues*, that Homer was not the author of his mythology, because he never attempts to explain it, but supposes his readers, or rather his hearers sufficiently acquainted with it; to which observation it may be added, that several of the Grecian temples were in being long before Homer.

Our Author next applies himself to refute an opinion countenanced by Diodorus Siculus and Strabo, but of which Theopompus the historian is said by Proclus to have been the first inventor, viz. that a part of Greece, and particularly Athens, was peopled by colonies from Egypt. This hypothesis Dr. Musgrave endeavours to disprove from a dissimilitude of customs between the Greeks and Egyptians, in various instances of great importance in such an argument; and likewise from their very different objects of religious worship: and from a view of the whole, he draws two conclusions which we will give to our readers in the words of the Author: first, That the Greeks in general were an indigenous people; and secondly, that their religion and mythology were radically, if not entirely their own.

* The great Lord Bacon has made use of the same argument to the same purpose; which if our Author had recollected, he was too ingenuous not to have acknowledged. *Aute omnia illud apud nos maxime valuit et plurimum valuit, ponderis habuit quod ex fabulis complures nullo modo nobis videntur ab eis inventæ à quibus recitantur et celebrantur, Homero, Hesiodo, reliquis.*— *Si quis enim attentius rem consideret, apparebit illas trahi, et referri tanquam prius creditas et receptas, non tanquam tum primo excogitatas et oblatas.* Vid. Præf. Lib. de Sapientia Veterum.

The learned author having thus attempted to clear the ground, endeavours to place the mythology of the Greeks on its proper foundation. With this view he divides his subject into two classes; and treats of that species of mythology which he calls *ESSENTIAL*, and that which he denominates as only *ACCESSORY*. By the *essential* he means the worship of the superior gods, whom he considers as so many allegorical personages, representing either the great divisions of nature, *Heaven, Air, Sea, Earth*; or else those operations and qualities which have a more particular influence upon the animal world or upon society. By the *accessory* he understands, either some wonderful phenomena of nature, or some historical facts of more than ordinary consequence, related in the style of allegory, and heightened into all the solemnity of miracles. Of each class our Author gives several instances to exemplify his general principles; after which he proceeds to explain some parts of the mythological history, in which he finds no appearance of those general principles which have hitherto conducted his interpretations.

As a specimen of our Author's style and manner, we shall select a part of what he hath advanced on the much celebrated expedition of the Argonauts.

* The story of Jason, and his expedition to Colchis, is fuller of miracles and contradictions than almost any part of the Grecian mythology; and therefore we ought not to wonder that it should be considered by many of the moderns as an absolute fiction, destitute of any historical basis. Yet the ancients all admit it as a fact; their chronologers fix the very year in which it took place; and their geographers, with equal gravity, specify the port from whence they set sail, and those which they touched at in their voyage out and home. And as to the persons concerned in the expedition, nothing can be more particular than the account given by grammarians of their parentage and of the place of their residence.

† The object of their voyage, as the poets represent it, was truly ridiculous: but as explained by historians was every way adequate to the difficulty of the undertaking. The fable of the *Golden Fleece*, according to Strabo *, took its rise from the method used by the inhabitants of Phasis to entangle and collect the gold dust washed down from the hills, which was by placing across the rivers a number of sheep-skins with the fleeces adhering to them. And this is confirmed by Appian †, who intimates that Pompey the Great, after the defeat of Mithridates, made himself an eye-witness of the fact. It was natural, therefore, for the Greeks to consider the country of

* L. xi.

† Mithridat. p. 242. Ed. H. Steph.

Colchis

Colchis as a sort of Peru; especially when the riches of it were magnified, as no doubt they were, by the marvellous reports of travellers. It was not therefore a *single fleece* that allured them, but the conquest or general plunder of the country. Now this, it is obvious, was not to be effected by so small a number of warriors as one and fifty, which is the highest number mentioned in any of the lists: and we are obliged, therefore, either to reject the story entirely, or to suppose with Charax, an ancient grammarian, that instead of one and fifty mariners, each of those supposed mariners was captain of a separate ship, if not commander of a little fleet. It should seem from Strabo *, that they at first penetrated far into the country, which the suddenness of the attack will very well account for: but their precipitate retreat from Colchis, the formidable fleet sent after them by the natives, their being compelled to take a different course in their return, and the little we learn of the Argonauts afterwards:—All this clearly shows that their success was not permanent; but that they were disgracefully defeated and disappointed of their booty. Had it been otherwise I should think we might have heard more of the golden fleece after its arrival in Italy than barely, what Apollodorus † says, that it was presented to Pelias.

* What I have already said will sufficiently obviate one of the arguments with which Mr. Bryant ‡ hath attempted to annihilate the historical basis of the story. He is right in saying, that the *crew of a little bilander* could not achieve so many exploits, defeat armies, build cities, and leave several colonies behind them. This is a point given up by all attentive and critical enquirers both ancient and modern. Nor is the conquest of Peru by Pizarro, though effected with a mere handful of men, at all a similar case. Yet it is far from impossible that the mythologist, to render the story more interesting and surprising, may have dropped all mention of the *viles animæ* that constituted the bulk of the army. And this is the more probable, as we find the same thing practised in respect to Hercules, who is often represented as having achieved by personal strength, what he only did at the head of his troops. Thus of the defeating the Minyæ, Euripides says,

Ος εις Μινυαίσι πασι, &c. &c. Vid. Herc. Fur. v. 220.

Whereas Diodorus § expressly tells us, that he was not the single actor in this exploit, but accompanied by all the young men of Thebes.

* Mr. Bryant || insists strongly upon the contradictory accounts given by different authors of this expedition; which in

* L. i.

† L. i. c. 27.

‡ Analysis, vol. ii. p. 487.

§ L. iv.

|| Vol. ii. 484.

his idea entirely destroy the credit of the story. But this surely is inevitable in a matter which the poets, who first recorded it, collected only from report, and where that was imperfect, supplied the deficiency from fancy and conjecture. Before the particulars of Mr. Banks's voyage round the world were communicated to the public, several different reports were circulated in respect to the countries discovered and visited; which reports, if suffered to go down to posterity without contradiction, would have formed the basis of so many different histories. Yet I think posterity would have reasoned ill to have denied the existence of that gentleman, because some had insisted that he returned home by the north, and others by the south coast of New Holland. And why might not the Greeks in like manner have full evidence of the existence of Jason, Tiphys, Ancæus, and others; and that they failed upon an expedition to Colchis, and returned, without knowing exactly the rivers which they sailed down, or the seas and countries which they traversed? The one might be a matter of public notoriety, the other required accurate information from the mouth of the adventurers themselves.

* But Mr. Bryant contends * that the Argo must be a memorial of the Ark, because it is said by Eratosthenes † to have been the *first ship ever built*; which he truly observes to be inconsistent with what the great poets and historians have related of the still earlier voyages of Cadmus and Danaus, to mention no more; and from this inconsistency he again infers, that they knew not the origin of their own traditions. But it should be observed that the ancient writers are far from being unanimous in representing the Argo as the *first ship ever built*. Diodorus Siculus ‡ tells us, that it was the first ship that had ever been built of *so considerable a size*: and Pliny § the naturalist that it was the *first long ship*. If we only suppose that the Argo was the first ship of which any memory or tradition had been preserved *that sailed from Greece* upon a distant and hazardous expedition, we need not be surprised, I think, to find, that in time it came to be considered in the popular mythology of Greece as the first ship that was ever built.

¶ Mr. Bryant further says ||, that the Argonautic history must have had its origin in some country south of Greece, because the *Constellation Argo is not visible in so northern a latitude*. But this argument, I apprehend, is much more forcibly applied in another place ¶ to combat the supposition of Sir Isaac Newton, that the sphere, in which the constellation Argo had

* Anal. vol. ii. 493.

† In. Astr.

‡ L. iv.

§ L. vii c. 57.

|| Anal. vol. ii. 497.

¶ Do. 479.

a place, was constructed by Chiron for the use of the Argonauts. To make it of any weight in the present question, Mr. Bryant should have shown, that the constellation *Argo* was not visible in any country inhabited by Greeks, or where the language and history and fables of Greece were current. On the contrary, he allows himself * that it was visible in Rhodes, where Hipparchus is known to have made some of his observations; and in Cnidus, the birth-place and residence of the famous astronomer Eudoxus, whose description of the celestial phenomena, Aratus is said to have copied. This argument, therefore, being put out of the way, I see no reason for attributing the groundwork of the story to any nation but the Grecians, who claim it. And this is further confirmed by the word, *Argo*, which is evidently of Greek origin, being formed from the adjective *αργος* *swift*, by the same analogy as *Γαργω*, *Κελαϊνω*, *Καλλιστω*, *Αριστω*, and as I believe some other proper names are from their kindred adjectives.

Before I quit the story of Jason, I will just observe, that there are two fables connected with it, which admit of no very difficult explanation. The HARPIES, who were used to come suddenly and carry off the food that was set before Phineus, were probably pirates, who landed every now and then to plunder the coast, till finally driven away by the two-winged sons of Boreas, who commanded a part of the Argonautic fleet. Perhaps the story of Tantalus, starving in the sight of his food, may denote in like manner the sudden incursions of robbers, who laid waste his country just before harvest. The other miracle to which I alluded, was the *speaking keel* of the *Argo*, which I take to have been such another juggle as that of Sertorius †, pretending to receive directions from heaven through the means of a doe, which the Spaniards readily believing, obeyed his orders with a blind submission. But the *speaking keel* might have imposed upon an assembly of mariners in a more enlightened age; nor did it require any thing to carry on the imposture, but the faculty of speaking inwardly, without opening the lips or teeth, in the manner of the *εργασιμυθοι*.

Our learned and ingenious Author next proceeds to enquire into the history of Hercules; 'whose story (as he observes) is more intricate than that of any ancient hero whatever; at the same time that there is very strong evidence of such a person having existed in Greece, and performed many, not incredible, exploits. The old *historical* mythologists seem perfectly aware of this, and take care to inform us, that the actions attributed to Hercules are not at all to be understood of the Theban Hercules, but some of the *Egyptian*, and others of the *Tyrian*; and

* Anal. vol. ii. 497.

† Plutarch. Vit. Sertorii.

that all these have been blended together by the *fabulous* mythologists into one series of events.' With respect to those exploits which have been distinguished by the title of the *Labours of Hercules*, Dr. Musgrave remarks that two or three of them appear to be historical facts disguised by allegory. He therefore attempts to draw from them this mystic veil, and to reduce them to their original state, as they may be supposed to have existed in their primitive history. 'The story of HYDRA (says our Author) related probably to some crew of banditti who sheltered themselves in the woods, and though defeated and driven from place to place, continually returned, till Iolaus, setting fire to the woods, completed their destruction. The STYMPHALIAN birds he supposes allegorically to mean some distressed people driven from their own houses by an enemy called *Wolves* in the fable, and reduced from mere necessity to become robbers in their turn. The STAG run down by Hercules is conjectured to be a man of the name of *Elaphus*, it being common among the Greeks to give the names of animals to men.—The *Girdle* of ANTIOPE may seem to have been of too trivial a consideration to deserve a place among such arduous exploits as those which have been attributed to Hercules.' Dr. Musgrave interprets the term *girdle* allegorically, and thinks it meant originally a *tract of coast*; for in that sense the original word (*zone*) may be understood, of which a striking example is produced from a line in the *Argonautics* of Apollonius, [vid. I. 29]. 'Of the *Twelve Labours of Hercules* (says our Author), the only material one unexplained is his cleansing of the AUGEAN STABLES.' The explanation given to it in the present work is the following: 'Pausanias relates that the country (of Elis, of which Augeas was king) was so covered with dung as to have been rendered incapable of cultivation. And this indeed may have some foundation of truth in that warm climate, since, according to Theophrastus, dung without water burns the ground. But a farther solution of this difficulty may, I think, be found in Pliny, who informs us that Augeas, king of Elis, was the first who practised the manuring his lands with dung in Greece. He probably, therefore, had discovered how much his lands suffered for want of water, and employed Hercules to remedy the inconvenience; which the latter effected, not by any *personal* labour, but by setting his soldiers to turn the course of a river, or lay dams across it so as one way or other to overflow the country. The service, it is probable, was beyond expectation, as Hercules demanded, in return for it, the half of his kingdom.'

The Author concludes his first dissertation with the following candid acknowledgment: 'Of the explanations of AN-
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TIENT MYTHOLOGY here given, no inconsiderable number hath been handed down by the ancients themselves, and therefore may be considered as standing upon some ground of evidence furnished by authors and records now lost; the remainder are mostly conjectures upon which criticism has its full scope. Considering the fable as an *enigma*, the thing required, is to find some probable fact bearing such a resemblance to it as the fable shall appear to be only a natural and easy allegory of the truth. The complete analogy between them is the only evidence of which the case will admit.

Upon the whole, we venture to recommend the Dissertation itself to the perusal of our readers, as containing in a short compass much ingenious reasoning upon a difficult subject, delivered in a language equally perspicuous and unaffected.

The second Dissertation we can only in general recommend to the attention of the learned; and as the argument must suffer by any partial extracts, we forbear to give any, and claim the privilege of suspending our opinion on a subject where so much can be said, and so little proved.

ART. XIII. *Les Genres des Insectes de Linné; constatés par divers Echantillons d'Insectes d'Angleterre, copiés d'après Nature. Par J. Barbut.*—The Genera Insectorum of Linnæus, exemplified by various Specimens of English Insects drawn from Nature. By James Barbut. 4to. 1l. 6s. or 2l. 12s. 6d. coloured. Sewell. 1781.

THIS performance is written both in English and French in opposite columns; and is illustrated by twenty-two plates, exhibiting lively representations of the objects described, in their natural colours; some of them, where their minuteness required, being magnified to a distinct size.

The ingenious Author truly observes, in his Preface, that—
 ‘by a study of this part of natural history, we are conveyed into a kingdom of animals, the most numerous, luxuriant, splendidly adorned and diversified, of any on the face of the globe. The prodigious number of insects which we meet with on the surface of vegetables, the singularity and diversity of their forms, the beauty and richness of their colours, are sufficient to entice a rational mind to a closer investigation of so vast an empire, and such luxurious and elegantly clothed inhabitants, wonderfully adorned and supplied with every organ of sense, complement of limbs, not only best suited to their several states and necessities, but proportionably equivalent in utility and strength, offence and defence, to those of larger animals, only esteemed more perfect in kind, from our familiar connections with them.’

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The method he has pursued in this work is thus expressed :
 * In the course of this compilation, I have borrowed considerably from the discerning and correct Geoffroy ; nor has the ingenious Mr. Yeats's Institutions of Entomology escaped me, whose established merit requires not my praise. Though I have implicitly pursued the track of Linnæus, I, notwithstanding, cannot help differing from him, in his division of some genera, on account of the distinctive parts not being sufficiently apparent, or very trifling. The number of genera, as well as the families into which many are divided, might with great propriety be reduced : for instance, the *curculiones* and *attelabi* might be united ; and, in like manner the *cerambyces* and *lephiræ*. Again, I cannot help making an observation respecting the mode of dividing insects into families, from the circumstance of their *antennæ* being pectinated ; it being well known, that the males in many subjects have pectinated *antennæ*, the females of the same being plain, or destitute of those branches. Another circumstance which has induced authors to increase the families, is colour : it ought to be remembered that colour depends upon sex, age, seasons, sickness, health, &c. Other instances might be produced, but I do not think myself qualified to criticize so great and so respectable an author as the much honoured Linnæus, who has so concisely, and with such *elegant language*, so judiciously described the wonders of the Almighty ; and though systematic writers increase, and meet with their admirers, the greatest deference and respect ought to be paid to the learned Swede by every lover of science, for the indefatigable pains he has taken to enlighten and instruct mankind in natural knowledge ; and though a few faults may be found in his works, he may notwithstanding deservedly be stiled the King of naturalists.

The Author enters into the consideration of two curious questions in his Preface, relating to insects enjoying the sensations of hearing and smelling. With respect to the former, he affirms it to be well known, that many insects have the power of uttering sounds ; as large beetles, the bee, wasp, common flies, gnats ; and particularly the sphinx atropos, which, when injured, utters a plaintive squeak, nearly as loud as a mouse : and on this occasion we are pleased to see him express a humane and becoming disgust at the exercise of wanton cruelty toward them from motives of curiosity. The inference, so far as the fact can be established, is quite fair ; namely, To what purpose is the power of utterance given, if the sounds cannot be perceived ? Nor indeed is it material to the argument, whether the respective sounds they are enabled to make are truly vocal, or produced by the peculiar powers of external organs. If they can, by whatever means, express pleasure and pain, it is in a language intelligible to their companions, or it is wholly super-

fluous : for it is not to be supposed, that the chirping of the grasshopper is addressed to the passenger, or that of the cricket to the baker, or the farmer at his fire-side.

The organs of hearing, Mr. B. supposes (for who, considering the various appearance of these minute objects, can more than suppose) to be seated in the *antennæ*. These parts he considers, as neither offensive nor defensive, but endued with an exquisite sense of feeling ; that by observation of the larger species, they are all hollow within, and flexible by their joints : he apprehends that they receive sounds communicated by the repercussions of the air, which is conveyed from one joint to another, till it arrives in a lessened tone, like a dying echo, best suited to the timid nature of the animal. If this supposition should be objected to, as dissimilar to the expanded ears of larger animals, he instances the difference observable in their visual organs.

Considering the variety of substances on which insects feed, Mr. B. deems it highly necessary for them to be furnished with organs for smelling. These he supposes to be situated in the *palpi*, or feelers, of which some insects have four, sometimes six ; and which assist in conveying food to their mouths. These *palpi* are in continual motion, the animal thrusting them into every kind of matter, as a hog does his nose, smelling and searching after food ; as may be seen of those insects whose *palpi* are most visible and large.

The inquiries and observations in the Preface are more entertaining, than those parts of the work itself where the Author descends to particulars ; where the technical harshness and brevity of the language, will prove unsurmountable obstructions to general readers. Scientific naturalists do not, we think, condescend sufficiently to common apprehensions. Many of these insects are familiar to us on the copper-plate, though disguised in the description ; which, when understood, is not always satisfactory. Why should not the writer exhaust all he knows concerning their generation, modes of life, and food ; their living uses or medical properties, if discovered, or how to rid ourselves of them if pestiferous ? Some such articles occur, but in few instances *. On the contrary, these gentlemen principally content themselves in writing for each other ; and describing little more than generical distinctions, merely instruct us, in barbarous terms, to discriminate one species from another. Why should they not uniformly add the popular names, and

* Remedies are indeed hinted at against those domestic plagues, bugs and fleas ; but if people who want such remedies, have no guide at hand able to construe *cimex lectularius*, and *pulex*, so much the better for the vermin.

furnish an index of those names, that common readers of curiosity, whose money may be as acceptable as that of professors, and probably tell for more, collectively, might be invited to indulge themselves in, and reap some benefit from, their studies?

ART: XIV. An authentic Narrative of a Voyage performed by Captain Cook and Captain Clerke, in his Majesty's Ships Resolution and Discovery, during the Years 1776, 1777, 1778, 1779, and 1780; in search of a North-West Passage between the Continents of Asia and America. Including a faithful Account of their Discoveries, and the unfortunate Death of Captain Cook. Illustrated with a Chart, and a variety of Cuts. By W. Ellis, Assistant-Surgeon to both Vessels. 2 vols. 8vo. 12s. Robinson, 1782.

ASSISTANT-Surgeon to both vessels! Mercy for the book that has occasion for such a pitiful puff!—Who is not aware that the navy knows no such officer, and that *surgeon's mate* was Mr. Ellis's proper title? We can assure him we did not fall to our pease-porridge with the greater *gout* from finding a spider in the first spoonful. However, as Mr. E. may himself have done, at Otaheite, &c. when a fat dog was on the table, and no other victuals before him, we proceeded to finish our meal; and, though we were in continual expectation of it, in consequence of our first *nausea*, we did not afterwards meet with any thing that greatly disgusted us. On the contrary, we must confess the book contains much information, and in some instances of a very curious nature, if it can be depended on: but the account here given clashes so directly, in many particulars, with that published some time ago*, as to render both doubtful.

For instance, the author of the former account tells us, that *Omai*, notwithstanding his inordinate desire for women, was so disgusted with the natives of New Holland, that he fired his piece in the air to frighten them out of his sight. On the contrary the Author before us asserts, that the musket was fired by the officer who had charge of the boat, to deter them from hauling it ashore, which he could not prevent by any other means; and that this was the cause of the natives running away both from the watering and *wooding parties*.

Again, *Captain Cook*, in the account of his second voyage, combats an opinion which had been almost universally received, that the natives of New Zealand would dispose of their children for iron, or any other article of traffic which they had taken a fancy to; and relates a story which tends to confirm this opinion, and to shew that he, as well as others, had misin-

* See Review for September last, p. 236. 'Journal of Captain Cook's last voyage, &c.

terpreted their meaning when they drew a different conclusion from what they had seen. But the author of the *Journal*, published some time ago, asserts, that *Captain Cook* lived to see the former opinion established beyond contradiction, and to find that he had himself erred in the conclusions which he had drawn from the circumstance he relates; for that *Omai* purchased two fine boys of their father, one about 15, and the other about 10 years of age, for two hatchets and a few nails. Now the Author of the narrative before us says, that the father of the elder boy was killed in an affray amongst themselves, about six weeks before *Captain Cook* arrived in Queen Charlotte's sound; and that he, and the other lad 'having expressed a desire to continue with *Omai*, were permitted by the Captain to accompany him.' He adds farther, that the mother of the boy whose father was killed, 'came on board, and with tears intreated him to remain behind; telling him, amongst many other powerful arguments, that they would kill and eat him; but he was too resolute and firm to pay any attention to her persuasions, and the poor woman went on shore quite inconsolable.

A number of instances might be quoted in which the two accounts flatly contradict each other; and reading them will but make every one, who interests himself in the natural history of his own species, impatient for the publication of a more authentic account of this very interesting voyage; which we are assured will make its appearance in the course of next winter, illustrated with a set of maps and engravings, more splendid and more numerous than those which accompanied *Captain Cook's* account of his former voyage. The narrative will be printed from that celebrated navigator's own account; which, it seems, was complete to the evening before his death: and it will be continued from that time by Captain James King, who succeeded to the command of the *Discovery* on the death of Captain Clerke.

But to return to the work which is more immediately our subject. It must be owned there is some reason for placing more confidence in it than in the former account; for besides some internal evidence, such as a vein of splenetic and ill-natured remark which runs through the whole of the *Journal*, and is wanting in this Book, the Author of it has put his name to his performance; by which we know that he was in a situation that enabled him to come at information; which we are not sure was the case with the other; besides, his work shews him to be a man of some reading and observation.

The plates which accompany this account, though small, are neatly executed; and, excepting the map, which in some instances is preposterous, appear to have been drawn with tolerable correctness. But we think, if it had been as convenient

to the bookseller, and the Author had thought well of it, all the information which the two volumes contain, might very easily have been compressed into one. However, in saying this, we are not conscious of speaking worse of Mr. E's performance than might, with justice, be observed of the greater part of books which have lately been published in two volumes: wide lines, a large letter, broad margins, and a volume not too thick, being, in these days, among the principal things which are to be considered in *making* what is emphatically called a *gentleman's book*. Mr. E. was therefore perfectly right in conforming to the taste of his customers. Linen-drapers, haberdashers, &c. all do the same. And why, ye dispensers of medicine, and dispensers of inkle, should ye not, when you become dispensers of literature, follow the same prudential maxims, and endeavour to please your customers by bringing your goods to market in the most marketable condition!

MONTHLY CATALOGUE,

For JUNE, 1782.

P O E T I C A L.

Art. 15. *Sacred Odes: or, Psalms of David, paraphrased from the Original Hebrew.* 4to. 1s. Wiltkie. 1782.

THESE Psalms are intended (so says the prefatory advertisement) as a specimen of a considerable number of others, paraphrased in a similar manner, and accompanied with observations on the Hebrew Text. To paraphrase the Psalms is an attempt that has, for what reason it is needless to point out, almost as frequently failed as it has been made. We much fear whether the present adventurer will be more successful than his predecessors. Of his attempts the most that can be said is, that some of them are tolerable.

Art. 16. *The Galeniad. A Satirical Poem.* 4to. 1s. 6d. Fielding, &c. 1782.

Whether this contemptible poem be written in commiseration or derision of the fraternity of journeymen apothecaries, is a point we presume not to solve; nor does it seem to be a point worth settling.

Art. 17. *A Poetical Address from Mrs. N***** to L***y W*****y.* 4to. 1s. Swift. 1782.

These epistolary lines represent the supposed writer (a Mrs. Newton, of whom frequent mention hath lately been made in the public prints) as the most complete Messalina of the age. The verses being too good for the subject, we wish their Author better employment for his pen.

N O V E L S.

Art. 18. *Colonel Ormsby: or the genuine History of an Irish Nobleman in the French Service.* 2 Vols. 12mo. 5s. sewed, Macgowan.

A tale *simple* without innocence, and *warm* without sentiment.

Art. 19. *Anna*: a Sentimental Novel. In a Series of Letters. In 2 Vols. 12mo. 5s. sewed. Hookham, 1782.

This novel is written with a kind of vivacity and smartness which sometimes approaches the borders of humour, but which much oftener steps into the walks of affectation and pertness. The tale has animation enough to engage some degree of attention, but is too deficient in connection and probability to interest the passions.

Art. 20. *Les Delices du Sentiment*: or, the Passionate Lovers, in a Series of Letters which have recently passed between Two celebrated Characters, well known in polite Life for their Virtues, Talents, and Accomplishments, with a Translation from the originals. Written in Cypher. 8vo. 3s. 6d. Macgowan.

Of all the pap that was ever prepared in the nursery of Venus, for the use of her pretty babes, this is the most insipid.

M I S C E L L A N E O U S.

Art. 21. *A New Description of the Terrestrial Globe*: or, An abridged Description of the Earth. For the Use of Schools. Translated into English. By T. Updale, French Teacher. 12mo. 3s. Crowden, 1780.

The original French of this volume is here printed together with the English translation. It may excite a smile to find it entitled a Description of the Terrestrial Globe, or of the Earth. It consists of two hundred and twenty-five pages; of this number fifty-seven are employed in a kind of introductory discourse, containing advice to youth; and between sixty and seventy more in what is called, A new treasure, and a new treatise of orthography; about one hundred pages which remain are devoted to the description of the world, and of these, seventy are appropriated to an account of the kingdom of France. This is in the true French air: in the idea of a thorough Frenchman, the history of France is the history of the world! The introduction to the present performance contains some proper and pertinent instructions for youth; but, on the whole, the drift of it seems rather to form, what this Writer terms, as a kind of degradation, *men of the world*, than men of strict principle, piety, and virtue. The *New Treasure*, as it is affectedly denominated; is a sort of epitome of the history of the human race from the creation, and the far greater part of this is devoted to the *honour and glory* of the French nation.

We think we have much better epitomes of the geographical and historical kind, for the use of schools, in our own language; and, in truth, better might have been selected from the French; so that the translation of this work seems to have been a very unnecessary business.

Art. 22. *Miscellanies* in Prose and Verse, mostly written in the Epistolary Style: chiefly upon Moral Subjects, and particularly calculated for the Improvement of younger Minds. By Mrs. M. Deverell, Gloucestershire. 2 Vols. 12mo. 7s. Doddsley, 1782.

Although we cannot place this writer in the first class of female authors, her pieces, especially those which are written in prose, are calculated to afford some entertainment, and much useful instruction to the young female reader. Throughout the whole, Mrs. D. appears

appears in the character of a warm advocate for the cultivation of those accomplishments which constitute the first species of merit, and is entitled to attention from moral aspect and useful tendency of her publications. See our account of *Sermons* by this Lady, Review, Vol LII. p. 44.

Art. 23. *Heathen Mythology made easy*, or a Guide to classical Learning: comprehending a short View of Astronomy, and of the Earth, with a Description of the principal heathen fabulous Deities. For the Use of Schools. 12mo. 1s. 3d. Riley.

We were pleased in reading the first, and the principal, part of this little volume, which consists of observations on the earth and heavens, together with an account of the rise of idolatry, its different sources and collateral aids: which may prove instructive and useful to youth. It properly introduces the history of the heathen deities, which is rather imperfect and defective. It may be said, indeed, that the Author intended no more than a brief account, but we think that a little farther attention and care might have rendered his book more instructive and pleasing without greatly increasing its size.

Art. 24. *The Speech of Anthony Louis Seguier* in the Parliament of Paris, in consequence of a new Edition of Abbé Raynal's Political and Philosophical History of the Settlements and Commerce of the Europeans in the East and West Indies. 8vo. 1s. Macqueen. 1781.

The condemnation of the Abbé Raynal's celebrated performance, in May last, is a fact sufficiently known to the learned world. Mr. Orator Seguier's invective against the Abbé and his work, on that occasion, is a fine, flaming harangue, fraught with as much good sense and sound argument, as a reasonable man would expect, where the church, as by law established, has nothing to do but to sit at her ease, and hurl her thunder-bolts at the head of every luckless heretic who, with irreverend foot, happens to approach too near the *holy pale*. —The form of the sentence pronounced against the history in question, is here given. The *book* was torn and burnt, with the usual formalities; but as for the *body* of the Author, it was, fortunately for the ingenious Abbé, beyond the reach of these STATE REVIEWERS, the most remorseless of all Critics!

Art. 25. *Letters from an English Traveller in Spain*, in 1778, on the Origin and Progress of Poetry in that Kingdom; with occasional Reflections on Manners and Customs; and Illustrations of the Romance of Don Quixote. Adorned with Portraits of the most eminent Poets. 8vo. 6s. Baldwin. 1781.

Spanish literature, and, especially, Spanish poetry, is so little known among us, that any accounts of the poetical writers of Spain, collected on the spot, may be considered as, at least, a *curious* acquisition. The earlier parts of this work comprehend, indeed, little more than a dry catalogue of poetic compositions, and authors, that cannot be generally known even in their own country, and whose fame can scarcely be presumed to have extended much farther. When, however, the Writer approaches times nearer to his own, his materials are enlivened with personal anecdotes, more capable of interesting a general reader. In the close of the volume, we have an ac-

count of the tyrannical and inhuman proceeding of the inquisition against Don Pablo de Olavide, a gentleman remarkable for his agreeable manners and patriotic spirit; but who, unfortunately, had been wanting in due respect to certain parts of the ecclesiastical establishment in Spain.

We find, by some advertisements in the public prints, that the Writer of this work is John Talbot Dillon, author of *Travels through Spain*. See Review for Jan. 1781. p. 45.

Art. 26. *A concise Account of Voyages for the Discovery of a North-West Passage*. Undertaken for finding a new Way to the East Indies. With Reflections on the Practicability of gaining such a Passage. To which is prefixed a summary Account of the Rise and Progress of Navigation amongst the various Nations of the World. By a Sea Officer. 12mo. 1s. 6d. Bew. 1782.

We cannot help persuading ourselves that we have seen the manuscript from which this little tract is printed in the hands of an old friend*; and there are some circumstances in the preface which confirm us in this opinion. We are there told, that the Author *is now no more*; that he was used to maritime affairs, and had touched at the coasts he mentions. But whoever was the author, it seems to have been extracted from the accounts of some of the first voyagers, which are now become exceeding scarce, for his own private information; and it may be useful to others who are not possessed of the original writers.

Art. 27. *Dear Variety*. Suited to all Ages and Conditions in Life. By G. Wright, Esq. 12mo. 2s. sewed. Wilkins. 1782.

ADVERTISEMENT.

‘The ensuing compilation may be justly titled *Variety*, as it consists of a *variety* of extracts from *various* authors, upon *various* subjects; a *variety* of sentiments from *various* publications, collected at *various* times, and will doubtless be perused by *various* readers.’

We vary in opinion from Mr. Wright; notwithstanding he has no doubt in his expectations. For a writer who professes *Variety*, has very little to boast of, and exhibits but a dull specimen in sporting so frivolously with one poor word. We must, however, do justice to this gentleman’s publications, by acknowledging their moral tendency.

Art. 28. *Bath Anecdotes and Characters*: by the Genius Loci. Small 8vo. 3s. Dodsley, &c.

A title-page being, like a sign-post, intended to inform strangers what entertainment they are to expect within, should always speak the truth. The author, as well as the landlord, who imposes upon

* The person we here refer to is the late Lieutenant Pickersgill: a man whom we cannot mention without exclaiming with Sterne, “Tread lightly on his ashes, ye men of genius—for he was your kinsman!—Weed his grave clean, ye men of goodness—for he was your brother!” He died, poor fellow! as he lived—carrying more sail than ballast.—After sailing three times round the world, and once in search of a N. W. passage, he was drowned in the Thames, by the upsetting of a boat, in a gulf of wind.

the public by hanging out a name which does not belong to him, deserves to be posted up for his impudence. Of this offence the Writer of the book now before us has been guilty. The Genius of Bath, that sportive Genius who has guided the pen of *Ausley*, would disdain to be employed in stringing such insipid tales as these. If any Genius has been concerned in the work, it could certainly be no other than the goddess who presides in the celebrated mock-epic of Mr. Pope.

Art. 29. *The New and Impartial Universal History of North and South America*, and of the present Trans-Atlantic War. Containing—(Gentle Reader, pardon our Brevity, it contains, the Title-Page we mean, more than we have Patience or Room to copy) By Charles Henry Arnold, Esq; late of Philadelphia, now of Burlington Street. 12mo. 3s. sewed. Hogg.

We are informed that Dutch auctioneers act directly contrary to the practice of their brethren of the hammer in England. For whereas the latter raise the price of an article, as contending purchasers outbid each other; the former propose a high price, at first, and drop gradually until their offer is accepted. In like manner, we apprehend, Charles Henry Arnold, Esq; of Burlington-street, will fare; his work will soon find its proper level; and he, or his godfather, may be comforted by reflecting, that providentially there are readers for all writers, when their works come down to them a good pennyworth.

Art. 30. *Letters upon ancient History, French and English*, chiefly written by the late Earl of Chesterfield to his Son, Philip Stanhope, Esq; including short Accounts of the Trojans, Ethiopians, Assyrians, Medes, Persians, Greeks and Romans. Now published for the Use of Schools and private Pupils. 12mo. 3s. 6d. Kearsley. 1781.

The part of this work written by Lord Chesterfield needs no recommendation. The rest is selected from French Authors, and translated, if not with that polite ease which characterises the style of that justly admired writer, yet, with sufficient correctness and fidelity, to render the book a useful manual to young persons who are learning the French language.

Art. 31. *Letters of the late Lord Lyttelton*. Vol. II. 8vo. 3s. sewed. Bew. 1782.

The success of the first volume of these spurious Letters has, it is natural to suppose, been the Author's inducement for attempting a second: but, like most second parts, it defeats the expectations that had been raised by the first. It is not, however, without some marks of good sense and knowledge of the world; nevertheless the subjects in general are trite, as is also that manner in which they are treated. The History of Wigs, unless our memory very much deceives us, we have met with before, though perhaps not in its present form.

Art. 32. *Select Original Letters on various Subjects*, by James Riple, now, and for Thirty Years past, Ostler at the Red Lion, Barnet. 12mo. 3s. Printed for the Author.

This honest groom, in defiance of the adage, *Ne futor ultra crepidam* (that is, *Let the Ostler mind his horses*), has ventured to step out of his stable, and look about him. He has made many observations which

which do credit to his understanding, and to his heart. His masters, if they will condescend to look into this little book, will meet with some hints, not unworthy of their attention, with respect to the management of their horses — and of themselves.

MATHEMATICS, &c.

Art. 33. *An Answer from John Arnold to an anonymous Letter on the Longitude.* 4to. 1s. Becket, 1782.

The greater part of this pamphlet is employed in wiping off the dirt which 'On the Longitude' has thrown at Mr. Arnold. By the bye, this same subject of the 'longitude' has been famous from the beginning for dirty work, witness the following celebrated ode:

'The longitude mist on
By wicked Will. Whiston,
And not better hit on
By good master Ditton;
So Ditton and Whiston—&c. &c.'

And so on, squirting at one another, to the end of the chapter;—which Mr. Arnold has concluded with the following words of Pope:

'I wage no war with bedlam.'

So much for Mr. Arnold's answer: but in the Appendix to it he has advanced much better arguments in defence of his time-keepers than appear in the defence itself. He there gives us a continuation of the going of the chronometer at Greenwich, which is noticed in our Review for September 1780, from the beginning of March 1780, where the former account ended, to the 6th of July afterwards: during which time the watch never varied its daily rate of going quite five seconds. He adds likewise two accounts of the going of another watch of his making; one by Alexander Dalrymple, Esq; from the 28th of March 1781, to the 7th of May following; from which, as far as we see, nothing can be inferred; and the other by Alexander Aubert, Esq; from the 19th of February to the 17th of April; during which time the watch never varied its daily rate of going more than $3\frac{1}{2}$ seconds. His antagonist may, however, ask if this watch did not commit greater errors in the intermediate time between those for which these accounts are given, as well as since the latter of them?

SCHOOL-BOOK.

Art. 34. *Rudiments, and Practical Exercises*, for learning the French Language By A. Scot, A. M. Fellow of the University of Paris. 8vo 2s. 6d. Longman, &c.

This Author undertakes to render the elements of the French tongue more simple, and more intelligible to persons unacquainted with the dead languages, than former grammarians have done. After the many publications of this kind which have of late years appeared, it is difficult to make any improvements in the manner of teaching the French language, which can render it necessary to increase the number. This grammar appears to have little of novelty to recommend it, either in its materials or method.

MEDICAL.

Art. 35. *The new British Dispensatory*, containing the Preparations and Compositions of the new London and Edinburgh Pharmacopœias.

macopias. With Notes, pointing out, in a concise Manner, the Methods of distinguishing the Goodness of most Articles in the *Materia Medica*. To which are added, the genuine Receipts for several celebrated Medicines, which have hitherto been kept as valuable Secrets in the Hands of some eminent Practitioners: particularly, *Chittick's Drops* for the Stone; *Goulard's Extract* and *Vegeto-mineral Water*; *Keyser's Pills*; *Plunket's Powder* for Cancers; *Darau's Bougies*; *Plenck's Solution*, &c. for Venereal Complaints, and many others. With a Table for regulating the Doses of different Medicines; and a copious Index. 42mo. 3s. Newbery, 1781.

The verbose title page, which we have copied, will give sufficient information of the contents of this compilement. It appears to be an useful manual, especially to those concerned in preparing medicines, *who have the misfortune of not understanding Latin*; a very numerous tribe!

ART. 36. *Some Observations on the Origin and Progress of the atrabilious Constitution and Gout.* Chap. V. Containing the irregular and complicated Gout. By William Grant, M. D. 8vo. 1s. 6d. Cadell, 1781.

This writer proceeds in his useful design of rendering the nature of gouty affections, and their proper treatment, intelligible to the sufferers, as well as to the less experienced members of the medical profession. The present piece is divided into three parts; the first treating of irregular gout in general; the second of its different classes; and the third of the most frequent complications of the gout with other diseases. In this, as well as in a former chapter, Sydenham's work is the text upon which the writer comments, occasionally adding observations of his own, and supplying that author's deficiencies. The medicine upon which Dr. Grant seems to place his chief dependance in gouty attacks of the stomach, is the *London Philonium*, in doses of about ten grains, frequently repeated.

Art. 37. *Short Strictures on the Method of Treatment recommended by Dr. Dawson in the Acute Rheumatism.* By Thomas Sanden, M. D. 12mo. 1s. Payne. 1781.

We believe it is now generally agreed by the Faculty, that the exhibition of large doses of the volatile tincture of guaiacum in the acute rheumatism, is a practice requiring a good deal of caution, and neither so universally safe nor successful as its first patron seemed to imagine. The present writer points out some inconsistencies, or at least inaccuracies in Dr. Dawson's reasonings and practice on this head; and, with great candour, relates a case under his own management, in which the use of this remedy may be suspected of having contributed to a fatal termination.

Art. 38. *An Account of the Jail Fever, or Typhus Carcerum:* as it appeared at Carlisle in the Year 1761. By John Heysham, M. D. 8vo. 1s. Cadell, &c. 1782.

The epidemic, of which this is a history, appeared about the beginning of April, and raged during all the remainder of the year, it prevailed almost entirely among the common people, and especially those living in close crowded places. Its symptoms were exactly those of the jail fever, though it did not take its rise from prison

son infection. It was very contagious, and is computed to have attacked near 600 persons, of whom about one in ten died.

The medicines found most successful; or rather the only necessary and important ones were, red port wine and bark, both administered very liberally, with the use of free air, and the observation of cleanliness: for some of the symptoms, opium was the most efficacious remedy. As to further particulars we refer to the pamphlet which appears to be written with accuracy and intelligence.

Art. 39. *An Essay on the Management and Nursing of Children*, in the earlier Periods of Infancy; and on the Treatment and Rule of Conduct requisite for the Mother during Pregnancy and Lying-in. Including the Diseases to which the Mother and Child are liable; with the Methods of curing, and particularly of preventing many of those Diseases. The whole addressed, as well to the *Medical Faculty*, as to the *Public at large*; and purposely adapted to a *Female* Comprehension, in a Manner perfectly consistent with the Delicacy of the Sex. By William Moss, Surgeon. 8vo. 6s. Johnson. 1781.

The nature and intention of this work is sufficiently explained in the title-page; and though many publications have lately appeared upon a plan more or less similar, yet it is always advantageous that new compilations should accompany new improvements in any art or science. The subjects treated of are so numerous and diverse, that we cannot give room for an abstract of the contents; neither do we meet with any single particulars new or important enough to extract for the information of our medical readers. The practice inculcated is, on the whole, judicious, simple, and conformable to the best authorities; and we can safely recommend the Essay to the perusal of those for whose use it was principally designed.

It appears from the work, that the place of the Author's residence is Liverpool.

R E L I G I O U S.

Art. 40. *Fifty-Six Forms of Morning and Evening Prayers*, for the Use of Christian Families; partly collected from the most esteemed Authors; but consisting principally of original Compositions, communicated to the Editor by different Clergymen. By a Friend to Family Devotion. 8vo. 4s. sewed. Johnson. 1781.

To give the Reader some idea of this work, we shall extract the following lines from the preface: 'I wish the reader to be acquainted, that the greater number of these prayers was given me in manuscript by different clergymen, for my own use. They have never been in print, and were not originally intended for publication. Some of them were composed purposely to suit my own circumstances, and a few were compiled from various authors, to make out the number for four weeks, as I was much importuned to give them to the public.'

'I have no view in publishing these prayers, but, by adding a new variety, to give encouragement and assistance to social, devout family worship. My wish and prayer is,—that those who have neglected it, may be prevailed on to begin, and to keep it up steadily for the future; that those who have dropped it, may resume it again; and that those who have always practised this duty, may be encouraged

encouraged to persist in it, and not to suffer any avocations whatsoever to set aside the morning and evening sacrifices of prayer and praise. I hope these forms will be of some assistance to sincere Christians in the performance of family-worship; and help to prevent the influence of those bad examples, of carelessness and indifference about religion, which are become so common and fashionable in the present age.'

It may, no doubt, prove a recommendation to many persons, that the compositions in this volume are more numerous than those which are given in publications of this nature; beside which, we think them in general plain, rational and scriptural, reverent and pious, well fitted to awaken sentiments of devotion, and properly adapted to the immediate purpose in view. They are not all, however, equally to be commended in point of composition.

Art. 41. *Eight Sermons*, preached before the University of Oxford, in the Year 1781, at the Lecture, founded by the Rev. John Bampton, M. A. Canon of Salisbury. By Timothy Neve, D. D. Chaplain of Merton College. 8vo. 3s. 6d. sewed. Cadell, 1781.

The founder of this Lecture directed, by his will, that thirty copies of the sermons, preached on these occasions, shall be always printed within two months after they have been preached—and farther, that the preacher shall not be paid, or entitled to the revenue, before they are printed. It does not appear that the obligation of the will extends farther than to *thirty* copies.

In regard to the present volume, Dr. Neve informs us, that 'these plain discourses are sent into the world merely in compliance with the injunction of the founder of that annual lecture at which they were preached. As to the manner in which the Author of them has discharged the trust delegated to his care (it is added), he can only say, that with more leisure and fewer avocations, his work might have been less faulty and better finished. But he hopes the nature of his subject is such, and so important, as may atone for some defects in the execution; and that the obligation of their publication will be a sufficient apology for it.'

The general subjects of this lecture are appointed by Mr. Bampton: the eight discourses before us are on the following topics, Jesus Christ the predicted Messiah; the true Knowledge of God and Christ; the comparative excellency of Christian morality; pre-eminence of the Christian over the Mosaic law; time and place of birth, and the person of Christ considered; dishonouring Christ is dishonouring God; the necessity of inward faith and outward confession; the causes of the inefficacy of the word and faith.

We think it unnecessary to offer many observations on these discourses. Certainly they are far from being destitute of good sense, ingenuity, and learning; but they are so much directed to some disputable points, that it diminishes the edification and pleasure they might otherwise afford. The Author presents us with many useful and pertinent reflections, to which all persons may attend with advantage; but when he *labours* so much to establish what is to be regarded as *orthodox*, it is not always so satisfactory. It is well known that intelligent, pious, and good men, who have firmly be-
lieved

lieved the Christian revelation, have differed greatly from some explanations or dogmas which this divine deems it necessary to support. The question, however, comes within a narrow compass; being, not whether some persons or churches receive and maintain them, but, whether the Scripture declares and teaches them? If it does not, they are inadmissible; if it does, they must be received while we allow the Scripture to be a divine revelation;—or if, in this respect, it leaves the matter doubtful or uncertain, and gives some room for a difference in opinions, it may then become us not to be dogmatical and positive, but to exercise charity and candour, while we attend, with unwearied diligence, to those parts which are plain, obvious, and on all hands allowed to be of the utmost importance.

Art. 42. *The Royal Ecclesiastical Gazetteer*, or, Clergyman's Pocket Kalendar. Containing an Alphabetical List of all the Livings in England, in the Gift of the King, the Prince of Wales, the Lord High Chancellor of England, and the Chancellor of the Duchy Court of Lancaster, in each County separate. With the particular Sum and certified Value, according to which, each Living stands chargeable with, or is discharged from the Payment of First Fruits and Tenths. To which is added an Alphabetical Index to the whole. By Tho. Bateman, A. M. Chaplain to the Duke of Gordon, Vicar of Whaplode, Lincolnshire, &c. 12mo. 3s. bound. Robinson.

The title page of this compilation is sufficiently explanatory of its use. It is chiefly, if not altogether, extracted from Eton's *The-saurus Rerum Ecclesiasticarum*: what that work is, it were needless to explain; it being, perhaps, almost as well known by those who gape after preferment in the church (with reverence be it spoken), as the Bible.

Art. 43. *The Evangelical Believer's Confession of the Son of God*; or Christ acknowledged in the Ordinances of the Gospel, according to the true, scriptural Intention, as held forth in the Pattern given by himself, viz. Baptism, the Lord's Supper, Laying on of Hands, &c. &c. By John Johnson, Author of the *Riches of Gospel Grace* opened, &c. &c. 8vo. 1s. 6d. Law 1781.

The Author of this treatise seems to be a mixed character of orthodoxy and heresy, mysticism and good sense, enthusiastic cant and rational simplicity. In some instances he appears to be superior to the general prejudices of the people called *Saints*; in others, he descends to a mode of sentiment and expression which is only calculated to gratify the taste of the lowest of that low order. Indeed, the latter is *much more abundant*: and for one passage which shews the truly liberal mind, we meet with ten which are examples of the reverse.

This Writer hath, among other singularities, adopted the doctrine of the *natural mortality* of the soul. The contrary doctrine he brands with the imputation of vanity; and gives it a Pagan origin. 'In the word of truth, says he, there is not a sentence which naturally conveys the least idea of the soul of man being immortal by nature, yet a very clear declaration how he *comes to be* immortal. . . . The romantic fiction of souls being immortal, makes man appear a most monstrous creature, made up of a mortal and immortal part, between which

which no true cohesion could ever be, but a strange disunion in the same being, from whence no conception of happiness can be formed: and yet more absurd in the resurrection, a compound of immortality of different natures, the body living by the uncreated immortality of Christ through the power of his resurrection, and the soul living by a created immortality in its own nature. These would be of such a different production that they never could coincide, nor could the man ever be happy to eternity.' This, it will be said, is more than Mr. Johnson knows or is able to prove. He is indeed aware of an objection to his hypothesis; and endeavours to answer it in the best manner he can. 'It is true, says he, that for a certain space the soul will be absent from the body, but it is by the same resurrection-power of Christ, who was made a *quickening spirit*; and it is absolutely necessary that the soul should not remain in a state of death, so long as we must all appear again. For the soul is the residence of sin; and if it was to be dissolved, the sin would cease to be, and there could be no eternal judgment. Also in the souls of the saints dwells eternal life; and if their souls were to subside, that eternal life would depart.' Now this is very curious reasoning! and amounts to this conclusion;—that "it is so, *because* it is so; *for*, if it were not so, it would be otherwise!" O! rare logician!—Say, ye sons of syllogism, if ye ever *chopped* out a more demonstrative inference from your premises; or ever made *major* produce upon *minor* a more legitimate issue!

Art. 44. *Ostavius: A Dialogue*, by Marcus Minucius Felix. 8vo. 2s. 6d. Edinburgh, Murray and Cochran; Cadell, London. 1781.

In this dialogue, which was written by an early proselyte to Christianity, who resided at Rome, and followed the profession of a lawyer, the principal speakers are Cæcilius, a Heathen, and Ostavius, a Christian. Cæcilius, sometimes in the character of an Academic philosopher, and sometimes in that of an Epicurean, declaims against religion, and censures the doctrines and practices of the Christians. Ostavius, in reply, maintains the unity and providence of God, and justifies the Christian tenets, worship, and manners. Christianity has frequently, in modern times, met with more shrewd opponents than Cæcilius, and had more able defenders than Ostavius. The work, however, merited translation; and this task is here faithfully and not inelegantly executed. The Translator has added Notes, in which he has introduced several strictures upon Mr. Gibbon's History.

S E R M O N S.

I. Preached before the Lords Spiritual and Temporal, in the Abbey-Church, Westminster, on Wednesday, January 30, 1782: being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By James Lord Bishop of Lichfield and Coventry. 4to. 1s. Robson.

The doctrine maintained in this Sermon is, that 'the sure foundation of civil liberty, as well as the due strength of civil authority, can only be derived from the calm influence of religion:' a topic

topic which has been too often discussed to admit of novelty of argument. The good sense, and strength of language, however, with which it is treated, and the spirit of *moderation* which the writer discovers, entitle his discourse to the respectful attention of the public.

II. *La Mort bienheureuse des Fidèles*. Discours fait à l'occasion de la Mort du Rev. Samuel Beuzeville. Par Jean Moore, Ministre de l'Eglise Anglicane. i. e. *The happy Death of the Faithful*. Occasioned by the Death of the Rev. Samuel Beuzeville, Pastor of the French Church of St. John, Spitalfields, delivered in that Church on the 13th of January 1782. By John Moore, a Minister of the Church of England. 8vo. 1s. Rivington.

A serious and pathetic funeral oration, which appears to have proceeded from the heart, and was well adapted to produce the impressions proper on the occasion.

CORRESPONDENCE.

We acknowledge the receipt of a *trimming* letter from the Author of "On the Longitude;" in which he "presumes" our integrity, as well as the justice due to both parties, will induce us to print it. But as he has not been particular enough in it to convince us that we have not already done strict justice to each party, our integrity will not permit us to admit any thing more on the subject, unless it comes regularly before us.

Erratum in the Review for May last; viz. P. 362, l. 4. from the bottom, in the 2d column, for o'' 61, read o'' 67.

* * The letter signed *Madulphus* is inadmissible.—We have neither leisure nor inclination to engage in a literary war with another Review.

††† The letter dated at Coventry, and signed T—r, relating to *Crito*, Author of the tract which is the subject of Art. 47, in our last Review, is too full of *anecdotes*, on uncertain information, to be admitted in the Monthly Review.

✎ We are sorry that an accident hath prevented us from giving, in this month's Review, the Continuation of our Account of the *Genuine Letters from an American Farmer* *; but we hope to resume this agreeable and interesting Article in our next.

* Written by a Mr. Hector St. John; who was himself the very rational farmer, so well described in his book.



THE MONTHLY REVIEW,

For AUGUST, 1782.

ART. I. *Disquisitions on several Subjects.* Small 8vo. 3 s. bound.
Dodley. 1782.

GENIUS, like every other power in human nature, is capable of a judicious and beneficial, or of an abundant and pernicious application. While it is employed in investigating useful truths, and enlarging the boundaries of real knowledge, it is rendering such important services to mankind, as to merit the highest applause. But—whether it be, that men are not contented with that portion of reputation for originality, which is to be acquired in the plain path of truth and common sense, or that they find it necessary to employ the subtleties of sophistry in support of opinions, which party-attachments have led them to adopt—it frequently happens, that superior abilities are industriously occupied in erecting fanciful and paradoxical systems, or in establishing doctrines inconsistent with the great rights and interests of mankind.

Of this perversion of genius, the disquisitions now before us afford a striking example. The Writer (who, if we are not misinformed *, has long held a place of distinction in the literary world) has here made use of his able pen, in supporting several idle fancies, and we must add, in defending some dangerous tenets. Our duty to the Public, therefore, requires us to give the most material of these detached pieces a distinct consideration.

* These Disquisitions are said to have been written by the Author of *An Enquiry into the Nature and Origin of Evil*, *A View of the Internal Evidence of the Christian Religion*, and other works.

The topic of the first dissertation is *The Chain of Universal Being*, or the gradual advances in nature from the lower to the higher orders of existence. The manner in which this progression is performed, our Author thus explains :

‘ The Creator hath not formed this necessary, and beautiful subordination, by placing Beings of quite different natures above each other, but by granting some additional quality to each superior order, in conjunction with all those possessed by their inferiors ; so that, though they rise above each other in excellence, by means of these additional qualities, one mode of existence is common to them all, without which they never could have coalesced in one uniform and regular system.

Thus, for instance, in plants we find all the qualities of mere matter, the only order below them, solidity, extension, and gravity, with the addition of vegetation ; in animals, all the properties of matter together with the vegetation of plants, to which is added, life, and instinct ; and in man, we find all the properties of matter, the vegetation of plants, the life and instinct of animals, to all which is superadded reason.

‘ The manner by which the consummate wisdom of the divine Artificer has formed this gradation, so extensive in the whole, and so imperceptible in the parts, is this :— He constantly unites the highest degree of the qualities of each inferior order to the lowest degree of the same qualities, belonging to the order next above it ; by which means, like the colours of a skilful painter, they are so blended together, and shaded off into each other, that no line of distinction is any where to be seen. Thus, for instance, solidity, extension, and gravity, the qualities of mere matter, being united with the lowest degree of vegetation, compose a stone ; from whence this vegetative power ascending through an infinite variety of herbs, flowers, plants, and trees to its greatest perfection in the sensitive plant, joins there the lowest degree of animal life in the shell fish, which adheres to the rock ; and it is difficult to distinguish which possesses the greatest share, as the one throws it only by shrinking from the finger, and the other by opening to receive the water, which surrounds it. In the same manner this animal life rises from this low beginning in the shell-fish, through innumerable species of insects, fishes, birds, and beasts to the confines of reason, where, in the dog, the monkey, and chimpanzé, it unites so closely with the lowest degree of that quality in man, that they cannot easily be distinguished from each other. From this lowest degree in the brutal Hottentot, reason, with the assistance of learning and science, advances, through the various stages of human understanding, which rise above each other, till in a Bacon, or a Newton, it attains the summit.’

The explanation is ingenious, and seems to agree with the *phenomena* of nature. But, in unfolding this progress with respect to human beings, the Author asserts that man is taught the belief of a God and a future state by instinct, as well as by reason : an assertion which supposes not only that this belief *universally* prevails, but that it must necessarily be found in every human being ; since all instincts are universal in the species

cies to which they belong. On subjects of such moment, is it not safer to rest our faith on the plain deductions of reason, than to have recourse to principles, the existence of which is uncertain?

In the second Disquisition, on *Cruelty to inferior Animals*, our Author draws the following picture:

‘ No small part of mankind derive their chief amusements from the deaths and sufferings of inferior animals; a much greater, consider them only as engines of wood, or iron, useful in their several occupations. The carman drives his horse, and the carpenter his nail, by repeated blows; and so long as these produce the desired effect, and they both go, they neither reflect or care whether either of them have any sense of feeling. The butcher knocks down the stately ox with no more compassion than the blacksmith hammers a horse-shoe; and plunges his knife into the throat of the innocent lamb, with as little reluctance as the taylor sticks his needle into the collar of a coat.

‘ If there are some few, who, formed in a softer mould, view with pity the sufferings of these defenceless creatures, there is scarce one who entertains the least idea, that justice or gratitude can be due to their merits, or their services. The social and friendly dog is hanged without remorse, if, by barking in defence of his master’s person and property, he happens unknowingly to disturb his rest: the generous horse, who has carried his ungrateful master for many years, with ease and safety, worn out with age and infirmities contracted in his service, is by him condemned to end his miserable days in a dust-cart, where the more he exerts his little remains of spirit, the more he is whipped, to save his stupid driver the trouble of whipping some other, less obedient to the lash. Sometimes, having been taught the practice of many unnatural and useless feats in a riding-house, he is at last turned out, and consigned to the dominion of a hackney-coachman, by whom he is every day corrected for performing those tricks, which he has learned under so long and severe a discipline. The sluggish bear, in contradiction to his nature, is taught to dance, for the diversion of a malignant mob, by placing red-hot irons under his feet: and the majestic bull is tortured by every mode which malice can invent, for no offence, but that he is gentle, and unwilling to assail his diabolical tormentors. These, with innumerable other acts of cruelty, injustice, and ingratitude, are every day committed, not only with impunity, but without censure, and even without observation; but we may be assured, that they cannot finally pass away unnoticed, and unretaliated.’

To account for such instances of cruelty as these, this Writer supposes that man is possessed of an innate and primary principle of malignity.

‘ We see children laughing at the miseries which they inflict on every unfortunate animal which comes within their power: all savages are ingenious in contriving, and happy in executing, the most exquisite tortures; and the common people of all countries are delighted with nothing so much as bull-baitings, prize-fightings, executions, and all spectacles of cruelty and horror. Though civiliza-

tion may in some degree abate this native ferocity, it can never quite extirpate it; the most polished are not ashamed to be pleased with scenes of little less barbarity, and, to the disgrace of human nature, to dignify them with the name of sports. They arm cocks with artificial weapons, which nature had kindly denied to their malevolence, and with shouts of applause and triumph, see them plunge them into each other's hearts: they view with delight the trembling deer and defenceless hare, flying for hours in the utmost agonies of terror and despair, and at last, sinking under fatigue, devoured by their merciless pursuers: they see with joy the beautiful pheasant and harmless partridge drop from their flight, weltering in their blood, or perhaps perishing with wounds and hunger, under the cover of some friendly thicket to which they have in vain retreated for safety: they triumph over the unsuspecting fish, whom they have decoyed by an insidious pretence of feeding, and drag him from his native element by a hook fixed to and tearing out his entrails: and, to add to all this, they spared neither labour nor expence to preserve and propagate these innocent animals, for no other end, but to multiply the objects of their persecution.

These are facts, it must be acknowledged, which place the human species in a light sufficiently disgraceful and humiliating; but surely it cannot be necessary, in order to explain these appearances, to admit an idea which implies a censure, not of human nature only, but of its Divine Author: for, if there be a propensity to cruelty universally belonging to the species, it is equally difficult to justify the ways of God, whether we suppose this principle originally impressed upon the human mind, or superinduced by the folly of our remote ancestors. It is more consistent with religious principles, and withal not less consonant to fact and experience, to say, either that the appearances of cruelty are to be traced up to other primary causes, such as the love of active exertion, the desire of superiority and the like; or (perhaps more satisfactorily) that if there be an *hostile principle* in human nature, it is nothing more than an instinct belonging to animal life, and common to all carnivorous animals, which in the lowest state of barbarism might be necessary for the preservation of life, but which, in a state of civilization, ought to be subdued by the superior powers of reason, and the contrary principle of benevolence.

The object of the third Disquisition is to maintain—seriously, as it should seem—the doctrine of *The pre-existent State of Man*. This doctrine, as the Author asserts, is supported by the opinion of the wisest sages of antiquity, and confirmed by reason, by all the appearances of nature, and by the doctrines of revelation. His reasonings in support of this doctrine are these:

‘It is impossible that the conjunction of a male and female can create, or bring into Being an immortal soul: they may prepare a material habitation for it; but there must be an immaterial pre-existent inhabitant ready to take possession. Reason assures us, that

an immortal soul, which will exist eternally after the dissolution of the body, must have eternally existed before the formation of it; for whatever has no end, can never have had any beginning, but must exist in some manner which bears no relation to time, to us totally incomprehensible: if therefore the soul will continue to exist in a future life, it must have existed in a former. Reason likewise tells us, that an omnipotent and benevolent Creator would never have formed such a world as this, and filled it with such inhabitants, if the present was the only, or even the first state of their existence, a state which, if unconnected with the past and the future, seems calculated for no one purpose intelligible to our understandings; neither of good or evil, of happiness or misery, of virtue or vice, of reward or punishment, but a confused jumble of them all together, proceeding from no visible cause, and tending to no end. But, as we are certain that infinite power cannot be employed without effect, nor infinite wisdom without design, we may rationally conclude, that this world could be designed for nothing more than a prison, in which we are a while confined to receive punishment for the offences committed in a former, and an opportunity of preparing ourselves for the enjoyment of happiness in a future life.

The first of these arguments will have no weight with those who admit the doctrine which derives the existence of the mental faculties from material organization: or, on the generally received hypothesis concerning the soul, it may be easily refuted by remarking, that the same power which could create the immaterial being, or spirit, in a prior state, could create it at the time when it is to take possession of the human body. The argument derived from the present condition of man supposes such a state of things in this world, as, if it were real, would entirely destroy every proof either of a past or future state, by depriving us of every argument in support of the wisdom and goodness of God. This favourite argument our Author, however, illustrates by the following gloomy detail of the miseries of human life:

‘ This world is evidently formed for a place of punishment, as well as probation; a prison, or house of correction, to which we are committed, some for a longer, and some for a shorter period; some to the severest labour, others to more indulgent tasks: and if we consider it under this character, we shall perceive it admirably fitted for the end for which it was intended. It is a spacious; beautiful, and durable structure: it contains many various apartments, a few very comfortable, many tolerable, and some extremely wretched: it is inclosed with a fence so impassable, that none can surmount it but with the loss of life. Its inhabitants likewise exactly resemble those of other prisons: they come in with malignant dispositions, and unruly passions, from whence, like other confined criminals, they receive great part of punishment by abusing and injuring each other. As we may suppose, that they have not all been equally guilty, so they are not all equally miserable; the majority are permitted to procure a tolerable subsistence by their labour, and pass through their

ment without any extraordinary penalties, except from paying their fees, at their discharge by death. Others, who perhaps stand in need of more severe chastisement, receive it by a variety of methods; some by the most acute, and some by the most tedious pains and diseases; some by disappointments, and many by success, in their favourite pursuits; some by being condemned to situations peculiarly unfortunate, as to those of extreme poverty, or superabundant riches; of despicable meanness, or painful pre-eminence; of galley-slaves in a despotic, or ministers in a free country. If we survey the various regions of the globe, what dreadful scenes of wretchedness every where present themselves to our eyes! in some, we see thousands chained to the oar, and perpetually suffering from the inclemency of all weathers, and their more inclement masters: in some, not fewer condemned to wear out their miserable lives in dreary mines, deprived of air and daylight; and in others, much greater numbers torn from their native country, their families, and friends, and sold to the most inhuman of all tyrants, under whose lash they are worn out with fatigue, or expire in torments. The history of mankind is indeed little more than a detail of their miseries, some inflicted by the hand of Providence, and many more by their own wickedness, and mutual ill-usage. As nations, we see them sometimes chastised by plagues, famines, inundations, and earthquakes; and continually destroying each other with fire and sword; we see fleets and armies combating with savage fury, and employing against each other every instrument of torture and death, which malevolence can invent, or ferocity make use of: we see the dying and the dead huddled together in heaps, and weltering in each other's blood; and can we be spectators of this horrid tragedy, without considering the performers as condemned criminals, compelled, like the Gladiators of the ancients, to receive their punishment from each other's hands? The Orator, the Poet, and the Historian may celebrate them, as heroes fighting for the rights and liberties of their respective countries; but the Christian Philosopher can look upon them in no other light, than as condemned spirits exiled into human flesh, and sent into this world to chastise each other for past offences. As individuals, we see men afflicted with innumerable diseases, which proceed not from accident, but are congenial with their original formations, and evidently the dispositions of Providence, designed for the most important ends; the stone grows in the human bladder, under the same direction as in the quarry, and the seeds of scurvy, rheumatism, and gout are sown in the blood, by the same omnipotent hand which has scattered those of vegetables over the face of the earth. From these various instruments of torture, numberless are the miseries which mankind endure; nor are those perhaps less numerous, though less visible, which they suffer from that treachery, injustice, ingratitude, ill humour, and perverseness, with which they every hour torment one another, interrupt the peace of society, and imbitter the comforts of domestic life; to all which we may add, that wonderful ingenuity which they possess, of creating imaginary, in the absence of real misfortunes; and that corrosive quality in the human mind, which, for want of the proper food of business or contemplation, preys upon itself, and make solitude intolerable, and thinking a most

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painful task. Who, that surveys this melancholy picture of the present life, can entertain a doubt, but that it is intended for a state of punishment, and therefore must be subsequent to some former, in which this punishment was deserved ?

The Writer seems, in this passage, to have been exceedingly bewildered by the image of a prison : he has pursued the simile, till he has lost sight of the original object. For though a prison may be a spacious structure, 'inclosed with a fence so impassable that none can surmount it but with the loss of life,' when this is used as metaphorical language, describing this world, that is, the present condition of man, it amounts to no more than a simple identical assertion, that whoever kills himself must certainly die.

To all the idle declamation which our Author has spent upon this subject, the reply has already been given, that if the condition of man be indeed so forlorn and wretched as he represents, it must be likewise entirely hopeless; for if all be wrong at present, it is impossible we should have any proof, that things ever have been, or ever will be, right.

The confirmation of this doctrine of the pre-existence of man, from revelation, arises wholly from a fanciful construction of those passages of Scripture which are commonly adduced in support of the doctrine of original sin. It is indeed a wonderful proof of the power of a settled predilection for an hypothesis, that it has enabled our Author to discover his favourite opinion in the Holy Scriptures.

If it were necessary to add any thing farther to overturn a doctrine so feebly supported, we might remark, that a continuity of consciousness seems necessary to identity of existence; so that, a man placed in this world without any remembrance of his condition and actions in a prior state, would be perfectly a new being, of whatever old materials he might be framed; and consequently, that it would be the highest injustice, to consign him to imprisonment, or inflict upon him punishment, for offences committed in such a pre-existent state.

We are now to follow our Author into the regions of metaphysical subtlety, where he appears to have lost himself, as many an unwary traveller has done before him, in a thicket of words. Indeed he seems apprehensive of danger at his first entrance; for he laments, that 'if we succeed in separating and distinguishing our ideas, human language is so formed that it will fail us in our expression.' Since language, however, is formed from what we see and experience, there may be some reason to suspect, that where we find it difficult to express ourselves intelligibly, the reason is, that we have no clear and perfectly formed ideas to convey.

Our Author's doctrine in his fourth Dissertation is—
and he sets out with pronouncing it *certainly true*—that

Time, abstracted from the thoughts, actions and motions which pass in it, is actually nothing; that it is only a mode in which certain created beings are ordained to exist, and in itself has no real existence at all.

‘ There seems to be (says he) in the nature of things, two modes of existence; one, in which all events, past, present, and to come, appear in one view; which, if the expression may be allowed, I shall call perpetually instantaneous; and which, as I apprehend, constitutes Eternity; the other, in which all things are presented separately and successively, which produces what we call Time.

‘ Of the first of these human reason can afford us no manner of conception; yet it assures us, on the strongest evidence, that such must be the existence of the supreme Creator of all things, that such probably may be the existence of many superior orders of created Beings, and that such possibly may be our own in another state: to Beings so constituted, all events past, present, and future, are presented in one congregated mass, which to us are spread out in succession to adapt them to our temporary mode of perception: in these ideas have no succession, and therefore to their thoughts, actions, or existence, time, which is succession only, can bear not the least relation whatsoever. To existence of this kind alone can eternity belong; for eternity can never be composed of finite parts, which, however multiplied, can never become infinite; but must be something simple, uniform, invariable, and indivisible; permanent, tho’ instantaneous, and endless without progression. There are some remarkable expressions both in the Old and New Testament, alluding to this mode of existence; in the former, God is denominated *I am**; and in the latter, Christ says, *before Abraham was, I am*†: both evidently implying duration without succession: from whence the schoolmen probably derive their obscure notions of such a kind of duration, which they explain by the more obscure term of a *punctum flans*.

With the other mode of existence we are sufficiently acquainted, being that in which Providence has placed us, and all things around us, during our residence on this terrestrial globe; in which all ideas follow each other in our minds in a regular and uniform succession, not unlike the tickings of a clock; and by that means all objects are presented to our imaginations in the same progressive manner: and if any vary much from that destined pace, by too rapid, or too slow a motion, they immediately become to us totally imperceptible. We now perceive every one, as it passes, through a small aperture separately, as in the Camera Obscura, and this we call time; but at the conclusion of this state we may probably exist in a manner quite different; the window may be thrown open, the whole prospect appear at one view, and all this apparatus, which we call time, be totally done away: for time is certainly nothing more, than the shifting of scenes necessary for the performance of this tragi-comical farce, which we are here exhibiting, and must undoubtedly end with the conclusion of the drama. It has no more a real essence, independent of

* Exod. iv. 14.

† John viii. 58.

thought and action, than sight, hearing, and smell have, independent of their proper organs, and the animals to whom they belong, and when they cease to exist, time can be no more. There are also several passages in the scriptures, declaring this annihilation of time, at the consummation of all things: *And the Angel which I saw stand upon the sea and the earth, lifted up his hand towards heaven, and swore by him that liveth for ever and ever, &c. that there should be time no longer* *.

The Reader will perceive, in this demonstration of our Author's curious theorem (which we have given entire), that it consists wholly of *enunciation*; and that the Writer has omitted the most essential part of the proposition, the *proof*. Two things are asserted, that eternity is something simple and indivisible, a mode of existence in which all events, past, present, and to come, appear at one view, or are *perpetually instantaneous*; and that time, being nothing more than the succession of ideas, has no real existence; so that, if the beings by whom this succession is perceived were to cease to exist, time would be no more: and these assertions, by the help of several amusing similes, and some ingenious applications of scripture-language, are spread out through five pages: but after all, these assertions are left wholly unsupported by arguments.

With respect to the first part of the proposition, this is not indeed at all wonderful: for it has always been found a very difficult task (though some have had the courage to attempt it) to prove a proposition, the terms of which are apparently absurd and contradictory. A mode of existence *perpetually instantaneous, endless without progression*, an eternal duration to which time bears not the least relation whatsoever, is not only, as our Author confesses, what human reason can have no conception of, but totally repugnant to common sense. A wafer may as easily be conceived to be a human body, or a circle to be a triangle, as perpetual duration to be instantaneous. The poet may be allowed to approach so near to the verge of nonsense, as to speak of the Deity as *filling his own Immortal Now*. The schoolman, whose time hung heavily on his hands, might be allowed to amuse himself with trying how many ways he would put the same words together without conveying the glimpse of an idea, till at length he had the good fortune to produce his *punctum flans*. But the real philosopher, who professes himself engaged in the search of truth, and is capable of serving mankind by useful investigations, ought to be ashamed of such egregious trifling.—The idea of omniscience seems indeed to imply, that the Divine Mind is acquainted with all events, past, present, and future. But to infer from hence, that he does not perceive events in the successive series in which they arise—to say, that

the events which happen to-day do not appear to him as subsequent in the order of duration to those which happened a thousand years ago, is to assert that he does not perceive things as they really exist: not to add, that it is an assertion of which it is impossible that we should give any proof, or form any distinct idea.

In support of the second part of the proposition, that time has no real existence, our Author has advanced nothing which has the least appearance of argument, except in the indirect form of reply to an objection.

To this opinion of the non-entity of time, it has by some been objected, that time has many attributes and powers inherent in its nature; and that whatever has attributes and powers, must itself exist: it is infinite, say they, and eternal; it contains all things; and forces itself on our imaginations in the absence of all other existence: but to this it may be answered, that the human mind is able in the very same manner to realize nothing; and then all the same attributes and powers are applicable with equal propriety to that nothing, thus supposed to be something:

- Nothing, thou elder brother ev'n to shade!
Thou had'st a being, ere the world was made,
And, well fix'd, art alone of ending not afraid.

Nothing is infinite, and eternal; that is, hath neither beginning, nor end: it contains all things; that is, it begins where all existence ends; and therefore surrounds and contains all things: it forces itself on the mind, in the absence of all existence; that is, where we suppose there is no existence, we must suppose there is nothing; this exact resemblance of their attributes and powers, more plainly demonstrates that time is nothing.

No other reply can be necessary to this declamation than this, that although poets have always claimed a licence to give an imaginary existence to "airy nothing," the writer who would express himself with philosophical precision must say, that Nothing can have no properties; for, wherever there are properties they must belong to *something*. In applying to nothing the properties of infinity, eternity, &c. the Author seems to have confounded the two ideas of non-entity and space.

That the apprehension of the length of any portion of time may be different in different minds, will be allowed; but the portion itself remains unaltered: as any visible object, whilst it appears of different magnitudes, to eyes differently formed, or to the same eye through different mediums, continues in reality the same. If we suppose an insect and a man to begin to live at the same instant, and the life of the insect to continue only through one diurnal revolution of the earth, but that of the man through seventy of its annual revolutions; it may easily be

conceived, that the insect shall have such a rapid succession of ideas, that its life may appear as long, as the life of seventy years appears to the man. But between the instant when the existence of the insect is terminated, and that which closes the life of the man, there is an interval, or portion of duration, measured by the solar revolutions, which remains, though the insect does not perceive it, and which would remain if it were perceived by no mind whatsoever. This portion of duration has such a real and independent existence, that it is impossible to conceive it annihilated. If at the end of the first day of the supposed period the earth were to cease to perform its diurnal revolution, the given portion of duration would no longer be divided into days; but, though the measure would be lost, the thing to be measured would still remain.

In the following paragraph our Author thus ridicules the usual method of speaking concerning eternity:

‘The receipt which metaphysicians give for making eternity is usually this: they take of time a sufficient quantity, and, chopping it in small pieces, they dispose them in imaginary lengths, which they distinguish by the names of minutes, hours, days, years, and ages: then, feeling in their own minds a power of multiplying these as often as they think fit, they heap millions upon millions; and finding this power to be a machine, that may be worked backwards and forwards with equal facility, they extend their line both ways, and so their eternity is completed, and fit for use: they then divide it in the middle, and out of a single eternity they make two, as they term them, *a parte ante*, and *a parte post*; each of which having one end, may be drawn out, like a juggler’s ribbon, as long as they please. The contradictions so manifest in this system, sufficiently declare its falsehood: for in adopting it, we must acknowledge, that each half of this eternity is equal to the whole; that in each the number of days cannot exceed that of the months, nor the months be more numerous than the years, they being all alike infinite; that whether it commenced yesterday, or ten thousand years since, the length of its duration must be the same; for the length depends not on the beginning, but on the end, but that cannot be different, where there is no end at all: the absurdity of all these propositions is too glaring, to stand in need of any refutation; for it is evident, that whatever contains parts, length, or numbers, can never be infinite; whatever had a beginning must have an end, because beginning and ending are the modes of temporary existence: what has no end could have no beginning, because both are equally inconsistent with eternity. In truth, all these absurdities arise from applying to eternity our ideas of time, which, being two modes of existence entirely different, bear not the least relation to each other: time is in its nature finite and successive; eternity infinite, and instantaneous; and therefore their properties are no more applicable to each other, than those of sounds to colours, or of colours to sounds; and we can no more form eternity out of time, than, by mixing red, blue, and green, we can compose an anthem or an opera.’

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Whatever wit there may be in all this, there is certainly very little reasoning. The proper inference from the difficulties which occur on this subject is, that the human intellect is incapable of attaining to a positive and adequate idea of infinity, and not, that eternity and time are modes of existence which bear no relation to each other. Whatever embarrassments may attend the usual mode of speaking concerning eternity, they cannot be greater than those which will rise out of a system, which at once asserts, that time owes its existence to, and consists in the succession of *ideas*, and that *thought* bears no relation to time—which gives us an eternity which is instantaneous, an everlasting state which lasts not, a perpetual duration which is no duration at all. All this puzzle—to borrow our Author's expressive language—arises from foolishly supposing eternity to be somewhat different in *kind* as well as *degree* from time, for want of making a proper use of the generic term *duration*, and considering *time* and *eternity* as different species of duration, the former *limited*, the latter *unlimited*.

Farther, to expose the absurdity of our Author's doctrine, we will endeavour to shew, that his reasoning is capable of being applied with equal success to the subject of infinite space, or Immenfity.

Space, abstracted from the beings who possess it, is nothing; it is only the mode in which some beings are ordained to exist, but in itself has no real existence at all. Having acquired by the sight and touch the idea of extension, we give names to certain portions of it, compounding inches into feet, yards, miles, &c. But this is in fact nothing but the delusion of the imagination; for space is nothing but the manner in which objects appear to some beings to be nearer or more remote. There are in the nature of things two modes of existence; that in which objects are presented before us, separately, and at different distances, which produces what we call finite space; and that in which all objects, here, there, and every where, are seen collectively in one congregated mass, which, if the expression may be allowed, we will call an INFINITE POINT. With the former mode of existence we are sufficiently acquainted; because all objects are presented to our bodily senses in a separated state, so that we cannot but conceive of them as possessing different portions of space. But these portions of finite space have no real existence, independent of the mind which perceives them, more than sight or hearing have, independent of their proper organs. Of the other mode of existence we have no conception: yet we have the strongest evidence that such must be the existence of a being whose habitation has no bounds; for immensity can never be composed of finite parts, which however multiplied cannot become infinite. Infinite space must therefore be

something, which, though capable of containing all things, is *simple, unextended, and indivisible*, that is, an Infinite Point.

From this doctrine, established after our Author's manner, it would be easy, still in his manner to 'cut short many impertinent enquiries, and sweep away many theological and metaphysical cobwebs.' But we must not follow him through the long course of his Herculean labours. It is enough for us, that we have, in alliance with him, so successfully fulfilled the lover's prayer :

"Ye gods! annihilate both Space and Time,
And make two lovers happy."

We shall, in our next, pay some attention to the political and theological speculations, which fill up the remainder of this small, but curious volume.

ART. II. *Travelling Anecdotes through various Parts of Europe.* 8vo.
Two Volumes. Vol. I. 6s. Becket, &c. 1782.

THE Author professes to write only for the amusement of his Readers; and ingeniously acknowledges, that his book is not calculated to afford them that species of information which may be collected from Brookes's Gazetteer, or a bare relation of the history of counties and towns. Nevertheless, though the Author avoids entering into a dry detail, or a regular narrative of places and occurrences, yet he declares that facts only have been worked upon, however heightened they may appear. 'The artist, says he, who exhibits a production of genius and science to public regard, first sketches from nature his outline, and conveys to his canvas the finishing touches in his closet.'

How far this Writer hath adhered to facts we pretend not to determine. Those which he hath related are in general of very little consequence; and the manner in which he hath related them is affected and fantastic. A sentiment is sometimes hit off very happily; and a story or two is told with vivacity and acuteness. There is also some learning discovered in this volume; and some knowledge of the world. But, take it *for all in all*, and we think it an uninteresting performance:—calculated rather to fatigue than amuse the Reader. The Author certainly attempts to catch the manner of Sterne in the Sentimental Journey: but without success. He may sometimes strike out one of Sterne's *outlines*; but he is incapable of his *finished touches*.

The following specimen, from what we judge to be the best part of this volume, is extracted from a letter dated from Maestricht; it consists of reflections on the study of antiquity, with a description of Atuatuca (the present Tongres), and is closed with

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an account of a dialogue between an English Colonel and a Prussian Major (in which our Author bore a part), relating to the King of Prussia :

‘ I am heartily glad of this opportunity of testifying my peculiar happiness in having a friend like yourself, who has a taste for antiquity, and whose bosom is at all times a sanctuary for the foibles of a fellow-creature—foibles!—wherefore foibles?—surely the name is unjustly applied.—Is not the world to blame, when it derides the pursuits of men which help to fill up the dreary vacuum of life, and conduct them smoothly through all its strange meanders?

‘ Antiquity is a useless study, unless it tends to throw light on ages, from whence little or no information has been handed down to us; unless it impresses some awful truth, illustrative of the virtues of past ages; a monument of their vices, or a record of their customs; which may serve the moderns as a model to imitate, or an example to steer clear of. Wherefore should we pore with wonder and immoderate regard over some ancient remain, without reason for the pleasure we feel? The mind may be amused; but this argues puerility. But when the laws, customs, virtues and vices of remote ages do constitute part of our studies; when we select those materials from the ruins of vast empires, which point out to us those errors which occasioned their overthrow; when they thus become the awful monitors of a succeeding people; when by their fatal example they show them how to establish a more permanent existence; when they amend their legislature, and confer that salutary knowledge, which could not possibly be otherwise attained; the veneration for antiquity becomes respectable and highly beneficial to society.

‘ The faculties of men are capable of expansion, and they are fruitful in their inventions; but their lives are of too short a period to bring their plans to perfection:—by selecting therefore the useful from ancient vestigia, they can in part make amends for the shortness of life, and produce to their companions in society the happy effects of their own industry, and the united labours of a once flourishing people—examples of virtue for the happiness of the individual, and a combination of useful knowledge for the general welfare.

‘ The reflecting antiquary, when he views the dilapidated altar, recalls to his mind the *fact* or depraved government of the Emperor to whose memory it was erected; he praises, or condemns, the most striking passages in his life; and he endeavours by his example to amend his own heart, or to propagate to his brethren a species of knowledge to awaken their feelings as patriots, or to stimulate their actions as men.

‘ Here a coin enables him to throw splendor on the historic page; or a variety of other reliques, to correct the wandering spirit of a Geoffrey of Monmouth, and to transmit to the world those data from whence truth and information may be drawn.

‘ The mind of man is prone to the marvellous, and dwells with a secret pleasure on things that are deeply concealed within the womb of time; hence some men are fond of courting dark and mysterious things, without other aids than the strength of their own imaginations; of these, we may say with Plautus,

—*piscari*

— piscari in aëre

Veneri autem rete jaculo in medio mari.

Simple and plain truth is not their reward; but, in its stead, they array the insubstantial vapour they have caught in a plausible form, which circulates abroad, bewildering the rigid enquirers after truth, and furnishing matter of ridicule to less serious investigators.

‘I have sent you a plan and drawing of Atuatuca, or Aduatica Tongrorum, or Tongres. The drawing represents the ruins of the walls. You must not rely on the accuracy, since my few hours grubbing on the spot, would not admit of a Stukeley’s precise investigation, or the classical detail of a Whitaker’s Mancunium.

‘Atuatuca derives its name from a castle *, which I conjecture from Cæsar’s expression, to have been built by the Tungri, or Eubrones, before Cæsar’s conquest of that people; it is situated on the banks of the little river Jecker, about 10 miles W. from Maëstricht, and as many to the N. W. from Liege. Like the station at Manchester, Chesterford, and Ivelchester, it seems to have had its angles rounded; as near as I could well judge by my eye, it concentrates upwards of fifty acres of ground, and is of the parallelogrammic form. Vegetius describes the nature of these works to be more beautiful as they approach in their length to a third more than their breadth. Atuatuca, if my eye has not deceived me (for I had no time to measure it) greatly partakes of this property.

‘The Tungri were the first people who passed the Rhine †; and appeared to have been the bravest among the Germans. The Roman army was abundantly recruited from them; and they served in most of the territories of the empire. Several inscriptions have been found in Britain commemorating the Tungrian cohorts.

‘Here it was that Cæsar conveyed his baggage when he attacked Ambiorix: his having chosen this place as a security for his *impedimenta* was on account of the perfect condition of the fortifications—

Tum, quod superioris anni munitiones integræ manebant.

Hence it appears, that this was one of the strongest, though not the largest of his stative camps in this quarter.

‘In walking round the walls, I could not avoid considering in which quarter the Decuman gate was situated, where the German horse endeavoured to force, and where that brave Roman, P. Sextus Baculus, jumping out of a sick bed, not having tasted meat for five days, posted himself, and alone sustained the enemies’ blows; till, by saving time, the garrison recovered themselves from the surprise, and mounting the rampart made shew of defence †. A little Abbé, with all the talent of Pierskirk, who was my friendly Cicerone on this occasion, rejoicing in the attempt, undertook to find it out. As he understood perfectly well the topography of the country, I acquired sufficient information from him, to fix it at C—; but, alas! this is all antiquarian conjecture.

‘Atuatuca was long in possession of the Romans; and by the traces of its ancient magnificence appears to have been a *munitionem*.

* Id Castellî Nomen. Cæs. Com. § xxx. lib. vi.

† Vid. Tacit.

† Cæs. Com. § xxxv. lib. vi.

About a hundred years since, a temple of Hercules was discovered here, and the statue found dilapidated some distance from it. Pliny says this town had a celebrated spring of a medicinal quality, and greatly beneficial in several diseases *; but on this subject the learned disagree—and on what subject do they not disagree?—Some fix this spring eight miles from hence, some at Aix-la-Chapelle †; if you wish to interest yourself more particularly in this matter, I shall refer you to Ludovico Guicciardini, who has written very elaborately on the subject.

‘ If I were on the grand theatre of antiquity, where imperial palaces lie in charming picturesque ruins, mighty amphitheatres, temples, cirques, and other vast piles of masonry, so happily in decay, that antiquaries have a large field for conjecture and copious description, I then could tower in my subject. With Horace and Virgil in my pocket, how plausibly I might collate the feat of these amusing Roman actions, and humbug my friends at home with! While I was big in description, and painting, in all the inventive grace of a connoisseur, with what rapture I could survey thy exhilarated brow turn up in all the charms of credulous wonder, Italy! Italy! Till then, my dear friend, you must vouchsafe to receive the little gleanings of my Flemish peregrinations, which I meet with in my road, like Plebeian cheese-parings to the mellow rich core of noble Parmesan.

‘ By the bye, I should have informed you in my last, that T——, whom I left at Bruxelles, has been hunting all over the town for Gruter’s Inscriptions, which he forgot to bring with him. He is determined to return a professed antiquary—his head is turned with Rome and Naples, always dreaming of Pompeia and Herculaneum. If his friend and patron invites him to supper with his Opera wh—, and a circle of dashing Englishmen, he probably answers, that he is engaged to sup on an applicable verse in his classics to some ancient edifice on the *precipitant river Anio*. These two will never complete the grand Tour in each other’s company; for when T—— is thinking of his common-place book, the great man will be praising the taper leg of an actress.’

THE PRUSSIAN MAJOR.

* Supper was ordered on the table, and I found the Colonel sitting down to it in company with a Prussian Major. There was some combination in the acquisition which he had made of this officer’s company—for when he had returned to the inn at Tongres, and left me in company with the Abbé, he had seen a corporal and two recruits entering the house; and chatting with the corporal on divers military affairs, he found he was conducting his recruits to Maestricht, and his officer recruiting in the neighbourhood, and actually at the house we had put up at; which I now found was the reason why he had been particular in notifying it. A dish of military discourse had been served up before supper, which opened the Colonel’s character

* Lib. iii. cap. 3.

† Harduin, Pliny’s commentator, says, the spring of Tungri is Aquæ Spadanæ, *Les eaux de Spa*.

to the Major; who, I soon perceived, contrary to the ideas I entertained of a Brandenburg veteran, was a perfect gentleman, and man of the world—he was humouring my friend, the Colonel, in his Flanders historie, and listening with seeming deference to the vile campaign tuition of his barbarous German.

‘There was a soldier’s vanity too, on the side of the Major, who, in his turn, marched the firm and steady Prussian line, down the hill at Rosbach, and giving the French on all sides a regular fire by divisions, with a vigorous emphasis, extolled the Cæsarian valour and consummate abilities of his King. The Colonel’s egotism could avail nothing in this case—the war of forty, in which he had served, did not furnish an event to eclat his own prowess, or to throw a dazzling splendour on the arms of his fond, fond country. He had no hero whom he could honestly praise in the presence of this experienced officer, and no memorable battle to sound, against the din of Prussian emprise. The Colonel was therefore desirous of changing the seat of war to another quarter, and thinking the Major had rather thrown out some oblique reflection against the inferior abilities of our generals, he had conceived some inimical ideas against him—for at the names of the Duke of Cumberland, Ligonier, and Granby, he simply exclaimed, Brave men, but no Generals! This was commencing hostilities with the Colonel, whose patriot bosom glowed with indignation at the haughty superiority he shewed for his King. He now bethought himself of some topic to lessen the Major’s triumph, and to enforce some respect to his country.

‘Who put Silesia into your hands?—The conquests of my King, answered the Major.—That I deny; the House of Brandenburg must acknowledge some thanks to England for not interposing in the quarrel—we might otherwise have turned the scale pretty sharply against you. By what means? replied the Major. By granting a subsidiary to your poor enemies the Austrians. This part of the story, continued the Major, I am not acquainted with—we are soldiers, not politicians, in our country—when we fight the battles of our Sovereign, we do not trouble our heads about the contest—we rejoice in his successes, and leave the effeminate sons of the cabinet, and the politicians of the age, to settle the rights of his possessions.—Ay, replies the Colonel, where was his right? where was his claim? Poor Austria was bubbled indeed!

‘The Major by this time had found out the drift of the Colonel; who, he plainly saw, was mortified at his superior soldiership, and had only fished up this argument to vent some of his acrimony. He smiled at his increasing warmth, and kept up his superiority over the Colonel, by marching immediately to the attack of Jablunka; he stormed and carried the fortress—saw the Austrians defeated at Molwitz, and the brave General Schuylemburg fall by his side—then forced the great pass at Frywalde—received a wound at Olmitz; and was witness to the army of his King gaining the bloody victory at Czaflaw.

‘The Colonel was unwilling to renew the attack, for his battery was effectually silenced by the long list of battles, which the Major had a fluent knack in reciting.

REV. AUGUST 1782.

H

‘And

‘ And wherefore is your King to be signalized above all the Generals of the age?—It was now my turn to question the Major’s *baulet*, in favour of his Frederick.—This was giving the Colonel breath to rally his forces, and I thought it was, in some degree, incumbent on me, as an Englishman, to know the rights of his military ascendancy.—Si, continued I, a Loudon has been at his heels, and a Daun has chastised him for his blunders—has he not faults in common with the rest of men? The very reason why I revere him as a great man; or else I should adore him as a divinity, replied the Major.—I know him to have great errors contrasted with the most brilliant virtues.—Virtues! name them—I never heard him called a virtuous King before. The Major replied, that he had resolution to shun the allurements of princely indolence—to study the welfare of his kingdom—to brave the dangers of a campaign—to be alert in his duty, by which he sets an example to his army, and by that means constitutes the principal spring of its action—these are virtues which have justly stiled him the Great Frederick. I answered, that the allurements of princely indolence were intoxicating; that it required the greatest efforts of human ability to shun even a small part of the poison; but that war might possibly be a much greater luxury to some princes, than the idle ease of royalty; for the self-mortification they subject themselves to, is probably in their minds greatly overbalanced, by their dear gratification of glory, accumulated honours to their families, the retention of vast dominion, and an undisputed monarchy, which the blind zeal of their subjects will be proud of maintaining. But where is his virtue?—where his greatness. The Major in reply: In the consequence of his continual study to aggrandize his house, which he cannot effect, but at the expence of the ease of his body, tranquillity of mind, and the enjoyment of those pleasures which are calculated to *alleviate* mankind, from the most potent ruler to the most servile slave in his dominions.—I understand you; you hint, that he has forsaken the charms of lovely women, and the dainties of Apician tables: perhaps he has forsaken the former for a variety of taste, and the latter as a necessary preservative of life: which your kind may well be fond of, was it only for his apprehension of the doubtful dispensations in the other world—but they tell me, there was a time of your sovereign’s life, when he enjoyed both the one and the other. Where is his virtue? where his greatness?—In the consequence of that abstinence—I do not enquire after the cause—I look to the effects, replies the Major. What are the effects? A great King; a great monarchy. Let us understand each other, Major—at this rate we must only consider the result of our actions, and disregard the motive they spring from; if the means are rejected from the balance of our conduct, success then is virtue—success you call greatness?—The Prussian Major shook his head.—What? this question is not to be defined? I grant you, ’tis puzzling—we are some of us doubtful as to the nature of good and evil—thank God, I am not the sophist to argue down the moral conduct of men, and to justify the principles of their vices; therefore, to my argument—You say, your King is great, because he has had resolution to shun the luxurious invitations to supineness; pleased with the fame of great achievements,

he has extended his empire at the expence of his corporal conveniences—he has been exposed to inclement seasons, and fared roughly in his military career—he has drawn his sword in battle, and exposed his body to the random shot of the enemy. The huntsman, in pursuit of game, will toil and exhaust himself through fatigue; he will despise the inviting ease of his couch, and laugh at the nipping frost of the early morn—he will defy the formidable task of the wounded boar, and rejoice in the dangers of his victory over the animal. 'Tis the passion for the chase that exposes the huntsman to danger—'tis the passion for war that has driven your King into the field, from the effeminate pleasures of his throne. Caesar delighted in war and commotion, to flatter his ambition—Vitellius was a glutton—Nero was cruel—but Vespasian was only great and virtuous. I grant that each may be great in his particular passion; if the excess of ambition, gluttony, and cruelty, may be called greatness. But forbear to say, that your King has greatness and virtue, because he has a dazzling reputation, which awes the world. What if he can put an hundred thousand men in motion, with the facility of a puppet-man; move them into this quarter, and transport them into the other, and draw upon him the surprise of all Europe by his art.—What more—than that your King has a penchant for tactics. A prince starts up and takes advantage, like a Cyrus or an Alexander, of an age just escaping from barbarism, and adds new conquered dominions to his throne, by the secrets of his science in war.—Let the house of Brandenburg recede to its primitive inferiority, your King may in vain attempt to adorn its escutcheon—he must still be content with the original honours of his family—his neighbours will have learnt the finess of war as well as himself. But if your King is only great, because his subjects tremble at his nod, then the tyrant of Syracuse was truly great, because he was feared. Give me some striking example of his virtue—let him hear that his subjects are not oppressed—that his breast is open to the cries of humanity; that his whole life is dedicated to the happiness of his people, and not to the precarious greatness of his name, which a small commotion in his kingdom would effectually erase—I will then hear your King praised, and I will rejoice in the name of a Frederick.—But, methinks, 'tis strange, that the world will call those men great which it stands in dread of—'tis mean: 'tis paltry—for a King to purchase his title to greatness on these terms.

'I believe the Major was not displeased with my comments on his King's greatness; yet he pleasantly waved the subject, and with much good-nature endeavoured to amuse me, by the following instance of his sovereign's generosity:

THE PHARO TABLE.

'Some years ago, a stranger, dressed in a plain citizen's attire, took his seat at the Pharo-table at Aix-la-Chapelle, when the bank was proclaimed more than commonly rich. After having some little time engaged in the common play of the table, he challenged the bank, and tossed his pocket-book to the banker, that he might not question his faculties of payment, in case he lost. The banker, surprised at the boldness of the adventurer, and no less so at his ordinary

appearance, at first hesitated to accept of the challenge; but on opening the book, and seeing bills to a prodigious amount, and on the stranger's sternly and repeatedly insisting on his compliance with the laws of the game, with much reluctance he prepared the cards for the great event. The surprise was naturally great, and all eyes attentive to the trembling hands of the affrighted banker, who, while the stranger sat unruffled and unconcerned, turned up the card which decided his ruin and the other's success. The table of course was immediately broken up, and the stranger, in triumph, with perfect coolness and serenity of features, turned to a person who stood at his elbow, to whom he gave orders for the charge of the money. Heavens! exclaimed an old infirm officer in the Austrian service, and who had sat next to him at the table, if I had the twentieth part of your success this night, I should be the happiest man in the universe. If thou wouldst be this happy man, replied the stranger briskly, then thou shalt have it; and, without waiting his reply, disappeared from the room. Some little time afterwards, the entrance of a servant astonished the company, as much with the extraordinary generosity of the stranger, as with his peculiar good fortune, by presenting the Austrian officer with the twentieth part of the Pharo-bank: Take this, Sir, says the servant, my master requires no answer; and he suddenly left him without exchanging any other words. The next morning it was rumoured at Aix-la-Chapelle, that the King of Prussia had entered the town in disguise; and on the recollection of his person, the town soon recognized him to be the successful stranger at the Pharo-table.

This story is not badly related: and if the other *Anecdotes* of this *Traveller* were equally amusing, or accompanied with reflections equally instructive, the Reader would not so frequently complain of languor, as we are convinced he will when perusing the other parts of this volume.

We suspect the Author to be a person of fortune—perhaps of some distinction superior to the general run of Dealers in Travels, Tours, &c.; and who may, with great propriety, rank among “the mob of gentlemen who write with ease.”

ART. III. *Evidence of our Transactions in the East Indies*; with an Inquiry into the General Conduct of Great Britain to other Countries, from the Peace of Paris, in 1763. By Mr. Parker of Lincoln's-Inn. 4to. 10s. 6d. Boards. Dilly. 1782.

THIS work, which is written on principles friendly to virtue and to the political rights of mankind, is introduced by a short description of the manners and customs of the people of India. The Author then explains the state of the government of the Mogul empire, and of Bengal, at the beginning of the English wars in India. Proceeding in his subject, he relates the particulars of the war between Surajah Dowla, Nabob of Bengal, and the forces of the East India Company. This relation is succeeded by an account of the reign of Meer Jaffer, and of the

the military and political transactions of the Company, till the year 1771.

It is not, however, the chief object of Mr. Parker to exhibit a minute and regular historical picture of the conquests of the Company in India. He is more concerned to describe and ascertain the principles which governed and directed the proceedings of the servants of the Company. These he reprobates in the strongest terms; and it appears, as the result of his inquiries, that the most wanton oppressions, and the most open and flagitious cruelties, have been committed and perpetrated by the English in Hindostan.

The evidence against the Company and its servants, while it is given at great length by Mr. Parker, from the sources out of which his book is compiled, is abridged by him, and merits the attention of our Readers.

‘The substance of the evidence appears to be this—The provinces of Bengal, Bahar, and Orissa, were, in the year 1557, in a state of as great fertility and plenty as any country in Europe; and inhabited by about fifteen millions of people, under the government of a prince called Serajah Dowla, who had lately succeeded his grandfather, Ally Verdi Cawn, from whom, it appears, he received this advice.—“The power of the English is great; suffer them not, my son, to have factories or soldiers; if you do, the country is not yours.”

‘Serajah Dowla required the Company’s servants not to proceed in some works of strength, at their factory at Calcutta; and, not being satisfied with the answers he received, he led an army against the place, took it, and the night he entered the fort, many of the English were driven into a place which bore no proportion to their numbers, for out of 146, twenty-three only remained alive the next morning*, and some of these were afterwards treated with considerable severity.

‘On the arrival of a sufficient force, war was begun against Serajah Dowla; but before they took the field, a treaty was made with Meer Jaffier, one of the first subjects of this prince, and a general in his army: the substance of the treaty was, that Jaffier should betray his master: he did so, and immediately after the defeat of Serajah Dowla on the plains of Plassey, the 23d of June 1757, Meer Jaffier was placed in the government, by the Commander of the English army, and the sum of 1,238,575 pounds appears to have been paid by Jaffier out of his master’s treasury, to the servants of the Company, for themselves, the army and navy with which they were assisted; and the sum of 1,800,000 pounds as restitution to the Company, their servants, and other Europeans, for losses during the war.

* The famous, and very affecting story of ‘the Blackhole’ was written by Governor Holwell, one of the sufferers in that scene of unparallel’d horror and distress.

* In the year 1766, Meer Jaffier was deposed in favour of Cossim Ally Cawn, a general in Jaffier's army; from whom the Company's servants received 200,269 pounds, and 62,500 pounds as restitution. Cossim appearing to have designs of rendering himself independent, war was begun against him, at the breaking out of which, he put to death near three hundred persons, chiefly English. He was soon obliged to retire, with his army, into the dominions of Shujah Dowla, a neighbouring prince, and one of the greatest powers in that part of India.

* Meer Jaffier was restored to the government in 1763; and on this occasion divided amongst the Company's servants the sum of 437,499 pounds; and 975,000 pounds was received of him as restitution money.

* The delivery of Cossim was demanded of Shujah Dowla; and that prince not complying with the demand, the war was carried into his country: during its continuance (in January 1765) Meer Jaffier died, and his second son, the eldest living, was advanced to the government, before an infant son of his elder brother. The Company's servants had the sum of 139,357 pounds divided amongst them. And about this time, the Commander in Chief received, for himself, his family, and the army, the sum of 62,666 pounds.

Shujah Dowla, after being more than once defeated, his country made the seat of war, and himself closely pressed, and unable to hold out against the English army, cast himself upon the compassion of the Commander; and with this prince, the servants of the Company also got into their power the heir or claimant of the Mogul empire; and from this personage were taken grants for as much as it was thought advisable for them to have; which was, the whole revenues of Bengal, Bahar, and Orissa, in the name of the India Company, continuing the government in the name of the Nabob. Meer Jaffier's son, to whom the Company's servants gave a yearly allowance for the support of his dignity; and they appointed a further sum to be paid annually to the Emperor, from whom they took the title to the revenues of the country. A treaty of peace was signed with Shujah Dowla, who was left in the possession of his dominions: the sum of 533,333 pounds was paid by him, on this occasion, for the use of the Company; and the sum of 90,999 pounds was received about this time, by two of the Company's principal servants, as presents from the Emperor, the Begum or Queen of Bengal, and from one of the Chiefs of the country.

* The sums received on the occasions that have been mentioned, by the servants of the Company, amount together to 5,590,198 pounds; and the whole sum received for the use of the Company, from the beginning of the war in 1757 to 1771, is 23,892,715 pounds; together, 29,482,913 pounds.

* In September 1765, when the Company's servants had concluded all things with the country powers, they formed themselves into a society of trade, the capital stock of which was divided into sixty shares; the civil and military servants of the Company were the sole proprietors. The same persons were now masters of the country by military force; they appointed the Ministers of State, and collected the revenues in the name of the East India Company; and they

they were merchants, possessed of an exclusive trade, on their own account, in articles of common use among the natives of the country.

* There does not appear to be any evidence, among the papers from which these are taken *, of the sums made by this trade; the duties payable to the India Company, on two of the articles, were estimated to produce from 150 to 160,000 l. a year.

* The sum of the evidence which these papers contain appear to be—That we have possessed ourselves by force of a country in India, yielding a clear revenue of more than a million and an half of pounds sterling a-year—That from the beginning of our first war in 1757, to the year 1771, it is acknowledged or proved, that the Company and its servants received between twenty-nine and thirty millions of pounds sterling from the princes of India and their subjects, besides a sum not known, arising from the exclusive trade which the Company's civil and military servants took to themselves. after they had obtained all the power of absolute governors over the people of the Provinces, called the Territorial Acquisitions of the East India Company.

* The events that took place amongst the people of these provinces, after we had possessed ourselves of the power of governing them, have been related on very good authority, but not having copies of these accounts sent home from India, the substance only of what is believed to have taken place after the conquest, is mentioned, in an enquiry into the general conduct of this country to other countries, published herewith.*

There can be no position more clear than that avarice was the governing motive of the Company and its servants, and that a tyrannical force was the means employed by them to gratify that insatiable passion. But while the mind surveys with indignation the influence of this detestable motive, or principle, and the devastations and enormities which it has produced, it is impossible not to remember, that the Company and its servants have enjoyed the general sanction of the community of Great Britain. The British legislature is, of consequence, to be blamed in a principal degree for the evils which have been suffered in the East. If it did not command them, it has virtually, at least, protected the offenders; and as the conquests that have been made in Hindostan cannot be justified, it must be regarded as standing in an avowed opposition to the maxims of political law, as well as of natural justice. This, we acknowledge, is a very tender point; but we must think, that it would become the integrity of our ministers to submit it to the wisdom of the two houses of parliament. The errors which at different times have been committed by the Legislature, we know, are properly to be imputed to those, who by their station were necessarily employed in directing its movements. They are, accordingly, in

* Reports of the Committee of the House of Commons in 1772 and 1773.

effect, the errors of particular statesmen; and it is in this light only that they are to be reprobated. For when one parliament overturns the proceedings of another, it may pay the greatest respect to the constitution, and relieve it from the wrongs which corrupt ministers had seduced it to approve.

Mr. Parker after having expressed his warm disapprobation of Great Britain in her conduct with regard to India, carries his attention to her behaviour to other countries. He censures her treatment of the inhabitants of Africa, and of the Caribbees of St. Vincent. He blames her for having neglected to assist the Corsicans against France; and he is of opinion, that she should have joined with the Turks against the Russians. In this division of his work he appears to reason with less force than in his inquiries concerning Indian affairs.

But while we approve in general the patriotic and benevolent sentiments of our Author, we cannot but observe, that they are not altogether founded upon the liberal basis of philosophy. There is a tincture of what a Voltaire, a Rousseau, or a Hume, would style fanaticism, which runs through his work, and may, in the opinion of your "*Citizens of the world*," detract from its value. With regard to composition, also, it appears to be, in some instances, defective. In an age, when the public ear is refined, it becomes the candidate for literary honour to aspire, at least, to grace and elegance. But the Author makes no vigorous attempt of this kind; and his language and periods are too often heavy and unharmonious.

ART. IV. *Letters on Thelypithora*: with an occasional Prologue and Epilogue. By the Author. 8vo. 3s. Doddsley. 1782.

AFFECTED contempt is the last refuge of chagrin; and when a writer finds it too difficult a task to confute his opponent, he may think it a very easy thing to abuse him.—In the progress of our literary warfare, we have frequently seen this remark verified: but, if it needed illustration, the work before us would serve instead of a thousand other proofs.

Mr. Madan, finding himself totally incapable of procuring a name in the common and obvious walks of literature, struck into a bye path, that had been long and deservedly neglected; and hoped to supply the want of merit by the affectation of singularity. This is the best apology we can make for his conduct: though some of his old acquaintance are backward to admit it, and have publicly declared it as their opinion, that his motives lay deeper than his vanity; or, at least, that what was generated in conceit, grew into malignity. Whatever were the motives of this Writer, he hath undoubtedly missed his end. His *THELYPHTHORA* did indeed excite attention; but it did not

not gain him a name. The Author was execrated by the pious of every party; while the sensible of no party paid any tribute of applause to his understanding. His work shocked the former, and disgusted the latter; and while the Methodist was lamenting the apostate, the wit was ridiculing the pedant.—The Letters now published will not alter the opinions of either. We never perused any productions of this sort that had less to interest, or more to disgust, a curious or a delicate mind. The little that is good is trite and common: the rest consists of false and futile criticism; gross and vulgar abuse; a few stories from a jest-book, with a compliment to the favourite apologues of his *Mother Goose*!

As a specimen of the *very polite* manner in which this writer (who hath the assurance to call himself a *Gentleman*!) treats his opponents, we present the Reader with the following—which indeed may be said to contain an *epitome* of all the letters which compose this volume: ‘I look on such satyrists, whether in verse or prose, to be of the *flea-kind*, full of venom, but without the power of doing any hurt that is essential; therefore you will give me credit when I assure you, that I esteem the *Verses* and the *two pamphlets* which you sent me, as of no higher consequence either to *me* or my *book* than so many *flea-bites*. I might carry on the metaphor still farther, and add, that as *dirtyness* is said to breed *fleas*, so low, narrow, ignorant, mean, prejudiced, illiberal minds breed this kind of criticisms.’ This *metaphor*, however, is not consistent with itself. It should have been carried on in the following manner; *viz.* “As *dirtyness* breeds *fleas*, so low, narrow, ignorant, mean, prejudiced, illiberal (or to sum up every epithet in *his own* metaphor), *dirty* books breed critics of the same dirty character, and which are sure to stick to the filth that generated them.” We pretend not to guess either at the *Verses* or the *two pamphlets* which occasioned this unfavoury metaphor. *Thelyphthora* bred many *dirty* things. The Muse of *Cotytha* hymned its *honours*; and the “*Nymphs of King’s Place*” joined in the chorus!

THE MONTHLY REVIEWERS are the only persons whom Mr. Madan hath condescended to answer by any thing which bears the form of criticism. Undoubtedly they must feel themselves flattered by such singular attention; while the other opponents of *Thelyphthora*, who entered the lists, armed *cap-à-pée* for the combat, are thrown together by this mighty champion in one undistinguished groupe, as objects too insignificant for contention. Mr. Madan, instead of giving an explicit reason for his ‘*silence* with respect to the publications he was pressed to answer,’ leaves it to be inferred from the following story: ‘I have heard (says he) an anecdote of a certain great lawyer, who was twice Lord Chancellor of England, that when he was
a young

a young man at the bar, he used frequently to come from the the Temple to Westminster Hall by water. One day, as he and some other young barristers, were on their voyage in a boat together, they were rowed up to by a waterman, who was a great adept in what was then much in vogue, and termed *water-language*. The fellow, who thought a cargo of lawyers no bad object for his talent to exercise itself upon, let fly a broadside or two of the lowest and most impudent abuse that heart could conceive, or tongue could utter. Mr. C. sat unmoved, softly desiring his friends to be quite silent, giving a charge also of a like nature to the watermen who were rowing them. The fellow, who was in a sculler, pulling against the tide, and sweating and swearing amain, grew furious at finding his *shot* take so little place, and that he could not make the gentlemen angry—"What the devil," says the fellow, making a violent effort to get close along-side the boat, "can't ye hear, or can't ye speak, and be damn'd to ye?"—*Row on fellow*, says Mr. C. very calmly, *you have the best of it*.—The hero dropped astern, muttering and growling. Though Mr. Madan leaves his other antagonists in possession of the field without contending for the honour of it, yet, before he tells the *Monthly Reviewers* that *they have the best of it*, he deigns to dispute the point with them inch by inch; and that too, from *saule* all the way to *id. G*! For *IAIOE* is his *Abracadabra*. There is Magic in it! He wears it as the Pharisees their phylacteries. He dispenses it as conjurers their talismans. Yea, it is inscribed on his forehead, like MYSTHPION on the *Mother of Harlots*.

In the onset of his criticism, he is pleased to compliment us with the title of *Messieurs*. The compliment is not original. It was borrowed from *Tristram Shandy*;—a book Mr. Madan hath been so long accustomed to the study of, that he appears to be a complete master of every thing in it—except its WIT and its LEARNING.

We shall leave Mr. Madan in the full enjoyment of his little triumph o'er an error of the press;—for such it was; nor was this the only instance in which the Printer had mistaken the Critic's *very obscure hand-writing* in a similar termination of *G* and *x*.—Let him enjoy this little triumph. It is his *only* one: and as it is so small, it would be cruel to refuse it!

We shall now attend seriously to the principal object in his reply to our criticisms on Thelyphthora; and, after giving a fair representation of the matter in dispute, we will submit to the decisions of the learned.

Mr. Madan's system of polygamy, by giving to the man a more restraining power over the wife, than she can claim over her husband, is supposed to militate against the precept of the Apostle St. Paul, 1 Cor. vii. 2. "Let every man have his own

wife, and let every woman have her own husband." This seems to put both on an equal footing, and makes their claims reciprocally restrictive. Mr. Madan combats this objection; and attempts to evade the force of it by observing, that as there is a distinction in the original Greek in the terms which express the connection between the husband and the wife, that distinction must imply some difference in the relation itself, and the obligations which arise out of it. The text in the original is as follows: *εκας τὴν αὐτῆς γυναῖκα ἔχτω, καὶ ἑκάστη τὸν ἰδίον ἀνδρα ἔχτω*. Now Mr. Madan's position is, that *αὐτῆς* hath not the *emphatic* meaning that *ἰδίον* hath. The former simply expresses a *general* possession; the latter makes that possession *appropriate* and *peculiar*. This he illustrates by a parallel passage, Rom. xiv. 4. "TO HIS OWN matter he standeth or falleth." *τῷ ἰδίῳ κυρίῳ, &c., &c.* The inference he draws from his reasonings on the difference between the terms in question is this—As a master who is said to have HIS servant (*δουλὸν αὐτοῦ*) is not thereby supposed to be so restricted to *that* servant as not to have another if he pleases; so when a man is said to have HIS wife (*γυνὴ αὐτοῦ*), he is not by the expression supposed to be so bound to one, as not to have another, or as many wives as he may think fit. The term *αὐτοῦ* hath nothing appropriate or emphatical in it. But when it is said, that a servant is to obey HIS OWN master (*κυρίῳ ἰδίῳ*), it means, that *that* master is so peculiarly and solely HIS master, and his obedience is so restricted to him, that he cannot by right have any other. So also, when it is said, that a woman ought to have HER OWN husband (*ἀνὴρ ἰδίῳ*), the term emphatically imports, that she is bound so *peculiarly* to him, and to him *alone*, that she ought not to have another husband.—We have put Mr. Madan's argument in the clearest point of view that we are able; and given to it all the force that we think it capable of receiving.

We shall now state the substance of our reply to it.—Our general position was, that *αὐτοῦ* and *ἰδίῳ* express the same precise idea. Our meaning was, that the former is as *appropriate* and *restrictive* as the latter; particularly in the instances adduced by Mr. M. himself. We observed, that the term *ἰδίῳ* is not only applied to *κυρίῳ* but to *δουλῷ* too. Vid. Matth. xxv. 14.—"called HIS OWN servants" (*ἐκάλεσε τοὺς ἰδιοὺς δούλους*). On Mr. Madan's reasoning it would follow, that those servants had a right over the master; that he was so restricted to them by some *peculiar tie of appropriation* that he could have no other servants besides those who claimed the privilege of *ἰδιοὶ*; no more than a wife could have any other husband besides the man who claimed the privilege of *ἰδιοῦς*. We farther observed, that *υἱὸς αὐτοῦ*—the son of HIMSELF, as strongly expresses the relation between God and the blessed Jesus as *υἱὸν ἰδίον*, HIS OWN

own Son : and that, when both were used in the same chapter, we had little doubt but the Apostle affixed to each the *same precise idea*.

We considered Mr. Madan's arguments on these words as the mere cavils of disingenuity and prejudice :—artifices totally unworthy of the scholar and the divine ! We think so still, notwithstanding every thing he hath advanced, with so much pain and petulance, to corroborate his former positions.

To the instances we have already produced, to shew that *σάρξ* may express the full force of *ἰδιω*, we shall only add the two following, and leave the Reader to determine who hath the best of the argument—the Reviewers with their *σάρξ*, or Mr. Madan with his *ΙΔΙΩΣ*.

2 Thess. ii. 6. *And now ye know what withholdeth, that he [the Man of Sin] might be revealed in his time, ἐν τῷ ΕΑΤΤΟΤ καιρῷ.* Now we ask Mr. Madan himself, if *σάρξ* doth not express all that could possibly have been expressed by his own *ἰδιω*. Doth it not mean a PECULIAR, and DESTINED period ? and what would he have more ?

Eph. v. 28, 29. *So ought men to love their wives as their own bodies (ὡς τὰ ἑαυτῶν σώματα) ; he that loveth his wife, loveth himself (ἑαυτὸν) ; for no man ever yet hated his own flesh (τὴν ἑαυτοῦ σάρκα).* Would *τὰ ἰδία σώματα*, or *τὴν ἰδίαν σάρκα*, have expressed the Apostle's idea more particularly, or with more appropriate designation ?

We could multiply instances ; but these two are sufficient. And we again repeat our former assertion, on the footing of renewed evidence, that all that hath been advanced by this Writer, turns upon a quibble, or words equally illiterate and disingenuous.

As to the other points discussed in these Letters—the *Farrago libelli*, we have little to say. Indeed so little is said on his part, that if we were inclined to be copious, we should be obliged to furnish the materials ourselves. We have other business to mind, where, if we exercise our invention, the subject will be of sufficient consequence to recompence our trouble.

We cannot, however, conclude this article, without taking notice of the airs of *sanctity* which this writer still assumes. There is no beating him off from the tabernacle. He will thrust his head into it, in spite of every attempt to keep him back : and constantly reminds us of a story, which, as he is fond of *stories*, we will attempt to relate *after his own manner* ; for, alas ! folly is catching !—A few years since, two culprits were conveyed to Tyburn. The one was a highwayman, of high character in his vocation—a stately, well-dressed fellow. The other was a poor, pitiful footpad, who had been a taylor. The highwayman mounted the cart with an air of freedom and consequence,

sequence, determined to be hanged like a gentleman: the footpad caught his manner, and ascended the vehicle with as much ease and dignity as if he had been something more than a taylor, and took his seat close by the side of the highwayman. This was too assuming! The highwayman edged off a little. The footpad edged on. At last, as a silent hint was insufficient to make the taylor keep his distance, the *gentleman*, when they arrived at Tyburn, spoke to him, and begged him to stand off, for that he was "a *dirty* fellow and stunk abominably." The reflection was so provoking that the taylor cried out—"Hey-day!—what the devil is here to do? Don't be so proud. I have as much right to be here as you have."

ART. V. *Tales in Verse.* By Mr. Pinkerton. 4to. 3 s. Doddey. 1782.

TO tell a story with grace, is an enviable accomplishment that seldom is attained. In the poetical class of story-tellers, Fontaine and Prior are, perhaps, the foremost. Our Author's model is the former; who, indeed, may be said also to have been the model of Prior. Of the rules which Fontaine has laid down for the composition of a tale, the result is, as Mr. Pinkerton rightly observes, "that the circumstances of the story be few, and that the manner of telling a tale in verse be regarded as its principal merit." That the principal merit of a tale, whether in verse or prose, lies in the manner of telling it, is not to be denied; but why the circumstances of a tale are to be few, will admit of debate: it is sufficient, surely, that they are not crowded. A comic tale, naked of incident, notwithstanding it may be spun out to a considerable length, is at best but a protracted epigram. Such, for instance, is this of Mr. Pinkerton's:

THE PILGRIM.

' Good reader, if you do not like this book,
Pray set it by.
Whether with smiles or frowns you *on it look*
What care I?
Go about your business, *do*;
I write to please myself, not you;
But should be doubly pleased, were you pleased too.
Another story? *Why*,
We shall try.
Let us pray.
O Muse, I have a Tale to sing or say;
Assist me, or I lose the day!
Brief is a poet's prayer
Cash, Cash—his only want and care.

Hans

Hans and his wife had long tried all endeavour
 To make a boy, but still were at a stand ;
 At length he adds the cockle to his beaver,
 And goes a pilgrim to the Holy Land.
 Three years restored him to his longing spouse ;
 Behold, said she, the saints have heard your vows,
 Three boys await a blessing from your hand !'

If the merit of this tale lies in the manner of telling it, the Author would do us a kindness to point it out. What, in the name of common sense, has the rubbish of the first fourteen lines to do with the epigram, or tale (no matter what it may be called), of which it is intended to be the preliminary introduction ? With equal propriety might it have been placed at the head of any other in this multifarious collection. A passage so equally devoid of wit, of humour, of poetry, or of meaning, is not easily to be met with. Though not quite so exceptionable, there are, however, many passages that too much resemble it. Whatever may be the effect that this irregular mode of versification has in the French language, it should seem, if we may judge by the success of those who have attempted it, not much suited to the genius of ours. The only principle, on which, with any shadow of reason, such licentious deviation from established practice can be defended, seems to be, that it gives, besides the opportunity of being concise, that familiar and colloquial air which is usually expected in the composition of a tale. And yet these very advantages of which the Author ought to have availed himself, and which only could have been his excuse, he has very frequently neglected. What confinement of measure, even of the most rigidly exact, could have produced harsher inversions than are to be met with in these lines :

‘ — Satan in full conclave
 Pronounced this speech ;
 If these good folks *the truth declared have*
Our glory to increase they may us teach.'

By this method of clipping out a sentence into lines of such arbitrary and accidental lengths, in which all reference to harmony seems almost totally neglected, there is scarcely any prose, even the soberest and dullest, that might not, with very little trouble, be cut up into such verse, if verse it may be called, as this. Notwithstanding all the specious arguments that may be advanced to palliate or defend the practice, the truth is, it originates in idleness : and where idleness is the parent, it is not to be wondered at if dulness or folly should sometimes be the produce.

Though perhaps Mr. Pinkerton may not, at first, much relish the freedom with which we have expressed ourselves on the foregoing subject ; yet, if we should be the means of diverting
 him

him from a practice, from which he in vain looks for celebrity, we shall expect to have in the end, what we certainly shall be intitled to, his thanks. It is merely from kindness to him, in consequence of proofs he has given of being capable of better exertions, that we say so much.

Of these better exertions it is but reasonable and just that some specimen should be given. It is necessary to premise, that these tales are not all of the comic cast. The Writer's most successful excursions are into the regions of romance, of allegory, and of the terrible and pathetic. The Reader will not be displeased with the following :

' Have ye not seen the flower of love
Her virgin sweets display,
When on her damask cheek descends
The golden light of day ?

Have ye not seen the light of day
From ocean's azure verge
Thro' jetty clouds, with sovereign glance
And rosy smiles, emerge ?

Have ye not seen fair Adelaide
Far richer charms disclose ?
Her eyes to emulate the sun,
Her cheeks to mock the rose ?

A brighter dame fare Ebro hoar
Ne'er saw his lucid wave,
Loitering his flowery vales along,
With wanton wonder lave.

Mondrigo was her valiant sire ;
An ancient baron he ;
Fond of his child, but fonder yet
Of state and pedigree.

His daughter was his sole delight,
But wealth his only care.
Unknown to him each pleasure was
That penury may share.

Unknown to him each pleasure was,
Save those that peace destroy ;
Unknown compassion's generous pang,
The bliss of giving joy.

His rich demesnes extended far
By Ebro's thymy side :
In whose clear glass his spiry towers
Beheld their glittering pride,

Gaziro's castle high arose ;
A wealthy peer and bold,
But much too far advanc'd in years
A damsel's heart to hold.

Oft beauteous Adelaide he saw ;
 To see was to admire ;
 And soon the snow of age began
 To melt in amorous fire.

He to Mondrigo spoke his wish
 The blooming fair to wed :
 Nor thought how ill the flowers of spring
 Become the wintry head.

Yet did the father hear with joy,
 And give with joy consent :
 So rich and high a match beyond
 His dreams or wishes went.

Young Adelaide, that evil hour,
 Was lost amid the grove
 To gather flowers ; as yet unknown
 The dangerous flower of love.

On her return what sorrow filled
 Her heart, yet new to ill,
 When spoke her fire Gazirol's wish,
 And spoke it as his will !

She seemed as the devoted wretch
 Who hears his funeral knell.
 Fell from her hand the gathered flowers,
 And faded as they fell.

So faded all her hopes of joy ;
 Her fire too well she knew,
 To dream that love or reason might
 His haughty mind subdue.

On the day of her marriage she takes poison, and expires at
 the altar during the nuptial ceremony.

O'er the wan corse the frantic fire
 His hoary tresses tore :
 And soon a hermit's life assumed
 His folly to deplore.

In wild Zingara's odorous vale
 The virgin's grave is seen ;
 The primrose and the violet deck
 The sod, for ever green.

And there the hind and rural maid
 Exchange the melting soul ;
 " Ah, never may our loves," they say,
 " Relentless power controul !"

Oft by the rill that murmurs nigh
 Have fairy shapes appeared ;
 And thro' the silence of the night
 Is fairy music heard.

ART. VI. *Critical Conjectures and Observations on the New Testament.*

Collected from various Authors, as well in regard to Words as Pointing, with the Reasons on which both are founded. By W. Bowyer. The Third Edition, much enlarged. 4to. 1l. 1s. in Boards. Nichols. 1782.

CONJECTURAL criticism, particularly when it is exercised on the sacred writings, is peculiarly delicate and hazardous. It requires great sagacity and great caution. Of blind and bold adventurers the list is numerous:—of those whose vanity tempted them to strike out of the beaten path in quest of something new; or of those whose bigoted attachment to some darling system hath given every conjecture, that tended to support it, the credit of truth. This publication presents us with many of each class. We have Arians *conjecturing* in spite of the Trinity; and the Socinian, in a bold defiance of the atonement. We have Athanasians making reprisals on the one, and Calvinists on the other; whilst the Infidel, standing aloof from the dubious strife, is indifferent who wins, so long as religion loses the day!

That there should be much futile criticism, and many idle and improbable conjectures, in so large a work as the present, is not to be wondered at. However, the wonder would have been greater, if, from so learned a collector, the curious Reader had not met with an ample recompense.

Of the first edition of this valuable work we gave some account at its original publication. It will now only be expected of us to speak of its present enlarged and improved state.

‘It is (says Mr. Nichols) in full compliance with the wishes of the original collector of these conjectures, that a new and enlarged edition is now submitted to the Public. After having been abundantly honoured with the approbation of the learned on the continent, as well as in this kingdom, Mr. BOWYER considered it as a duty incumbent on him to revise his former labours. With this view, he had prepared a copy for the press which is the ground-work of the present volume; and has since been considerably augmented by the liberty of transcribing from the margin of Mr. Markland’s Greek Testament such new observations as were suitable to the plan. For this invaluable acquisition the Reader is indebted to that liberal attention to promote the cause of virtue and religion, which is one of the many well-known excellencies of Dr. Heberden.

‘Conscious of the inadequateness of his own abilities the present editor would not have presumed to venture on a task of such importance, as well as difficulty, if he had not been encouraged throughout by the unremitting labours and friendship of Dr. Owen, whose regard for the memory of Mr. Bowyer, and dis-

tinguished zeal for the interests of sacred literature, have prompted him, not only to enrich the volume with a considerable number of new notes, but also kindly and attentively to superintend the correction of the whole.

‘Independent of the honour such communications have conferred, it would be unjust, if the Editor did not also here acknowledge, how greatly he is indebted for the many valuable notes he has received from the Hon. and Right Rev. Dr. Barrington, Lord Bishop of Landaff; from Sir John David Michaelis, the learned Professor at Gottingen; from the Rev. Mr. Stephen Weston of Exeter College Oxford; from the Rev. Mr. Isaac Gosset; and some other excellent friends, whose names, as they occur less frequently, it will be unnecessary here to enumerate.’

With respect to conjectural criticism, Bishop Barrington lays down a position of great consequence; and it deserves peculiar notice at this time, because it is the professed principle of the work before us. “Readings authorized by MSS. or early versions, appear to be the only solid foundation on which alterations may be safely built: and, where a critic proposes a conjecture unsupported by either, it seems necessary to apprize the world that he does it on a presumption that future discoveries may give a sanction to his emendation.” ‘In this light only (says Mr. Nichols) do the following conjectures presume to claim the Reader’s notice or regard.’

We will present our Readers with a few specimens of additional conjectures and observations, which we think deserving of attention, and which do credit to the sagacity of the ingenious and learned gentlemen who have contributed to the improvement of this useful collection.

A passage which infidelity hath much cavilled at is, we think, set in a very clear light by Dr. Markland—who, as he followed Bishop Kidder’s most ingenious illustration of the passage, frankly acknowledged the obligation; though Dr. Macknight, under the same obligation, had not the same candor. The passage is the following in Mark xi. 13. “And seeing a fig-tree afar off having leaves, he came if haply he might find any thing thereon [and when he came to it he found nothing but leaves], for the time of figs was not yet.”

‘By the intervention of a parenthesis, undoubtedly connect it thus—*He came if HAPLY he might find any thing thereon—FOR the time of GATHERING figs was not come.* Thus Matthew xxi. 34. ο καιρος των καρπων, the time for GATHERING fruit. Athen. Deipnos. L. II p. 65. Ed. 1597. αλισκονται δ αυται τω των ΣΥΚΩΝ ΚΑΙΡΩ, they are caught at the time of GATHERING figs, or of figs ‘being ripe; and thus we call *hopping time* and *gooseberry time*, the season for picking hops and gooseberries.

The intermediate words (ὡς ἐλθῶν, &c.) are to be placed in a parenthesis, as Gen. xiii. 10. Numb. xiii. 20. 23. Josh. xxiv. 26. John. i. 14. particularly Mark xvi. 3. 4. *Who shall roll away the stone (and when they looked the stone was rolled away), For it was great.* And so Mark ix. 3. as it should be printed. Vid. Kidder's Demonstr. of the Messiah, Part II. ch. ii. p. 100, 8vo. — A like position of the parenthesis see in Luke xx. 10. (ὡς ἐποβήθησαν τὸν λίθον) Mark xii. 12. ch. xvi. 4. John iii. 24. Jos. Antiq. V. 8. 2. Lucian in Zeuxide, p. 582. Ed. Græv. Plut. in Pomp. p. 620. B. *Markland.* It is objected by Dr. Whitty and others, that *when the fig-tree putteth forth leaves, the summer is nigh*, Matth. xxiv. 32. and this translation was but about five days before the Passover. Matthew speaks of the time when the *generality* of fig-trees put forth leaves; for Pliny tells us, there were different species of them, *Nat. Hist.* xv. ch. 18. *Præcofes, Serotinæ, and Hyemales*: the first *cum mense maturefcentibus*. To which Isaiah alludes, ch. xxviii. 4. *The glorious beauty of Ephraim shall be as the FIRST RIPE [fig] BEFORE the summer.* Now, in Judæa the harvest began at the Passover. Whether it ended at Pentecost, as Fagius supposes, or when the wheat-harvest only commenced, as Grotius, may be a matter of dispute. See Levit. xxiii. 10. 15. But at whichever of these two harvests figs were gathered, we may conclude, that they were of some size at the Passover; eatable, if not ripe. In a country where all kinds of figs grew, our Lord came to a tree, which he hoped were of the early sort, if *HAPLY* he might find figs on it; for it had leaves, and therefore was regularly expected to have fruit, which was always prior to them. Those who will not be convinced that the tree should have figs on it at the time of the Passover, I send to Julian the Apostate, Ep. xxiv. p. 392, who observes, that the fig-trees of Damascus, particularly, bore figs all the year round; the last year's fruit remaining while that of the next succeeded, In Spanheim's version—*Et cum cæterarum arborum poma exigua temporis sint, neque ætatem ferant: sola ficus ultra annum vivit, et sequentis fructus ortum comitatur.* About Naples they have figs twice a year, in August or September, and about May; thence expressly called *FICO DI PASCHA*, as Mr. Holdsworth observes on Virg. Georg. II. 149, 150. Dr. Shaw, in his Travels, p. 335. ed. 4to. says, "The *Boccores*, or first ripe figs, in 1722, were hard, and no bigger than common plumbs; though they have then a method of making them soft and palatable, by steeping them in oil. According to the quality of the season in that year, the first fruits could not have been offered at the time appointed, and therefore would have required the intercalating of the *Feader*, and postponing thereby the Passover for at least the space of a month." In the most backward year, the early figs

were of some size in spring, and kept company pretty nearly with the Palestine harvest.—Mr. Toup, however, still looks on this place as a gloss of some sciolist: Emend. on Suidas, Part II. p. 86.

Mr. S. Weston, though he confesses ‘the consummate knowledge of Mr. Toup in the Greek language,’ yet justly opposes his idea of an interpolation. ‘However awkward the clause ($\alpha\gamma\alpha\rho\ \eta\nu\ \kappa\alpha\iota\pi\omicron\varsigma\ \sigma\upsilon\kappa\kappa\omega\nu$) may appear to be, yet it is necessary to the sense—at least the *emblematical* sense of the passage. The words $\kappa\alpha\iota\pi\omicron\varsigma\ \sigma\upsilon\kappa\kappa\omega\nu$, or “fig-harvest was not yet,” seem to have been added, to shew that early fruit was expected of a tree whose leaves were distinguishable afar off, and whose fruit, when it bore any, preceded the leaves. Apply this to the nation. Our Saviour naturally expected in Judæa an early and continued increase of piety and obedience from a people specious in appearance, whom God himself had planted, and never ceased to water. To make the annual and customary returns, was yielding no more than a strange land.’ And this is the meaning of the words of Micah, ch. vii. 1. My soul hath longed for the early fig. בְּרֹךְ . The first ripe figs are called Boccores. Vid. Shaw, *ut supra*.

A very ingenious writer in the *Theological Repository*. (Vid. Vol. I. p. 382.) considering this miracle as an *emblematical representation* of the destruction that was shortly to be inflicted on the Jewish nation for its unfruitfulness, observes with abundant propriety, “That in order to see our Lord’s design in working it in a proper light, we must consider it in connection with the discourses he soon after delivered in the temple. Jesus knew what important and awful truths he was to deliver to the people assembled there, and desired to impress them deeply on the minds of his own disciples in particular. He therefore first pronounced a sentence of destruction on the barren fig-tree. Next morning, after the disciples had beheld and been astonished at the full effect of that sentence, he went with them, filled with admiration at what they had seen, into the Temple; and after having silenced the cavils of the chief priests and elders, delivered the three parables contained in Matth. xxi. 28.—ch. xxii. to ver. 14. Now, in these circumstances, what impressions may we reasonably imagine to have been made on the minds of the disciples, when they heard their Master deliver these parables with an awful dignity, and even severity of manner? especially when they heard him apply the first of them in these words, *Verily, I say unto you, that the publicans and harlots go into the kingdom of heaven before you—&c. &c.* In the like manner, the second parable concluded thus (ver. 43, 44): *Therefore, I say unto you, the kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof, &c. &c.*—And in the third parable

parable are these words—*But when the King heard thereof he was wroth, AND SENT FORTH HIS ARMIES, AND DESTROYED THOSE MURDERERS, AND BURN'T UP THEIR CITY.* I say, when the disciples heard these things, how must they have been affected with them? Could they doubt one moment, whether what they had seen in the morning bore a relation to what they now heard? or, whether the miracle intended to exhibit beforehand a divine attestation of the certainty of the denunciations suggested in these parables?"

Whilst we were transcribing hints for the illustration of this difficult passage from the work more immediately under our review, we could not avoid noticing these remarks, which in our opinion considerably tend to throw a light on the subject in question.

The Jews object to the relation given by St. John, ch. xix. 39. of the quantity of spices which was brought by Nicodemus to embalm the body of Jesus. "A hundred weight of myrrh and aloes was enough (say they) for two hundred dead bodies." Bishop Kidder (*Demon. Pt. III. p. 65, ed. fol.*) hath attempted to obviate this cavil; but not satisfactorily. An anonymous critic in Wetstein's *Prolegomena*, 4to. p. 171, proposes to alter εκατον to εκαων. The verse will then stand thus: *σφραγισμα σμυρνης ης αλωνς ωσει λιτρας ΕΚΑΩΤΩΝ*, i. e. Nicodemus brought a mixture of myrrh and aloes, about a pound EACH. This emendation, however, is omitted in the folio edition: for *εκατος* is not *each*, applied to two things, but to *more*, except in Alexandrian Greek. Dr. Markland proposes to read *εκατερων*, where the *α* being abbreviated, it became *εκατον*. *Λιτρας* he puts in the genitive. This makes the sense the same as the above critic in Wetstein. In confirmation of this reading, the learned Doctor observes, that if St. John had written *εκατον*, as in the present copies, the participle would have been *αγων* not *φρων*. Dr. Owen, however, very justly, supports the present reading, and observes, that 'if fifty pounds of each be thought too much, *one* pound of each might be thought too little. Could the trifling act of bringing two pounds of spices be deemed either a fit token of Nicodemus's regard, or a fit object of the Evangelist's notice? That great quantities of spices were expended by the Jews at funerals is evident from what we read in 2 Chron. xvi. 14. In the Talmud, *Massechetb Semacoth VIII.* it is said, that no less than eighty pounds of spices were used at the funeral of Rabbi Gamaliel the elder. And at the funeral of Herod, Josephus (*Antiq. XVII. 8. 3.*) informs us, that the procession was followed by five hundred of his domestics carrying spices, *αρωματοφοροι*, that is, in the language of St. John, *αρματα φορτες*. This note is much to the purpose: it well illustrates

illustrates the fact recorded, and at the same time justifies the use of the word *φερων*, objected to by Dr. Markland.

The following is said to be the *first satisfactory explanation* of Rom ix. 6 *ουχ οιον δε οτι εκπεισωκεν ο λογος*. 'Authors are much divided as to the interpretation and construction of this passage. H. Casaubon, Grotius, Homberg, and others, make *εχ οιον δ οτι* signify *but it is impossible*. To this Alberti objects, that *οιον* is never used in that sense, unless *τε* is added, and an infinitive follows, both which are wanting here.—J. MUNTKE (Obs. Phil. ex Diod.) contends, that *εχ οιον*, or *εχ οιον οτι*, with an indicative followed by *αλλα* is agreeable to the elegance of the Greek tongue; and should be rendered *non tantum non*, or *tantum abest ut*: as *εχ οιον υγραν τροφην επιζητσει ποτε, αλλ' εδ' εννοιαν εχουσι* (Diod p. 108 C ed. Rhod.) i. e. *tantum abest ut potum requirent* (Ichthyophagi) *ut nec minimam ejus notitiam habeant*. . . . On this authority [supported by two other passages from Diodorus] the learned critic connects *εχ οιον δε* with *αλλα* in the next verse, to this purpose, viz. "Though the privileges mentioned, ver. 4, 5 were peculiar to the Jews, yet so FAR was the word of promise from failing, by the adoption of the Gentiles, THAT in Isaac alone the seed shall be blessed with perpetual duration."

A new and very ingenious explanation of a text that hath much puzzled the commentators, is here offered to the Public from a manuscript dissertation of the late Dr. Atwell, Rector of Exeter College; communicated by Dr. Ross, the Bishop of Exeter, 1 Cor. xii. 10. *For this cause ought the woman to HAVE POWER on her head because of the ANGELS. εχουσαν εχην, &c.* 'Dr. Atwell proposes to read ΕΞΙΟΥΣΑ ΑΝ, *for this cause ought the gifted woman, SHOULD SHE GO OUT* [from her seat to the synagogue-desk to pray or prophecy], *to have her head covered*. Now, lest the woman, when moved by the Spirit to pray or preach in public, should think herself superiour to the men, and consequently exempt from the ordinary restraint of the sex, the Apostle tells her, that she *ought nevertheless to be covered, δια τας αγγελους, with regard to, or in respect of the officiating ministers of the church, who, as they were moved by the same spirit, still retained their natural superiority to her even in her gifted state.*

Dr. Owen, however, is not only dissatisfied with this and all other attempts to explain and illustrate this very dark text, but is dissatisfied with the text itself, and makes little scruple of rejecting it as a *spurious gloss*, to save all trouble for the future! This undoubtedly is the most compendious way of getting rid of difficulties. But if one man may claim this liberty, why not another? If admitted in one respect, why not in another? At this

this rate, what limits can be assigned to what hath been justly called the *frolic of conjecture*?—But it is fit to give the Doctor's own reasons for this singular licence with respect to the text in question, and leave our Readers to judge of their weight. 'But, after all, are the words under consideration really and truly the words of the Apostle? I doubt it much; notwithstanding the uniform testimony of copies. For 1st, The sense seems to be complete without them. 2. By inserting them, the Apostle's argument becomes disjointed. And 3. Two different reasons that have no connection (*δια τὸ* from ver. 9. and *δια τὰς ἀγγέλους*), alledged for the same thing, appear odd in the same sentence. Perhaps then [it is] an early, cautionary gloss, founded on the traditional intercourse between *angels* and *women*: for which see the Septuagint and Vulgate versions, together with the Targums on Gen. vi. 1. 4.; and above all Whitby's *Strictures patrum* in Genesin. p. 5, &c.'

Bishop Barrington on this text observes, that 'its uncommon difficulty may perhaps be considerably lessened by interpreting *ἐξουσίαν*, power (the symbol of man's power over the woman), and *δια τὰς ἀγγέλους*, on account of messengers, i. e. ministers of the church, whether prophets, evangelists, teachers, &c.' This observation is not new. Theophylact gives the same interpretation of the word *ἐξουσία*. *Δια τὰ εἰρημμένα πάντα, φησιν, οφείλει ἡ γυνὴ τὸ τῆς ἐξουσίας εἶναι ΣΥΜΒΟΛΑΟΝ, τῆς ἐπὶ τοῦ καλυμμάτου εἶναι ἐπὶ τῆς κεφαλῆς*, i. e. "On account, or from the consideration of the things aforementioned in the chapter, the Apostle says, that the woman ought to have on her head the symbol of being under the power of another; and that is a veil." This ancient commentator also remarks, that Clemens Alexandrinus interprets *ἀγγέλους* by *τὰς τῆς ἐκκλησίας δικαίους*.

Mr. S. Weston proposes to read *ἐξ ἐκείνης* [i. e. of her own will], and *καταγγέλους* [i. e. accusers]. The verse will then read—"For this cause the woman ought of her own accord to cover her head for fear of the accusers." In other words—the woman on this account should voluntarily submit to wear a veil for the sake of subordination, lest she be evil spoken of. *ἐξ ἐκείνης*, i. e. *γνώμης*. This is a phrase of the same import with *κατὰ πᾶσι*. Philem. V. 14. See Sophocl. in Trachin. in the Dialogue, ver. 740. *εἶναι ἐπὶ τῆς κεφαλῆς*, "to wear a veil." See Raphael. in Loco, *δια τὰς καταγγέλους*. *καταγγέλειος* and *καταγγέλος* are both in use. See Acts xvii. 18. and Plutarch's Apothegms. *καταγγέλειος* in its second sense means an *informer* or *accuser*. See Thucyd. l. vii. p. 476. ed. Wasse, and Herodian, lib. v. p. 224. ed. Bæcher. *συκοφανταὶ τε ἡ δέλοι οσοὶ δεσποτὰς καταγγέλου* (*informed against*) *ἀνσκοποῦσθαι*. The informers were those who watched the conduct of the Christians in their assemblies, with a view to calumniate them.'

We give this as a curious specimen of the licence of conjecture!—we were going to say, *licentiousness*—but the ingenuity of the learned critic forbids our using a word which might carry the idea of an ill-natured reflection.

It hath been disputed among the critics in sacred literature, whether the true reading in 1 Tim. iii. 16. be $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$ $\omicron\varsigma$ $\epsilon\phi\alpha\upsilon\epsilon\rho\omega\theta\eta$, or $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$ $\theta\epsilon\omicron\varsigma$ $\epsilon\phi\alpha\upsilon\epsilon\rho\omega\theta\eta$. The word *mystery* is malculine in the Eastern versions. Now, the Alexandrian copy of the Greek Testament has OC, which was the reading these versions followed. Sir Isaac Newton, however, has shewn, that \omicron $\epsilon\phi\alpha\upsilon\epsilon\rho\omega\theta\eta$, was the reading of all the MSS. before the fifth century: and though Berriman has produced above 50 manuscripts, besides those commonly noted, which read $\theta\epsilon\omicron\varsigma$, yet none of them are older than the 10th century. Many interpreters at first referred \omicron to $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$, which precedes; but observing that a *mystery* could not be said to be *received into glory*, they made \omicron to be the subject of what follows; as thus:—*THAT WHICH was manifested in the flesh was justified in the spirit.* \omicron as 1 John i. 3. John i. 4. 46. Ch. iii. 26. 34. Matth. xix. 29. Rom. ii. 2. Wettstein remarks, that OC and $\overline{\omicron}\overline{\varsigma}$ are supposed to be interpretations of \omicron ; which cannot be said of \omicron for OC and $\overline{\omicron}\overline{\varsigma}$. The different attestations of eye-witnesses concerning OC in the Alexandrian MS. (some affirming the former letter to θ some \omicron) was thought to be accounted for at last by Professor Wettstein, who discovered that the cross stroke in it, which was discovered by some, was no other than the middle stroke of the ϵ in EYCEBEIAN, 1 Tim. vi. 3. written on the back page, which appeared through the vellum as written on the \omicron , when held up separately to the light, but was not visible when laid flat on the next leaf. See Prolegom. p. 21. But this observation proves to be not altogether true, as appears from the testimony of Dr. Owen, who hath carefully examined the MS. in the King's Library. "The θ (says the Doctor) on the back page does indeed cut the \omicron in the front, but not in the strait direction he (Wettstein) would insinuate. It is *inclined* a little; so that the top of the one comes below the top of the other. . . . The whole appears thus $\overline{\theta}\overline{\omicron}$." Dr. Owen, however, acknowledges, very candidly, that, "upon the whole, there is no affirming at present how this MS. reads; that is, whether $\overline{\omicron}\overline{\varsigma}$ or OC. But upon comparing $\overline{\omicron}\overline{\varsigma}$ in the same page with the word here written, I am firmly of opinion, that they were never the same." Mr. Nichols, the Editor, says, "I have repeatedly examined the place in question in the Alexandrian MS. with great attention, and can fully confirm the report of Dr. Owen. The recent stroke above the OC is of very modern date, and remains quite black. The \omicron in the middle of it, which appears to have had a *dot* in it, rather than a *stroke*,

a stroke, is almost vanished; and the middle of three lines, immediately under the doubtful passage, is almost obliterated by the fingers of inattentive examiners.

We must however observe, that the Anti-Trinitarians cannot consistently avail themselves of the support of this very ancient copy of the Greek Testament; for if in this instance it *seems* favourable to their hypothesis, yet in others it expressly contradicts it. As a striking proof of this, we refer to John xix. 40.; where, instead of *σωμα τε Ἰησοῦ*, it reads *σωμα τε Θεοῦ*. 'A reading,' says Dr. Owen, which, however unphilosophical it may appear, yet plainly proves how firmly the Greek church believed, at that time the DIVINITY of Christ.'

In H. b. ix. 28. it is said, *He [Christ] shall appear the second time without sin*. Dr. Owen ingeniously understands *χωρίς αμαρτίας* in the same sense as *χωρισθείσης αμαρτίας*—(separated from peccato) *sin being put away or abolished*.—In this verse 'Christ is represented as coming down from Heaven, like the Jewish High Priest from the Holy of Holies (when he had removed or atoned for sin), to pronounce peace and salvation to the faithful. To this interpretation the following word *απεκδεχομένοις* gives additional weight, for it alludes to the congregation waiting in the Temple at the close of the service, for the benediction of the High, or indeed of any inferior Priest then officiating.—In John xv. 5. *χωρίς ἐμῆς* is to be interpreted *χωρισθέντες ἀπ' ἐμῆς*.

In the Appendix to this work we meet with some good notes and illustrations from the learned gentlemen, to whom the Editor hath acknowledged his obligations in his Advertisement to the Reader. The following, of Dr. Markland's, is worth attention: Matth. xxvi. 39. *Πατερ μου παρέλθτω ἀπ' ἐμῆ το ποτεριον τούτο*. 'This is generally interpreted of our Saviour's praying that he might *not die*. God forbid it should be so, when he knew, and had always declared, that he came into the world *on purpose to die*. The mistake hath been owing to interpreters not distinguishing between *ποτεριον*, which is in this place, and *βαπτισμα*: by this latter is meant *death*, a total immersion in afflictions; as, *when all thy storms and waves are gone over me*: by the former, a *smaller* portion of affliction and distress, less than death. The distinction is made in Matth. xx. 22. and elsewhere; and by all the Evangelists in this place. Now, our Saviour himself hath told us (John xi. 42.), that *God always heard him*: and we know from Hebrews v. 7. and from Luke xxii. 43. that he *was delivered from this present terror* that was upon him, whatever it was: but we know that he was not delivered from death.' The corresponding passage in Hebrews (ch. v. 7.) is, *IKbo in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, to him who*

who was able to save him from death, AND WAS HEARD IN THAT HE FEARED. *εισακυθεις απο της ευλαβειας.* This latter clause of the verse Dr. Markland would render, *having been delivered from his fear.* *ακυθεις* is *having been heard*: *εισακυθεις*, is *having been heard with effect*; that is, *delivered*: and is so used, and that frequently, in the LXX. As Christ was *actually heard*, and his petition granted, the *cup* and the *hour*, which he prayed to be saved from, could not be *death*. 'To pray against *death*, and pray against the *fear* of death, are very different things. The former our Saviour never could do; for how then should the Scripture be fulfilled, that thus it must be? And he knew full well that the redemption and salvation of mankind depended upon his *death*. The latter, the *fear* of death, as it does not appear to have been necessary to the redemption of mankind, our Saviour might very innocently pray to be delivered from, submitting his own will however to the will of God, as he did: and accordingly he was *delivered from this fear*, by the angel's strengthening him. Luke xxii. 43.'

We have a good illustration of John xix. 29. respecting the *hyssop* that was put to our Saviour's mouth at the crucifixion from Mr. S. Weston. *υσσωπω περιθειεις.* 'It doth not appear from the reports of the botanists who have travelled into Palestine, that the hyssop of the Holy Land, as hath been supposed, ever grew to such a height as to be capable of being used for a reed, on which both St. Matthew and St. Mark say, in the same words, the sponge was conveyed to our Saviour. And, indeed, if it were so, the expression could hardly be admitted. Josephus * tells us, in his *Treatise on a Contemplative Life*, p. 884. ed. fol. that hyssop was used by the Essenes, who were abstemious even to mortification, for the purpose of giving a relish to their bread and salt; by which he insinuates, that what was bitter and unpleasant to other palates was a delicacy to them: for hyssop is a bitter herb, and of a harsh taste, hot in the mouth, and of a strong smell. Now, all the difficulty of this passage arises from an idea that *υσσωπω* here must mean the same with *καλαμω* in St. Matthew and St. Mark: whereas St. John does not mention the reed; but says, that when they had put the sponge upon hyssop, *i. e.* when they had added *bitter to the sour*, or *gall to the vinegar*, they advanced it to his mouth, no doubt, with the reed. In St. Matthew and St. Mark, the word is *επιτιζεν*: in St. John *προσπνευγκαν αυτῳ τῷ σιγματι*, which makes the repetition of *καλαμω* less necessary. Add to this the paraphrase of Nonnus, who undoubtedly understood it in the sense it is here explained.

Ωρεγεν υσσωπω κεκερασμενον οζος ολιθρον.'

* A mistake for Philo. Rev.

We observed in the beginning of this Article, that conjectural criticism is too hazardous to be ventured on without great caution, and a very distinguished share of natural acuteness, and acquired knowledge. Infidels will avail themselves of this licence when rashly exercised by critics and commentators on the sacred Scriptures; and will question the whole from the freedom taken with a part. It is difficult to draw the line between a blind and bigoted attachment to the present state of the Greek text, and a temerarious and wanton departure from it. It betrays weakness to a high degree, to object to every emendation, however well authenticated by ancient MSS. or ancient versions; and, on the other hand, when a person, without such authorities, alters the sacred text at pleasure, to serve a system, or to get rid of a difficulty, he betrays an irreverence for the Divine oracles; and, instead of removing, only increases the cavils of infidelity, and gives some colour to the cautionary pleas of Popery.

Nevertheless, Mr. Bowyer's work, particularly in the present very improved edition of it, hath its utility in many respects: for, on the whole, it may be considered as a very valuable repository of hints for emendation and illustration, which the judicious student of the New Testament may avail himself of, and derive improvement and information from; and in this view it merits our recommendation.

ART. VII. PHILOSOPHICAL TRANSACTIONS of the Royal Society of London. Vol. LXXI. For the Year 1781. Part II. 4to. 8s. sewed. Davis. 1782.

EXPERIMENTAL PHILOSOPHY.

Article 15. *New Experiments upon Gunpowder, with occasional Observations and practical Inferences; to which are added an Account of a new Method of determining the Velocities of all Kinds of Military Projectiles, and the Description of a very accurate Eprouvette for Gunpowder:* By Benjamin Thompson, Esq; F. R. S.

THIS Article, which occupies nearly one third part of the present volume, contains a minute account of an extensive series of experiments, made with the greatest care and accuracy, and with an excellent apparatus for the purpose of ascertaining several interesting particulars relative to the theory and practice of military projectiles:—such as, the force of gunpowder; the most advantageous situation of the vent, or touch-hole, in fire-arms; the velocities with which balls or bullets are impelled from them; their recoil, and other interesting circumstances,

The

The velocities of the bullets in these experiments were determined by means of a pendulum, against which they impinged; according to the method invented by the late ingenious Mr. Robins, improved by the Author; and in which the velocities were computed from the arc of the vibration of the pendulum, as marked by a ribband, or tape.

The Author, however, has likewise invented another, and seemingly preferable, method of determining the velocities with which balls or bullets are *actually* projected from the gun: for, by Mr Robins's pendulum, their velocities can only be ascertained *at some distance from the gun*; and after they have lost a part of their initial velocities, from the resistance which they meet with from the air through which they pass before they strike the pendulum. We shall only observe, that the Author's method consists in measuring the *recoil* of the piece; which for this purpose is suspended, in an horizontal position, by pendulous rods; the arc of its ascent, at the time of the discharge, being measured by means of a ribband.—The Author's new *eprouvette*, or powder-trier, is founded on the same principle. The piece being loaded with a given quantity of the gunpowder which is to be examined, and with a bullet of a certain weight; it follows, that the velocity of the bullet, and consequently the quality of the powder by which it is impelled, may be ascertained by the quantity of the *recoil*, or by the chord of the arc measured by the ribband fixed to the piece.—We shall extract from this Article such further particulars as may be rendered intelligible without the inspection of the figures with which it is illustrated.

The Author found, that a barrel charged with 330 grains of powder, but without any bullet, became so hot on discharging it, that he could scarce bear it in his hand; and indeed was evidently much hotter than when the piece was loaded with a bullet: though in this latter case the flame must have been longer confined in the barrel, and the time of its action on the metal prolonged. He offers several reasons, which appear to be satisfactory, to shew that this extraordinary heat is not communicated to the barrel directly by the powder; the flame of which cannot be supposed to last longer than the 200th or 150th part of a second. The smallest lead shot, he observes, is not melted by this flame; and even the finest paper frequently comes out of the piece unkindled. He ascribes a considerable part, if not nearly the whole, of this heat to the motion and friction of the internal parts of the metal among themselves; or to the *sudden* and violent effort of the powder against the inside of the piece, almost *instantly* succeeded by a return of the metallic particles into their former situation. The Author observes, that the effort of any given charge of powder upon the gun is very nearly the

the same, whether it be fired with a bullet, or not: but if the gunpowder be confined by a bullet, the elastic fluid which is generated, meeting with some resistance to its escape, the metallic particles will return more slowly to their places: whereas, in the other case, the elastic fluid meeting with no obstacle, the sudden distension occasioned by it will as suddenly cease; and the strained metal will restore itself with a very rapid motion:—in other words, a sharp vibration, or an *intestinal friction* (if we may use the phrase) among the particles will ensue, and produce the extraordinary heat which has been observed.

To a similar, that is, to a mechanical, cause, and not to the flame of the gunpowder, the Author ascribes the heat of the bullets discharged from a gun.—‘They may indeed receive some small degree of warmth from the flame, and still more perhaps by friction against the sides of the bore; but it is in striking against hard bodies, and from the resistance they meet with in penetrating those that are softer, that they acquire by far the greater part of the heat we find in them, as soon as they come to be at rest, after having been discharged from a gun.’—Bullets are hot, he observes, that have been discharged from wind-guns, and cross-bows; especially when they have impinged against any hard body. The appearances of touch holes seemingly melted and enlarged, after frequent firing, the Author plausibly accounts for, by ascribing these effects to corrosion, produced by the vapours of the ignited nitre or sulphur.

From a series of trials made with a view to ascertain the most advantageous situation for the vent in fire-arms, Mr. T. concludes, that no regard need be had to any supposed advantages that gunsmiths and others have hitherto imagined were to be derived from the position of the touch-holes; such as diminishing the recoil, increasing the force of the charge, &c.: but that it may be placed indifferently in any part of the chamber, where it will best answer on other accounts.

The Author attempted to ascertain the explosive force of *aerum fulminans*, by making use of it, instead of gunpowder, for discharging a bullet, the velocity of which was measured by the pendulum. Concluding, from the tremendous report with which this substance explodes, that its elastic force was vastly greater than that of gunpowder, he provided a barrel of uncommon strength; which he charged with one-sixteenth of an ounce, or somewhat more than 27 grains of this powder, together with two leaden bullets weighing 427 grains. The barrel being laid upon a chafing dish of live coals, the powder exploded; but with a report much inferior to what the Author expected: the noise not greatly exceeding the report of a well charged wind-gun. By calculation, he found that the bullets had impinged against the pendulum with a velocity of only 428 feet

feet in a second; that the elastic force of the fluid generated from this powder, at the instant of its production, was only 307 times greater than the mean elastic force of common air: whereas, according to Mr. Robins's theory, the elastic force of the fluid generated from gunpowder is 1000 times greater than the mean pressure of the atmosphere; so that the force of *aurum fulminans* (we should add, in *this mode of trial*) appears to be to that of gunpowder, as 307 is to 1000, or as 4 to 13 very nearly.

Though, from some late experiments, it appears, that this singular powder actually generates, when ignited, four times the quantity of elastic fluid that is produced by an equal bulk of gunpowder †; we are not surprised at the comparative inferiority of its force, as exhibited in the Author's experiment. The nitre, and consequently the immense bulk of dephlogisticated air contained in gunpowder, enable that compound to burn and explode in vessels *perfectly close*: but this is not the case with *aurum fulminans*, which, exposed to the strongest heat, in a stout vessel which is perfectly closed, is *reduced* without noise or explosion. That it exploded therefore at all in the Author's trial, is to be ascribed only to its having been *imperfectly* confined: though, on the other hand, that very confinement prevented its exploding with such violence, as when it is ignited in the open air.

The Author made several attempts to increase the force of gunpowder, by the admixture of various substances. He first endeavoured to combine the explosive power of gunpowder with the well known explosive force of water and other fluids, when reduced to the state of an elastic vapour. He accordingly introduced into the middle of the charge some air bladders of small fishes, in each of which was included a small portion of water: but the force of the charge, instead of being greatly increased, as might be expected, from the conversion of the water into an elastic steam, was sensibly diminished.

It is not perhaps difficult, after the event, to account for the Author's failure in this experiment: for granting even that the flame of the gunpowder was sufficiently intense, and of sufficiently long duration, to convert all the water into an elastic vapour; it is to be observed that this vapour is not *permanently* elastic, unless the sides of the vessel which contains it are heated to the same degree that is necessary to the production of the elastic vapour.

No better success, and probably for the same reason, attended the Author's trials with spirit of wine, and mercury; which

† See the 2d volume of Bergman's *Opuscula Physica & Chémica*, lately published, p. 162.

last requires a very extraordinary degree of heat to bring it into, and maintain it in, the state of an elastic vapour. The Author had apparently better grounds to expect success, on adding 20 grains of salt of tartar to 145 grains of gunpowder; as he thus constituted a kind of *pulvis fulminans*: but the force of the powder was very sensibly lessened by this addition; as it was likewise in some subsequent experiments, when he mixed sal ammoniac and brass dust with the gunpowder.

The last attempt of the Author's was that of 'shooting *flame* instead of bullets.' Having often observed paper to come out of great guns and small arms inflamed; he was led to try whether inflammable bodies, and particularly fluids, might not be ignited, and projected from fire-arms, so as to communicate the fire to other bodies at a considerable distance. On trial, however, he found that he could never set dry tow on fire at the distance of five yards from the muzzle of the barrel. He repeatedly discharged large wads of tow and paper, thoroughly soaked in the most inflammable fluids, such as *alcohol*, *ætherial spirit of turpentine*, *balsam of sulphur*, &c.; but none of them were ever set on fire by the explosion. He sometimes discharged three or four spoonfuls of the inflammable fluid, by interposing a very thin wad of cork over the powder, and another over the fluid. The fluid did not take fire, but was projected against the wall, and left a mark where it hit.—'If the experiment had succeeded,' adds the Author, 'it would have turned out one of the most important discoveries in the art of war that have been made since the invention of gunpowder.'—We rather rejoice that the Author did not succeed in this discovery; which would not only have made an addition to the horrors of war, already too numerous; but might possibly be applied to many mischievous and dreadful purposes in civil life.

Article 26. *Further Experiments on Cold, made at the Macfarlane Observatory belonging to Glasgow College:* By Patrick Wilson, M. A. &c.

These experiments are a continuation of some similar trials made the preceding year; and of which we gave an account in our Number for April 1781, pag. 275: but they cannot be here properly abridged. One fact, however, merits particular notice; we mean, the power of ardent spirits of dissolving snow, and thereby producing a very powerful freezing mixture.

A certain quantity of alcohol and of snow, which were each at 8 degrees below the freezing point, or at $+24^{\circ}$, being suddenly and intimately mixed, the temperature became, in the space of 20 seconds, no less than -28° *i. e.* 28 degrees below 0 of Fahrenheit's thermometer.—'This is a cold only 12 degrees short of that which Fahrenheit first produced by using spirit of nitre for the experiment.—There was employed only about

about a pint of alcohol; but the proportion of snow was not attended to.'—

Article 29. *A farther Account of the Usefulness of washing the Stems of Trees:* By Mr. Robert Marshall, of Stratton, F. R. S.

This subject was treated of by the Author in the 67th volume of these Transactions. In the present article he shews, that the benefit of cleaning the stems of beeches and other trees continues several years.

Article 31. *Experiments on the Power that Animals, when placed in certain Circumstances, possess of producing Cold:* By Adair Crawford, M. D.

The refrigerating power which living animals possess, is ascribed by the Author partly to the increased evaporation, and to 'the diminution of that power by which the blood in the natural state is impregnated with phlogiston;' and, in part, to the constant reflux of the heated fluids towards the internal parts. The experiments on frogs, &c. here related by the Author, and his reasonings upon them, cannot conveniently be abridged.

Article last. *An Account of some Thermometrical Experiments, &c. relating to the Cold produced by the Evaporation of various Fluids;—the Expansion of Mercury;—and a Description of a Thermometrical Barometer:* By Tiberius Cavallo, F. R. S. &c.

The most curious part of this Article is the description of the Author's peculiar method of producing an extraordinary degree of cold by the evaporation of fluids, and particularly of ether. By this method, even when the atmosphere was hotter than temperate, he has brought the mercury in the thermometer as low as 3 degrees above 0 F. or 29 degrees below the freezing point. In the same manner, in any season of the year, he converts a small quantity of water, contained in a thin glass tube, into a solid and hard cylinder of ice. In bringing the mercury in the thermometer down to $+3^{\circ}$, he observes that, if the ether be very good, or capable of dissolving elastic gum, and the thermometer have a small bulb; not above 20 drops of ether are required to produce this effect, in about two minutes; but that nearly the same effect may be produced by employing only the common ether in a greater quantity, and for a longer time.

The greatness of these effects is principally to be ascribed to the smallness of the stream of ether, which is made to issue from the capillary aperture of a tube, which is connected with the vial that contains that fluid. In former experiments of this kind, a great part of the cold that had been generated was lost, by dipping the thermometer or other vessel into the body of the comparatively warmer fluid.

The Author gives an account of an easy and singular method of purifying Vitriolic Ether, communicated to him by Mr.

Winch. To a given quantity of common ether, double the quantity of water is to be added; the liquors are to be agitated, and after resting three or four minutes, the water is to be suffered to run out through the mouth of the inverted bottle. More water is then to be added, and the same operation is to be repeated three or four times. The ether, which is now left swimming on the surface of the water, is said to be exceedingly pure: so that ether, which could not affect elastic gum, now very readily dissolves that substance; and appears to the Author to be purer than any that he has ever met with, that has been made after the best usual method, and in the most careful manner. The operation is not however of the economical kind; as not above three or four ounces remain after this purification of a pound of common ether. The Author does not inform us, whether these remaining three or four ounces can be any further diminished by agitation in water; or whether this purified ether is hereby rendered no longer soluble in that fluid. Should this be the case, the process is so far curious, as well as useful; as it indicates an actual decomposition, in some degree, of this singular fluid. The water in which the ether has been washed should therefore be particularly examined, in order to detect that principle to which the common ether owes its solubility in water.

We should not omit to observe, however, that the above-mentioned results are very different from those mentioned by some of the latest inquirers into this subject. Messrs. Baumé, Macquer, and others, affirm, that water dissolves about a tenth part of its bulk of ether; and that, on the other hand, the ether dissolves a certain portion of the water, so as to become more *weak* and *aqueous*. We can scarce conceive, that the mere quickness with which the ablution is here said to be performed can produce so considerable a difference in the results.

In the remaining part of this Article the Author investigates the expansion of quicksilver by different degrees of heat; and proposes the construction of a thermometrical apparatus, which, by means of boiling water, shall indicate the height of the barometer to within one-tenth of an inch; so as to be commodiously employed in the room of the common portable barometer, in measuring the heights of mountains, &c.

MISCELLANEOUS PAPERS.

Article 18. *On the Heat of the Water in the Gulf Stream:*

By Charles Blagden, M. D. &c.

The *Gulf stream* is a constant and rapid torrent, which sets along the coast of North America, to the Northward and Eastward; and which is crossed by all ships going from Europe to any of the southern provinces of North America. The water of this stream is several degrees hotter than that of the sea into which it runs. The Author describes and explains the advan-

tages which seamen may derive from the use of the thermometer; by means of which, they may accurately ascertain the time when a ship enters that stream, and its distance from the coast, &c.

Article 22. *Some Calculation of the Number of Accidents or Deaths which happen in consequence of Parturition, &c.; taken from the Midwifery Reports of the Westminster General Dispensary, &c.* By Robert Bland, M. D.

In this Article the Author describes his method of keeping the register of the midwifery patients in the hospital; from which he has formed—a table of natural, difficult, and fatal labours;—a table of the proportion of male to female children, of the number of twins, and of the children that were deficient or monstrous, and of those that were dead born;—a table of the ages at which women begin and cease to be capable of bearing children;—tables of the number of children born by 1389 women: together with a table of the chance of life from infancy to 26 years of age, &c.

It will be sufficient to give the titles only of the remaining Articles. These are—Article 16. *Account of a luminous Appearance in the Heavens*; by M. Tiberius Cavallo, F. R. S.—Art. 17. *Account of an Earthquake at Hafodunos near Denbigh*; by John Lloyd, Esq; F. R. S.—Art. 19. *Account of the Appearance of the Soil, at opening a Well at Hanby in Lincolnshire*; by Sir Henry C. Englefield, Bart. F. R. and A. S.—Art. 21. *Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1780*; by Thomas Barker, Esq.—Art. 23. *Account of a Child who had the Small Pox in the Womb*; by William Wright, M. D. F. R. S.—Art. 24. *Natural History of the Insect which produces the Gum Lacca*; by Mr. James Kerr, of Patna—Art. 25. *Account of a Phenomenon observed upon the Island of Sumatra*; by William Marsden, Esq.—and Art. 28. *An Account of the Ophidium barbatum Linnei*; by P. M. Augustus Broussonet, M. D.

The Mathematical and Astronomical Papers are reserved for a future Number of the Review.

ART. VIII. *A Vindication of the Political Principles of Mr. Locke: in Answer to the Objections of the Rev. Dr. Tucker, Dean of Gloucester.* By Joseph Towers, LL.D. 8vo. 2s. sewed. Robinson. 1782.

IT is no very pleasing task—as we ourselves have often experienced—to follow such a Writer as Dean Tucker through all the doublings of sophistry and misrepresentation. Yet, where these unfair weapons are employed to wound an established and eminent character, or to attack the fundamental principles of social

social happiness and civil society, it is meritorious to stand forth in their defence.

In this character Dr. Towers appears in the present publication; the advocate of Mr. Locke (one of the greatest men this country ever produced) and of his political principles, on the prevalence of which depends every valuable interest of Britons.

We have not leisure—nor would it be for the entertainment of our Readers—to follow our Author through all his detections of misconception, unfair reasoning, and abusive censure, in the work on which he animadvert. A few specimens will be sufficient to represent Dr. Towers to our Readers in the light of an able and fair disputant, and an honest friend to the rights of mankind.

"If all mankind," says Dr. Tucker, "have a right to vote in any society, they have, for the very same reason, a right to reject the proceedings of the government of that society to which they belong, and to separate from it whenever they shall think fit. For it has been inculcated into us over and over, that every man's consent ought first to be obtained, before any law whatever can be deemed to be valid, and of full force.—We have been also assured that all, and every kind of taxes, are merely *free gifts*: which, therefore, *no individual giver* is obliged to pay, unless he has previously consented to the payment of it. From these premises it undoubtedly follows, that *every individual member* of the state, is at full liberty either to submit, or to refuse submission to any, and to every regulation of it, according as he had predetermined in his own mind. For being his own legislator, his own governor, and director in every thing, no man has a right to prescribe to him what he ought to do. Others may advise, but he alone is to dictate, respecting his own actions. For in short, he is to obey no other will but his own." "These," the Dean adds, "are surely very strange positions:" and so they most certainly are: but they are not the positions of Mr. Locke, nor is there any one of his followers, of whose writings I have any knowledge, to whom they can with the least reason be attributed. Either therefore Dean Tucker has not understood the authors whom he has quoted, and concerning whom he has written, or he has wilfully misrepresented them. I should be sorry to suppose the latter, and it is not easy to suppose the former.

Mr. Locke says, that the end of civil society is, "to avoid, and remedy those inconveniences of the state of nature, which necessarily follow from every man being judge in his own case, by setting up a known authority, to which every one of that society may appeal upon any injury received, or controversy that may arise, and which every one of the society ought to obey *." He also says, that "every man, by consenting with others, to make one body politic under one government, puts himself under an obligation, to every one of that society, to submit to the determination of the majority, and to be concluded by it: or else this original compact, whereby he with

* Locke on Government, Book II, ch. vii. § 90.

others incorporated into one society, would signify nothing, and be no compact, if he be left free, and under no other ties than he was in before in the state of nature *." In another place he observes, that "when any number of men have consented to make one community or government, they are thereby presently incorporated, and made one body politic, wherein the majority have a right to act and conclude the rest. For when any number of men have, by the consent of every individual, made a community, they have thereby made that community one body, with a power to act as one body, which is only by the will and determination of the majority: for that which acts any community being only the consent of the individuals of it, and it being necessary to that which is one body to move one way; it is necessary that the body should move that way whither the greater force carries it, which is the consent of the majority: or else it is impossible it should act or continue one body, one community, which the consent of every individual that united into it, agreed that it should; and so every one is bound by that consent to be concluded by the majority †." And Dr. Price says, that "all laws are particular provisions or regulations established by common consent for granting protection and safety ‡."

* When it is said, that taxes are *free-gifts*, it is not meant, that they are free-gifts which every individual may either pay or decline as he thinks proper; but that they are the free-gifts of the majority, of the community at large, to the magistrate, or executive power, to be employed for the people, and to be granted at their discretion. "Governments," says Mr. Locke, "cannot be supported without great charge; and it is fit that every one, who enjoys his share of the protection, should pay out of his estate his proportion for the maintenance of it. But still it must be with his own consent, *i. e.* the consent of the majority, giving it either by themselves, or their representatives, chosen by them: for if any one shall claim a power to lay and levy taxes on the people, by his own authority, and without such consent of the people, he thereby invades the fundamental law of property, and subverts the end of government §." Such are the sentiments of Mr. Locke; and Dr. Price must be understood in the same manner, when he says, that "in every free state every man is his own legislator;" and that "all taxes are free-gifts for public services §."

"A tax in the very nature of it," the Dean says, "implies something compulsory, and not discretionary: something, which is not in our own free choice, but is imposed by an authority superior to our own ¶." I shall not enquire whether this definition of the nature of a tax be perfectly just, but shall only remark, that it was never supposed by Mr. Locke, nor by any of his followers, that it was to be at the option of every individual whether he should, or should not,

* Locke on Government, Book II. ch. vii. § 97.

† § 95. 96.

‡ Observations on the Nature of Civil Liberty, Part I. § 2.

§ Locke on Government, Book II. ch. xi. § 110.

¶ Observation on the Nature of Civil Liberty, Part I. § 2.

¶ P. 49.

pay taxes. But in a government constituted on the principles of Mr. Locke, the superior authority, by which taxes are to be levied, is the authority and consent of the majority; every member of the community having voted either by himself, or by his representative; and consequently every individual is under the most indispensable obligation to pay the taxes so levied.

Should it be alleged by the Dean, that though, according to Mr. Locke's principles, the members of any community are obliged to obey the laws to which the majority have agreed, yet that they would not be under any such obligation without that consent, even that subterfuge would not avail him; because Mr. Locke maintains, that while men continue in any society, they must comply with the laws of it. "No body doubts," he says, "but an express consent, of any man entering into any society, makes him a perfect member of that society, a subject of that government. The difficulty is, what ought to be looked upon as a tacit consent, and how far it binds, *i. e.* how far any one shall be looked on to have consented, and thereby submitted to any government, where he has made no expressions of it at all. And to this I say, that every man that hath any possessions, or enjoyment, of any part of the dominions of any government, doth thereby give his tacit consent, and is as far forth obliged to obedience to the laws of that government, during such enjoyment, as any one under it; whether this his possession be of land, to him and his heirs for ever, or a lodging only for a week; or whether it be barely travelling freely on the highway; and, in effect, it reaches as far as the very being of any one within the territories of that government *." It is manifest from these passages, that when the Dean of Gloucester insinuates to his Readers, that it is the doctrine of Mr. Locke, or that it is a necessary consequence from his doctrine, that individuals are to pay taxes, and to obey the laws, no farther than they please, he is guilty of a very gross and flagrant misrepresentation.

In reply to the ridicule which Dean Tucker casts upon the notion of an original contract between the governors and the governed, Dr. Towers says:

It is not necessary to examine any ancient records, in order to discover what is the true foundation of civil government. In inquiries on this subject, the principles of reason and of justice are our best guides; to these Mr. Locke has wisely had recourse; and on these his system is founded. As to Dr. Tucker's *Quasi Contract*, of which he seems so fond, and on which he descants so copiously, as if it were a new and important discovery, it seems to be nothing more than a new term, or rather a new application of an old term, and appropriating it to a very common idea. Dr. Priestley has delivered a sentiment somewhat similar, but more just and comprehensive, when he observed, "that it must necessarily be understood, whether it be expressed or not, that all people live in society for their mutual advantage; so that the good and happiness of the members, that is the majority of the members of any state, is the great standard by

* Locke on Government, Book II. ch. viii. § 120.

which every thing relating to that state must be finally determined *. Government, under every form, must be considered as a trust; but that must be the most just and legitimate government, which is founded on the universal consent of the people; and the more authentically that consent has been given and declared, the more firm and indisputable must be the foundations of that government.

The Dean inquires, "Whether that government is to be justly deemed an *usurpation*, which is not founded on the express mutual compact of all the parties interested therein, or belonging thereunto †?" To this it may be answered, that as no government can be established on proper principles, which is not founded on the consent of the majority of the people; therefore, so far as any political constitution is otherwise founded, so far it is an usurpation. Notwithstanding this, a political constitution may have so many advantages, though its origin and foundation may not be precisely what they ought to be, that it may be very far from being advisable to attempt to overturn it. In the present imperfect state of things, less evils must sometimes be submitted to, for the sake of avoiding greater. A wise man would not engage in a scheme to overturn any established system of government, without a probability of success, and without a probability of establishing a better system in its stead. When this can be done, when men's minds are sufficiently enlightened and enlarged, to concur in, and to effectuate such a measure, it would certainly be right; because the great interests of mankind would thereby be promoted. Nor could the partial interests of the ruling powers, in opposition to those of the community at large, be any sufficient reason for abstaining from such a measure, whenever there should be a rational prospect of success. The majority of the inhabitants of any country have a right to establish that mode of government, which they conceive to be best calculated to promote the common benefit: and any forcible attempts, by whomsoever made, to continue a form of government, which the majority of the people do not approve, or which they believe to be pernicious, can only be considered as unjust attempts to perpetuate an usurpation.

In order to reprobate those who maintain the political opinions of Mr. Locke, it has of late been the common practice, to brand them with the obnoxious appellation of republicans. The injustice of this proceeding, Dr. Towers well exposes in the following paragraph;

Dean Tucker thinks proper, without much decency, and certainly without justice, to speak in general terms of those as republicans who adopt the principles of Mr. Locke †. It is certain, that a man who embraces those opinions may be a republican; but the generality of those who have been zealous for them in this country, have been warm friends to that mixed form of government which is established in Great Britain, and to the regal succession in the house of Hanover. They might wish for some improvements in the constitution, but they had no desire to establish a republic. Many of them

* Essay on the First Principles of Government, p. 17.

† P. 4.

‡ P. 24, 25.

thought, that the constitution of England was so excellently constructed, that its laws were so well adapted for securing the liberty of the subject, and the power of the prince so ascertained and limited, that it was preferable to any republic which had yet been constituted. They considered, however, the independence and incorruption of the House of Commons, and the legal and constitutional restraints of the power of the Crown, as necessary to the preservation of the constitution, and without which it ceased to be entitled to the encomiums that were bestowed on it. They were so far republicans, if that be a reproach, that they thought the King was appointed for the people, and not the people for the King; and they considered the interest of the former, and the preservation of their liberties, as the first object of the constitution. They who suppose, that the mere will and pleasure of the King, or his personal interests, are to be preferred to the general welfare of the nation, are better fitted to be Persian slaves, than citizens of a free country.

‘ It must, however, be acknowledged, that a bad regal administration has a natural tendency to increase the number of republicans. If men find, that even under a mixed form of government, in which the power of the crown is restrained and limited by law, and under a family who have no claim to ascend the throne but what is founded on the rights of the people, those rights are still invaded, and the interests of the nation disregarded; if they find, that no legal restraints are a sufficient security against regal encroachments; that the mere will and pleasure of the prince, and the gratification of these, however pernicious in their object, either by the exertion of power, or by the influence of corruption, is the great business of administration; if they find, that the treasures of the nation are employed in corrupting the representatives of the people, and in the support of the most destructive measures; such a state of things will naturally lead men to speculate, and to inquire, whether a republic might not be constituted, better calculated to promote the great interests of the people, and superior to any monarchical form of government, however limited or restrained? But such is the attachment of the people of this country to their ancient constitution and form of government, that there are, comparatively, I believe, but few, even of those who entirely approve of the sentiments of Mr. Locke, who would not prefer our present limited monarchical constitution to a republic, if its original principles were adhered to, and a just attention paid to the interests of the people, and to the preservation of their liberties.’

Dr. Towers closes his remarks with the following just and animated eulogy on Mr. Locke and his principles:

‘ The principles of government laid down by Mr. Locke, though founded upon the strongest reason, and upon universal justice, may sometimes be thought to strike so much at the abuses of men in authority, even those of the most elevated rank, and may lead to such vigorous exertions for the abolition of tyranny, by whomsoever exercised, or in whatsoever mode, as may excite some tremulous apprehensions in men of narrow views, and of weak and timid minds. But those who have sufficient strength of understanding, and comprehension of thought, to take into their views the more enlarged interests of humanity, and the great accession of general happiness, which

wife and equitable systems of civil policy and government might introduce amongst mankind, will consider the writings of Mr. Locke as having a just claim to be classed amongst the most valuable productions of modern times, and will ever regard their author, as an ornament and an honour to the country which gave him birth.

Mr. Locke was rendered truly illustrious by his wisdom and his virtue, by the disinterestedness and uprightness of his conduct, by his love of truth, and by his ardent attachment to the great interests of mankind. He analysed the human mind, explained its operations, and illuminated the intellectual world by the sagacity of his researches. He examined into the foundation of civil government, traced it to its true source, and illustrated and enforced its genuine principles. He maintained the justice, the reasonableness, and the necessity of religious toleration, with a clearness, a precision, and a force of argument, that had not been equalled by any preceding writer. He laboured to elucidate the sacred scriptures, to advance the interests of revelation and of virtue, to loosen the bands of tyranny, and to promote the cause of liberty, of justice, and of humanity. Such was the man, whose character as a writer the Dean of Gloucester has laboured to degrade, whose sentiments he has misrepresented, and whose opinions he flatters himself that he has confuted. But these efforts are fruitless, and these imaginations are vain. The sentiments of Mr. Locke are founded upon reason, truth, and justice; and his name will continue to be revered, wherever learning, liberty, and virtue, shall be held in estimation.

Whatever propensity there may be in some others, as well as in Dr. Tucker, to speak disrespectfully of the political sentiments of Mr. Locke, it is certain, that it was to such principles as his, though not carried to their full extent, that we were indebted for the revolution. It was from an adherence to such principles that Great Britain derived that dignity, and fame, and splendour, by which, since that period, she has been distinguished. It is to a desertion of these principles, that we owe our present national degradation. It is to a desertion of these principles, that we owe the loss of America. And if these principles are generally neglected and disregarded by the people of this country, that public freedom, by which we have been so eminently and so honourably characterized, cannot be of any long continuance; our dignity and reputation as a people, and our national felicity, must be drawing towards a period.

Every one who is sensible of the importance of the general prevalence of the true principles of civil liberty to the prosperity of a state, will rejoice to see them regaining their credit and authority; and will congratulate his country on the fair prospect, which this circumstance affords us, of the removal of the clouds which have so long hung over us, and of the increase and perpetuity of our national happiness.

ART. IX. *A Letter to Lord Ashburton, from Mr. Horne, occasioned by last Tuesday's Debate in the House of Commons on Mr. Pitt's Motion.* 8vo. 1s. Debrett. 1782.

IF freedom of speech, and writing on all political questions, be a privilege to the subject, it is at the same time a benefit to the state; as it, in some measure, enables those who are in power to collect the true sense of the people, and to avail themselves of the wisdom and penetration of individuals.

Mr. Horne, in this sensible pamphlet, proposes a plan respecting the great and generally desired object of *a more equal representation*, which merits attention. He disapproves of the idea of allowing every man an equal share in the right of election. He is of opinion, that since the superior members of the State have more at stake, and contribute more largely towards the public expences, they should have a larger share in the government, than the lower orders of the people. He farther maintains, that, although all the members of a State ought to be *free and secure*, many of them should be excluded from any share in the government; and particularly mentions, as proper grounds of exclusion, extreme criminality, extreme misery, extreme dependance, extreme ignorance, and extreme selfishness.

On the basis of these ideas, Mr. Horne proposes to the public consideration what he calls, *A very hasty, and very imperfect Hint, or Sketch of a Plan*:

- England * and Wales shall be divided † into 513 districts.
- Each district ‡ shall chuse one representative.
- Every male *native* § of Great Britain or Ireland, at the age of twenty-one years, and who at the *time of election* shall have

* The present number of Members for England and Wales in the House of Commons is 513. The Union with Scotland makes it improper to alter the proportion. It has not appeared that Scotland is at all dissatisfied with the state of its representation: at all events it does not belong to this part of the country. but to that, to settle their own representation to their own satisfaction.

† The old division of the country need not to be departed from, but will exceedingly facilitate the division into districts, for the purpose of representation.

‡ The public ought never to receive a benefit to the injury of an individual. Exclusive claims of representation have become a species of property through the connivance of the nation. Very ample compensation therefore must be, and easily may be made, to the possessors of this scandalous property.

§ Who are comprehended here under the description of *native*?

What provisions shall be made relative to the *rates*?

These questions, with a multitude of other questions and objections which may be proposed and offered to every part of this plan, are foreseen, and may easily be determined and obviated.

been

been rated for the space of the preceding year, to the land tax or parish rates in England or Wales, at 2*l.* *per annum*, shall be intitled to vote for a representative in parliament of that district in which he is rated.

‘ No election for a representative shall be completed by a smaller number of votes than 4000 †.—Unless as hereafter provided.

‘ Every elector, at the time of giving his suffrage, shall pay into the hands of the *presiding officer* 2*l.* 2*s.* ¶

‘ The votes for a representative of each district shall be taken at a *certain* place in each parish of the respective district; so that each vote may be taken in that parish where the voter is rated *.

‘ Election for representatives in Parliament shall be *annual*; and at a certain time of the year †.

‘ If at any election the number of persons voting in the district shall fall short of 4000, then all persons in the said district, who are rated therein at 20*l.* *per annum*, or upwards (and who have *already voted*), shall be intitled to give a second vote, paying again as before 2*l.* 2*s.*

‘ And if, after this second poll, the number of votes shall still fall short of 4000; then all persons rated in the said district at 50*l.* *per annum* and upwards (and who have *already voted* in the first and second poll) shall be intitled to give a third vote, paying again as before 2*l.* 2*s.* †

¶ The number of inhabitants of England and Wales are calculated at nine millions. One fourth of that number, or 2,250,000 are estimated to be males of the age of twenty-one years.

If the number of Members (513) be multiplied by (4000) the number of votes required for each, it will give 2,052,000.

Although a tenth part of these should forbear to vote, yet the future part of the plan will furnish a great overplus of the number of votes for each district.

¶ The manner of payment may be easily settled, and so as to make all improper conduct, or mistake in the payer or receiver, or in the returning-officer, impossible, as well as to prevent any possible doubt or disputes concerning the person elected.

The election levy can never amount to less than four millions one hundred and four thousand pounds annually.

* It is here understood, that every person may, if he pleases, vote in every parish in which he is rated; and in every district.

† The annual revenue to the State will more effectually secure for ever the annual election of a Parliament, than any laws for that purpose which ever were, or can be invented.

† Perhaps it may be found advisable, after the second poll, to hold the election no longer in parishes, but in the centre of the district; the persons who are (if necessary) to vote after the two first polls, might better afford to go from home: all of the higher orders,
waiting

‘ And if, after this third poll, the number of votes shall still fall short of 4000; then all persons rated in the said district at 100*l. per annum* and upwards (and who have already voted in the first, second, and third poll), shall be intitled to give a fourth vote, paying again, as before, 2*l. 2s.*

‘ And if, after this fourth poll, &c. then all persons, rated, &c. at 200*l. &c.* (and who have, &c.) shall be intitled to give a fifth vote, &c.

‘ And in like manner, if need be, ascending for every additional 100*l.* rated an additional vote, paying an additional 2*l. 2s.*

‘ Every representative shall receive out of the election levy paid by the electors, the sum of 400*l.* to be paid to him by the presiding officer of the respective district.

‘ If, at the conclusion of the poll, the number of votes given shall still fall short of 4000; then the majority of votes given shall determine the election: and the deficiency of the sum of eight thousand four hundred pounds, shall be made good by a proportional assessment (by the pound, according to the rates) on such *non-voters* who are rated at 20*l.* and upwards in the said district §.

‘ The presiding officer of each district shall, together with his return of the writ, deliver in to the Exchequer the sum received from the electors (together with the names of those who have polled), except the sum of 400*l.* which he shall at the same time pay to the representative.

‘ Each representative shall, before he is permitted to take his seat in Parliament, produce a voucher from the Exchequer for at least 8000*l.* and for as much more (exclusive of 400*l.*) as shall have been paid by the voters at his election.’

Concerning the beneficial effects which would follow from adopting this plan, the projector forms the most sanguine expectations. Probably, however, more difficulties might occur in the execution than he is aware of. It seems pretty obvious to object, that the common people would grievously complain of being deprived of their right of voting; and that upon this plan there would be no certainty of the full complement of voters, since many persons would chuse rather to relinquish their right of voting, than to pay two guineas for every actual exercise of that right. In suggesting these difficulties we do not mean, however, altogether to condemn the plan. It may at least afford some useful hints; and—*valeat quantum valere potest,*

waiting the issue of the election on the spot, might proceed to the fourth, fifth, or eighth poll, as necessary or convenient.

§ The revenue, at its lowest amount, must be certain.

ART.

ART. X. *Letters from an American Farmer.* Continued: See Review for June, 1811 Art.

IN our former Article on this subject, we attended the American farmer through a very *pittoresque* description of the happiness of his domestic situation, previous to the commencement of hostilities between the colonies and the parent State. We now mean to accompany the same intelligent and entertaining companion in some amusements and excursions, such as an European can form little idea of, and such as cannot fail of suggesting not only to the naturalist, but, indeed, to any one who has the least habit of reflection, many useful and agreeable speculations. Having spoken of his general occupation and employments, he proceeds—

• My bees, above any other tenants of my farm, attract my attention and respect; I am astonished to see that nothing exists but what has its enemy, one species pursue and live upon the other: unfortunately our kingbirds are the destroyers of those industrious insects; but on the other hand, these birds preserve our fields from the depredation of crows which they pursue on the wing with great vigilance and astonishing dexterity. Thus divided by two interested motives, I have long resisted the desire I had to kill them, until last year, when I thought they increased too much, and my indulgence had been carried too far; it was at the time of swarming, when they all came and fixed themselves on the neighbouring trees, from whence they caught those that returned loaded from the fields. This made me resolve to kill as many as I could, and I was just ready to fire; when a bunch of bees as big as my fist, issued from one of the hives, rushed on one of the birds, and probably stung him, for he instantly screamed, and flew, not as before, in an irregular manner, but in a direct line. He was followed by the same bold phalanx, at a considerable distance, which unfortunately becoming too sure of victory, quitted their military array and disbanded themselves. By this inconsiderate step they lost all that aggregate of force which had made the bird fly off. Perceiving their disorder, he immediately returned and snapped as many as he wanted; nay, he had even the impudence to alight on the very twig from which the bees had drove him. I killed him, and immediately opened his craw, from which I took 171 bees; I laid them all on a blanket in the sun, and to my great surprise 54 returned to life, licked themselves clean, and joyfully went back to the hive; where they probably informed their companions of such an adventure and escape, as I believe had never happened before to American bees!

• My bees afford me the most pleasing and extensive themes; let me look at them when I will, their government, their industry, their quarrels, their passions, always present me with something new; for which reason, when weary with labour, my common place of rest is under my locust-trees, close by my bee-house. By their movements I can predict the weather and can tell the day of their swarming; but the most difficult point is, when on the wing, to know whether they

they want to go to the woods or not. If they have previously pitched in some hollow trees, it is not the allurements of salt and water, of fennel, hickory leaves, &c. nor the finest box, that can induce them to stay; they will prefer those rude, rough habitations to the best polished mahogany hive. When that is the case with mine, I seldom thwart their inclinations; it is in freedom that they work: were I to confine them, they would dwindle away and quit their labour. In such excursions we only part for a while; I am generally sure to find them again the following fall. This elopement of theirs only adds to my recreations; I know how to deceive even their superlative instinct; nor do I fear losing them, though eighteen miles from my house, and lodged in the most lofty trees, in the most impervious of our forests. I once took you along with me in one of these rambles, and yet you insist on my repeating the detail of our operations: it brings back into my mind many of the useful and entertaining reflections with which you so happily beguiled our tedious hours.

After I have done sowing, by way of recreation, I prepare for a week's jaunt in the woods, not to hunt either the deer or the bears, as my neighbours do, but to catch the more harmless bees. I cannot boast that this chase is so noble, or so famous among men, but I find it less fatiguing, and full as profitable; and the last consideration is the only one that moves me. I take with me my dog, as a companion, for he is useless as to this game; my gun, for no man you know ought to enter the woods without one; my blanket, some provisions, some wax, vermilion, honey, and a small pocket compass. With these implements I proceed to such woods as are at a considerable distance from any settlements. I carefully examine whether they abound with large trees, if so, I make a small fire on some flat stones, in a convenient place; on the fire I put some wax; close by this fire, on another stone, I drop honey in distinct drops, which I surround with small quantities of vermilion, laid on the stone; and then I retire carefully to watch whether any bees appear. If there are any in that neighbourhood, I rest assured that the smell of the burnt wax will unavoidably attract them; they will soon find out the honey, for they are fond of preying on that which is not their own; and in their approach they will necessarily tinge themselves with some particles of vermilion, which will adhere long to their bodies. I next fix my compass, to find out their course, which they keep invariably straight, when they are returning home loaded. By the assistance of my watch, I observe how long those are returning which are marked with vermilion. Thus possessed of the course, and, in some measure, of the distance, which I can easily guess at, I follow the first, and seldom fail of coming to the tree where those republics are lodged. I then mark it; and thus, with patience, I have found out sometimes eleven swarms in a season; and it is inconceivable what a quantity of honey these trees will sometimes afford. It entirely depends on the size of the hollow, as the bees never rest nor swarm till it is all replenished; for, like men, it is only the want of room that induces them to quit the maternal hive. Next I proceed to some of the nearest settlements, where I procure proper assistance to cut down the trees, get all my prey secured, and then return home with my prize. The first bees I ever procured were thus found in the woods, by mere accident;

accident; for at that time I had no kind of skill in this method of tracing them. The body of the tree being perfectly sound, they had lodged themselves in the hollow of one of its principal limbs, which I carefully sawed off, and with a good deal of labour and industry brought it home, where I fixed it up again in the same position in which I found it growing. This was in April; I had five swarms that year, and they have been ever since very prosperous. This business generally takes up a week of my time every fall, and to me it is a week of solitary ease and relaxation.'—

'We have twice a year the pleasure of catching pigeons, whose numbers are sometimes so astonishing as to obscure the sun in their flight. Where is it that they hatch? for such multitudes must require an immense quantity of food. I fancy they breed toward the plains of Ohio, and those about lake Michigan, which abound in wild oats; though I have never killed any that had that grain in their craws. In one of them, last year, I found some undigested rice. Now the nearest rice fields from where I live, must be at least 560 miles; and either their digestion must be suspended while they are flying, or else they must fly with the celerity of the wind. We catch them with a net extended on the ground, to which they are allured by what we call *tame wild pigeons*, made blind, and fastened to a long string; his short flights, and his repeated calls, never fail to bring them down. The greatest number I ever caught was fourteen dozen, though much larger quantities have often been trapped. I have frequently seen them at the market so cheap, that for a penny you might have as many as you could carry away; and yet from the extreme cheapness you must not conclude, that they are but an ordinary food; on the contrary, I think they are excellent. Every farmer has a tame wild pigeon in a cage at his door all the year round, in order to be ready whenever the season comes for catching them.'

In the following passage we have an extraordinary instance, and probably the first, of that terribly fierce and vindictive insect the hornet being domesticated, and enlisted into the service of man:

'In the middle of my parlour I have, you may remember, a curious republic of industrious hornets; their nest hangs to the ceiling, by the same twig on which it was so admirably built and contrived in the woods. Its removal did not displease them, for they find in my house plenty of food; and I have left a hole open in one of the panes of the window, which answers all their purposes. By this kind usage they are become quite harmless; they live on the flies, which are very troublesome to us throughout the summer; they are constantly busy in catching them, even on the eyelids of my children. It is surprising how quickly they smear them with a sort of glue, lest they might escape, and when thus prepared, they carry them to their nests, as food for their young ones. These globular nests are most ingeniously divided into many stories, all provided with cells, and proper communications. The materials with which this fabric is built, they procure from the cottony furze, with which our oak rails are covered; this substance, tempered with glue, produces a sort of pasteboard, which is very strong, and resists all the inclemencies of the weather. By their assistance, I am but little troubled with flies. All my

my

thy family are so accustomed to their strong buzzing, that no one takes any notice of them; and though they are fierce and vindictive, yet kindness and hospitality has made them useful and harmless.'

But, perhaps, there is no part of these Letters that to a philosophical mind will give more pleasure, or open a more ample source of contemplation, than that in which Mr. St. John discusses the question, what is an American? We are sorry that the limits of this Article will not permit us to give the whole of this Letter, in which, besides the principal object of enquiry, are involved many other subjects of curious discussion. We shall not scruple, however, laying before our Readers the following extract:

'I wish I could be acquainted with the feelings and thoughts which must agitate the heart, and present themselves to the mind of an enlightened Englishman, when he first lands on this continent. He must greatly rejoice that he lived at a time to see this fair country discovered and settled; he must necessarily feel a share of national pride, when he views the chain of settlements which embellishes these extended shores. When he says to himself, this is the work of my countrymen, who, when convulsed by factions, afflicted by a variety of miseries and wants, restless and impatient, took refuge here. They brought along with them their national genius, to which they principally owe what liberty they enjoy, and what substance they possess. Here he sees the industry of his native country displayed in a new manner, and traces in their works the embryos of all the arts, sciences, and ingenuity which flourish in Europe. Here he beholds fair cities, substantial villages, extensive fields, an immense country filled with decent houses, good roads, orchards, meadows, and bridges, where an hundred years ago all was wild, woody, and uncultivated! What a train of pleasing ideas this fair spectacle must suggest! it is a prospect which must inspire a good citizen with the most heartfelt pleasure. The difficulty consists in the manner of viewing so extensive a scene. He is arrived on a new continent; a modern society offers itself to his contemplation, different from what he had hitherto seen. It is not composed, as in Europe, of great Lords who possess every thing, and of a herd of people who have nothing. Here are no aristocratical families, no courts, no Kings, no Bishops, no ecclesiastical dominion, no invisible power giving to a few a very visible one; no great manufacturers employing thousands, no great refinements of luxury. The rich and the poor are not so far removed from each other as they are in Europe. Some few towns excepted, we are all tillers of the earth, from Nova Scotia to West Florida. We are a people of cultivators, scattered over an immense territory, communicating with each other by means of good roads and navigable rivers, united by the silken bands of mild government, all respecting the laws, without dreading their power, because they are equitable. We are all animated with the spirit of an industry which is unfettered and unrestrained, because each person works for himself. If he travels through our rural districts, he views not the hostile castle, and the haughty mansion, contrasted with the clay-built hut and miserable cabin, where cattle and men help to keep each other warm,
and

and dwell in meanness, smoke and indigence. A pleasing uniformity of decent competence appears throughout our habitations. The meanest of our log-houses is a dry and comfortable habitation. Lawyer or merchant are the fairest titles our towns afford; that of a farmer is the only appellation of the rural inhabitants of our country. It must take some time ere he can reconcile himself to our dictionary, which is but short in words of dignity, and names of honour. There, on a Sunday, he sees a congregation of respectable farmers and their wives, all clad in neat homespun, well mounted, or riding in their own humble waggons. There is not among them an esquire, saving the unlettered magistrate. There he sees a parson as simple as his flock, a farmer who does not riot on the labour of others. We have no princes, for whom we toil, starve, and bleed: we are the most perfect society now existing in the world. Here man is free as he ought to be; nor is this pleasing equality so transitory as many others are. Many ages will not see the shores of our great lakes replenished with inland nations, nor the unknown bounds of North America entirely peopled. Who can tell how far it extends? Who can tell the millions of men whom it will feed and contain? for no European foot has as yet travelled half the extent of this mighty continent!

‘The next wish of this traveller will be to know whence came all these people? they are a mixture of English, Scotch, Irish, French, Dutch, Germans, and Swedes. From this promiscuous breed, that race now called Americans have arisen. The eastern provinces must indeed be excepted, as being the unmixed descendants of Englishmen. I have heard many wish that they had been more intermixed also: for my part, I am no wisher, and think it much better as it has happened. They exhibit a most conspicuous figure in this great and variegated picture; they too enter for a great share in the pleasing perspective displayed in these thirteen provinces. I know it is fashionable to reflect on them, but I respect them for what they have done; for the accuracy and wisdom with which they have settled their territory; for the decency of their manners; for their early love of letters; their ancient college, the first in this hemisphere; for their industry; which to me, who am but a farmer, is the criterion of every thing. There never was a people, situated as they are, who, with so ungrateful a soil, have done more in so short a time. Do you think that the monarchical ingredients, which are more prevalent in other governments, have purged them from all foul stains? Their histories assert the contrary.

‘In this great American asylum, the poor of Europe have by some means met together, and in consequence of various causes; to what purpose should they ask one another what countrymen they are? Alas! two thirds of them had no country. Can a wretch who wanders about, who works and starves, whose life is a continual scene of sore affliction or pinching penury; can that man call England or any other kingdom his country? A country that had no bread for him, whose fields procured him no harvest, who met with nothing but the frowns of the rich, the severity of the laws, with jails and punishments; who owned not a single foot of the extensive surface of this planet? No! urged by a variety of motives, here they came. Every thing
has

has tended to regenerate them; new laws, a new mode of living, a new social system; here they are become men: in Europe they were as so many useless plants, wanting vegetative mould, and refreshing showers; they withered, and were mowed down by want, hunger, and war; but now, by the power of transplantation, like all other plants, they have taken root and flourished! Formerly they were not numbered in any civil lists of their country, except in those of the poor; here they rank as citizens. By what invincible power has this surprising metamorphosis been performed? By that of the laws, and that of their industry. The laws, the indulgent laws, protect them as they arrive, stamping on them the symbol of adoption; they receive ample rewards for their labours; these accumulated rewards procure them lands; those lands confer on them the title of freemen, and to that title every benefit is affixed which men can possibly require. This is the great operation daily performed by our laws. From whence proceed these laws? From our government. Whence that government? It is derived from the original genius and strong desire of the people, ratified and confirmed by the crown. This is the great chain which links us all, this is the picture which every province exhibits, Nova-Scotia excepted. There the crown has done all; either there were no people who had genius, or it was not much attended to: the consequence is, that the province is very thinly inhabited indeed; the power of the crown, in conjunction with the marketos, has prevented men from settling there. Yet some parts of it flourished once, and it contained a mild harmless set of people. But for the fault of a few leaders, the whole were banished. The greatest political error the crown ever committed in America, was to cut off men from a country which wanted nothing but men!

‘What attachment can a poor European emigrant have for a country where he had nothing? The knowledge of the language, the love of a few kindred as poor as himself, were the only cords that tied him: his country is now that which gives him land, bread, protection, and consequence: *Ubi panis ibi patria*, is the motto of all emigrants. What then is the American, this new man? He is either an European, or the descendant of an European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great *Alma mater*. Here individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world. Americans are the western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour, and industry, which began long since in the east; they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared, and which will hereafter become distinct by

the power of the different climates they inhabit. The American ought therefore to love this country much better than that wherein either he or his forefathers were born. Here the rewards of his industry follow with equal steps the progress of his labour; his labour is founded on the basis of nature, *self-interest*; can it want a stronger allurement? Wives and children, who before in vain demanded of him a morsel of bread, now, fat and frolicsome, gladly help their father to clear those fields whence exuberant crops are to arise to feed and to clothe them all; without any part being claimed, either by a despotic prince, a rich abbot, or a mighty lord. Here religion demands but little of him; a small voluntary salary to the minister, and gratitude to God; can he refuse these? The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new opinions. From involuntary idleness, servile dependence, penury, and useless labour, he has passed to toils of a very different nature, rewarded by ample subsistence.—This is an American.

[To be concluded in our next]

ART. XI. *Observations on Dr. Johnson's Life of Hammond.* 4to.
1s. 6d. Brown. 1782.

UNWILLING to acquiesce in the decisions of Dr. Johnson against the poetical pretensions of Hammond, our Author has gallantly entered the lists with him, and has, notwithstanding the Goliath of Literature is his antagonist, very ably defended his favourite bard from the furious attacks of the critic.

‘The Elegies of Hammond, says he, have hitherto been allowed to express the passion of Love in the language of nature. The determination of Doctor Johnson, therefore, cannot be heard without surprize, when he declares, that they have neither passion, nature, nor manners; and the admirers of these poems must be ready to conclude, if his opinion be just, that there is no inconsiderable defect both in their feelings and their judgments.’

‘It is remarkable that the learned writer should not have mentioned (for it could not have escaped his extensive reading), that these Elegies are close imitations, and in many parts exact translations of some of the Elegies of Tibullus. But, perhaps, if he were determined to condemn him, he might be aware, that so near an alliance to the Roman poet would obviate the force of his severity, and destroy the acrimony of his censure.’

‘Tibullus, whose name the admiration of ages has rendered sacred and inviolate, has confessedly described the passion of love in a manner superior to every other poet. But there is, perhaps, a period, beyond which the description of what we cease to feel, however delightfully represented, can no longer amuse; and it is even possible, when passion shall have totally subsided, we may regret there ever was a season when the charms of beauty were enchanting.’

‘Where

' Where their merits, in other respects, are nearly equal, imitative is doubtless inferior to original composition; and the admirer of Hammond cannot but confess, that the lustre of his poetry would be diminished, were the rays which he has borrowed from Tibullus restored to their original source: it may, however, with justice be contended, that they suffer no diminution of splendour from the medium through which they pass.

' To connect the spirit with the sentiments of an original, constitutes the chief excellence of a translation. By this union, Hammond certainly obtains a peculiar distinction. The silence of his biographer in this respect, has conferred upon him the highest praise. If he were *ignorant* of the Elegies being imitations, they must bear uncommon marks of originality to elude the penetration of so sagacious a critic; and if he were *apprized* of it, since his observations breathe nothing but censure, it is evident that an acknowledgment was not consistent with his plan.

' I shall first examine the Ninth Elegy, from which Doctor Johnson has *impartially* selected a quotation. He is very severe upon Mr. Hammond's mode of courtship. A lover who threatens his mistress with dying, he says, furnishes her with a sufficient excuse for rejecting him *. Though many have doubtless obtained the affections of the fair by milder and more gentle expedients; and probably the Doctor has been one of the happy number †; yet should not humanity have prompted him to express some pity for those whom fate had driven to such desperate extremities?

Hand ignara mali, miseris succurrere disco.

VIRG. ÆN.

Touch'd with misfortunes I myself have known,
I view, with pity, woes so like my own.'

* The sentiments of Rousseau upon this subject are different from those of Doctor Johnson: and he, I believe, is generally acknowledged to have known something of the female heart. To this resolution of her lover—*Demain vous serez contents, & quoique vous en puissiez dire, j'aurai moins fait que de partir*—the charming Eloïsa makes the following reply—*Insensé! si mes jours te sont chers, crain d'attenter aux tiens.*

† An inference drawn, we suppose, from some love-verses of Dr. Johnson's (for even the Doctor has written his love-verses; *et in Arcadia ego*, he may say), in which, among others, are the following *ebaste* and Arcadian ideas:

While all my wish and thine complete,
By turns we languish and we burn,
Our sighs let sighing gales repeat,
Our murmurs murmuring brooks return.

MIDSUMMER'S WISH, Pearch's Collection.

The critical Reader, on a perusal of this well-written pamphlet, will agree with us, that the arguments it contains are spirited, ingenious, and conclusive.

MONTHLY CATALOGUE, For AUGUST, 1782.

POLITICAL.

Art. 12. *A Speech of William Jones *, Esq; to the assembled Inhabitants of the Counties of Middlesex and Surrey, the Cities of London and Westminster, &c †. May 28, 1782. 8vo. 6d. Dilly.*

IN this judicious and spirited oration, Mr. Jones attacks, with skill and success, 'the only *specious* argument' which, he says, he hath any where heard, 'against a change in the parliamentary representation of the people,' *viz* 'that "a Constitution, which hath stood for ages, ought not to be altered."

'This objection,' he adds, 'appears, on a superficial view, so plausible, and applies itself so winningly to the hearts of *Englishmen*, who have an honest prejudice for their established system, without having, in general, very distinct ideas of it, that a detection of the *sophism*, for such I engage to prove it, becomes absolutely necessary, &c.'

This very discerning orator admits that the *spirit* of the Constitution ought not to be changed; but he proves that the *form* wants correction: and then proceeds to demonstrate, 'that the spirit of our Constitution requires a representation of the people, nearly equal, and nearly † universal.'

After quoting, among other authorities, in proof of this hypothesis (in the support of which the Author is countenanced by many other able advocates), an act of the English Legislature, passed near four hundred years ago §, and after justly exploding and execrating the baneful *feudal principle* ||, which confined the right of Englishmen, with respect to the choice of their representatives in parliament, to landed

* Celebrated for his oriental learning, and other literary accomplishments.

† At the London Tavern.

‡ Our Author says *nearly* universal; for he admits, that our Constitution, both in form and spirit, requires *some* property in electors, either real or personal, in possession or in action; 'but I consider,' says he, 'a *fair trade* or *profession* as *valuable property*, and an *Englishman*, who can support himself by honest industry, though in a low station, has often a more independent mind than the prodigal owner of a large encumbered estate.'

§ The seventh of Hen. IV.

|| 'What,' he asks, 'caused the absurd, yet fatal, distinction between property, personal and real? The feudal principle. What created another odious distinction between *free* and *base* holdings, and thus excluded copyholds of any value? The feudal principle.

lended property only,—he cites the opinion of Judge Blackstone (a man who was never suspected of holding democratical sentiments), who ‘openly allows, in his Commentary, “that the spirit of our Constitution is in favour of a more complete representation of the people.”’

As to the fashionable doctrine of *virtual* representation, he treats it with the utmost derision. ‘I hold it,’ says he, ‘to be *actual* folly; as childish as if they were to talk of *negative* representation, and to contend that it involved any *positive* idea. Substitute the word *delegation* or *deputation*, instead of representation, and you will instantly see the absurdity of the conceit. Does a man, who is *virtually*, not *actually*, represented, delegate or depute any person to make those laws, which may affect his property, his freedom, and his life? None; for he has no suffrage. How then is he represented according to the principles of our constitution? As well might a *Roman* tyrant have urged, that all his vassals were represented in his person: he was augur and high priest; the religious state was, therefore, represented by him: he was tribune of the people; the popular part of the nation were, therefore, represented: he was consul, dictator, master of the horse, every thing he pleased; the civil and military states were, therefore, concentrated in him; the next deduction would have been, that the slaves of his empire were free men. There is no end of absurdities deducible from so idle a play upon words.’

We need not here add a word in support of our learned Orator’s contemptuous idea of *virtual* representation. The absurdity of that doctrine was clearly shewn by us, in a former review, when discussing the claims of America, with respect to the great question of *representation and taxation*.

Art. 13. *Thoughts on the Propriety of dissolving the present Parliament.* 8vo. 1s. Fielding. 1782.

The Author expatiates in behalf of that branch of the prerogative by which the Crown can occasionally shorten the duration of Parliaments, in order, by a change of men, to procure a change of measures, when the public weal may seem to require it; and he insists on the expediency of his Majesty’s exercising that right, at this juncture [the beginning of July, 1782], with a view to give full effect to the popular plans of the ministry: toward whom he supposes the present House of Commons to bear no cordial affection.—His opinion—but the speculations of any private individual, on the subject of such a *state-mauœuvre*, can be of little consequence to the Public.

What introduced an order of men, called *villains*, transferable, like cattle, with the land which they stocked? The feudal principle. What excludes the holders of beneficial leases? The feudal principle. What made personalty, in those times, of little or no estimation? The feudal principle. What raised the silly notion, that the property, not the person, of the subject was to be represented? The feudal principle. What prevented the large provision in the act of *Henry IV.* by which *all freeholders* were declared electors, from being extended to *all* holders of property, however denominated, however inconsiderable? The same infernal principle, which then subdued and stifled the genuine equalising spirit of our constitution.’

Art. 14. *A Letter of Congratulation from Britannia to the King, on the Change of the Ministry.* 8vo. 1s. Debret.

Britannia had, in June last, when this pamphlet was published, the most extravagant expectations from the new Ministry. By this time, perhaps, she may have learnt the old song of '*Alteration*,'—and—'*Moderation*.'

Art. 15. *The Revolution in 1782, impartially considered.* 4to. 1s. 6d. Debret.

The Author severely arraigns and condemns the late administration, and is extremely sanguine in his ideas of the virtue and wisdom of the new ministry. This tract was published, perhaps too precipitately, in April 1782.

AFFAIRS OF IRELAND.

Art. 16. *A Speech intended to have been spoken, on the Appellant Jurisdiction of the House of Lords of Ireland.* By Lord Viscount Mountmorres. 8vo. 1s. Evans, Strand. 1782.

As this Speech was not delivered in the *House*, we must consider it as a small *treatise* on the subject above mentioned. As such it may be recommended to those who are curious in inquiries relative to the jurisdictional power of the Irish Parliament. Lord Mountmorres traces the subject, and enters into its history, from the earliest annals of Ireland, subsequent to the æra of her first connection with England, in the time of our second Henry. He decides the question entirely in favour of the legal independency, the chartered rights and supreme jurisdiction, of the Irish House of Peers. The act of the 6th of Geo. I. is no stumbling-block to his lordship; who takes proper notice of that declaratory law, and has exploded it, with a force that will operate at least to the full conviction of every patriotic Irishman.

P O E T I C A L.

Art. 17. *Hymns adapted to the Circumstances of Public Worship and private Devotion.* By John Fawcett. Small 8vo. 2s. bound. Kenb. 182.

We doubt not but these effusions of the pious Muse will be highly acceptable to those for whose entertainment and edification they were immediately designed. They are orthodox, though not deeply shaded with the horrors of Calvinism: they are warm and animated, though they do not run into the excesses of enthusiasm. To mark their faults would be an ungrateful employment; and the piety of the Author's design represses the rigour of criticism.—As a specimen of Mr. Fawcett's talent for poetry, we give our Readers the following *Hymn on Spring*:

I.

Lo! the bright, the rosy morning
Calls me forth to take the air;
Cheerful Spring, with smiles returning,
Ushers in the new-born year.
Nature, now in all her beauty,
With her gently moving tongue,
Prompts me to the pleasing duty
Of a grateful morning song.

II. Sec!

II.

See! the early blossoms springing,
 See the jocund lambskins play;
 Hear the lark and linnet singing
 Welcome to the new born day.
 Vernal music softly sounding
 Echoes through the vocal grove,
 Nature now with life abounding,
 Swells with harmony and love.

III.

Yonder rise the lofty mountains
 Clad with herbage fresh and green;
 Playing round the crystal fountains,
 There the lowing herds are seen.
 There the stately forest bending,
 Thrives amidst the limpid streams;
 Whilst the source of day ascending,
 Crowns it with his mildest beams.

IV.

Now the kind refreshing showers
 Water all the plains around;
 Springing grass and painted flowers,
 O'er the smiling meads abound.
 Now their vernal dress assuming
 Leafy robes adorn the tree;
 Odours now the air perfuming,
 Sweetly swell the gentle breeze.

V.

Now the tuneful tribes delight us,
 Perching on the bloomy spray,
 And to gratitude invite us
 With their sweetly dying lay.
 Praise to thee, O thou great Creator,
 Praise be thine from ev'ry tongue;
 Join, my soul, with every creature,
 Join the universal song!

Art. 18. *Poems on various Occasions*, consisting of original Pieces and Translations. By S. Rogers, A. M. 12mo. 2 Vols. 10s. 6d. Dodsl-y 1782.

Mr. Rogers appears to be one of those rhymers who have something ready to produce upon every occasion that presents itself, whether it be the conflagration of London, or the death of his patron's favourite hunter. No subject seems to come amiss to him: but, alas! his poetical propensity is much greater than his powers. When he is serious, his gravity borders upon dulness; and when he attempts to be facetious, he is very apt to be insipid; his satire is coarse and malignant; and his wit, such as it is, is too frequently gross and indecent. His translations are chiefly from Ovid and Martial, and are but indifferent performances. His poems are accompanied by notes, illustrations, and anecdotes: of the truth and authenticity of these last, it is impossible for us to be judges.

Art. 19. *Elegy on the Death of the Marquis of Rockingham.*
Written by one of his Grace's Domestics; as a Tribute to the Memory of the best of Men; as a Patriot, a Friend, and a Christian.
4to. 6d. Bew.

Laments the good Rockingham, in strains of the true church-yard tenor:—not like the strains of *Gray*!—We revere the piety if not the poetry of this honest domestic.

N O V E L S.

Art. 20. *The unfortunate Caledonian in England: or the genuine Memoirs of an impressed young Gentleman in the Year 1779.*
Written by himself. 8vo. 2s. Wade.

We know not what motives could have tempted the Author to have assumed a borrowed character: but we have little scruple in declaring, that the Author, instead of *having never left Scotland* till January 1st, 1779, was, probably, *never in it*. In the first place, we have not detected a single Scotticism from the beginning to the end. 2dly, The Author mistakes the situation of places; and 3dly, *Inflar omnium*, he calls William Rufus, one of '*our* antient Kings!' A sturdy Caledonian, full, as all Caledonians are, of the honour and independence of ancient Scotland, would as soon have acknowledged the sovereignty of Nadir Shaw and Queen Oberea. There are some lesser inaccuracies, which we need not mention. The essential circumstances of the story are few. 'The unfortunate Caledonian,' it seems, was to have been married on the day aforesaid; but by the contrivance of his intended father-in-law, who never consented to the match, he was sent to London. On his return to Scotland, he was robbed and stripped of his cloaths. Having put on those of the highwayman, our *Caledonian* was apprehended in his stead, and charged with his crime. He was however acquitted of a murder, which the former possessor of his shabby trappings had been accused of; yet could not escape the fate of a vagrant, for he was secured and impressed. His subsequent adventures till he obtained his discharge, form the chief part of this volume; but they have little curiosity to amuse, and little importance to interest the mind. Our hero returns to London; hears of his dear Eliza, whose cruel father is by this time (very fortunately for love and *all that*!) quiet in the grave; meets her at Durham; and the tragi-comedy, according to the plot of all those things, ends in the marriage of the fond couple.

M I S C E L L A N E O U S.

Art. 21. *The Beauties of Goldsmith: or, the moral and sentimental Treasury of Genius.* 12mo. 2s. 6d. Kearley, 1782.

These *Beauties* consist of detached sentences, generally short ones, selected from the writings of this amiable and unaffected author; and are thrown together in a careless disorder. We acknowledge very freely, that we have not a high opinion of this mode of compilation (of late become hacknied and disgusting!) and in the present instance, we think the judgment of the Editor to be, at least, problematical. In general an unequal writer, an obscure, or an indecent one, deserves to be sent into the world in this mutilated state, and the Editors ought to blot what the Author himself should have omitted; but the decent and gentle Goldsmith, whose language "angels might

might have heard, and virgins told," deserves a better fate. If we do not always admire his knowledge or extensive philosophy, we *feel* the benevolence of his heart, and are charmed with the purity of its principles. If we do not follow with awful reverence the majesty of his reason, and the dignity of the long, extended period, we at least catch a pleasing sentiment in a natural and unaffected style. — O Goldsmith! how oft have we lamented thy fate (the fate of hapless genius!) while some venal and ignorant Procrustes, who called himself of the house of Literature, stood over thee, to extend or contract thy elegance, till it just filled the destined space! But never had we more reason to lament it than when we found the *fatal scissors* divide thy beauties in order to transform them into this motley patch-work. Peace to thy manes! May thy future Editor possess some portion of thy own taste, that, for once, we may see thee entire, even though it be with all those *imperfections on thy head*, which thy tyrants would not afford thee sufficient time to repent of and amend. Gentle spirit! till then, farewell!

Art. 22. *Narrative of a Shipwreck on the Island of Cape Breton, in a Voyage from Quebec*, 1780. By S. W. Prentiss, Ensign of the 84th Regiment of Foot. 12mo. 1s. 6d. Richardson. 1782.

The voyage which is described in this little volume was undertaken in a leaky vessel, and in a severe season, to convey dispatches to Sir Henry Clinton. Our Author, with the whole crew, was shipwrecked, and suffered hardships which may appear incredible to those who know not the extremes of misery which the human frame is capable of supporting. The meat which was washed on shore furnished the distressed and famished crew with a repast on the fourth day after they 'had eaten any kind of provision whatever.' The resources to avoid cold, and sustain life, amidst this scene of wretchedness, almost realize the fictions of De Foe in his *Robinson Crusoe**; and probably exceed the contrivances of Alexander Selkirk, the genuine hero of that admired story. The present narrative is very interesting. It is related with moderation and good sense. The Author hath given us a striking example of unshaken fortitude; and, at the same time, hath displayed a fertility of invention, more particularly conspicuous in the most desperate situations. A proof of his readiness in adopting an expedient truly original, in a very critical juncture, is furnished by the following fact: When the boat was rendered very leaky, through the force of the ice, it was found that dry oakum would not oppose the entrance of the water with any success, and they were furnished with no pitch. Our Author then proposed to his companions, after they had filled the crevices with oakum, to pour water on it, which soon freezing, through the severity of the season, completely covered the leaks with a cake of ice. This indeed was only a temporary expedient; but it was an expedient that could easily be repeated, and for a time completely answered their purpose. In that almost frozen sea, the ice is with difficulty dissolved; and it requires, when firmly fixed, a violent blow to separate it.

* Perhaps it is no unfair suggestion, that, however romantic this celebrated work appears, it may have furnished hints to assist invention in some difficult situations. Rev.

The famous partizan,—the closeted, confidential friend of Viscount Sackville*, Mons. De Luc, is introduced in this narrative; but without any credit to his honour or generosity. A poor Indian, who saved his life, still regrets his failure in paying the promised reward. From a man who hath kept company with “honourable men” — But we will say no more. He will be cited at a higher tribunal, where the claims of a poor Indian will not be despised.

Art. 23. *Genuine Memoirs of the Lives of George and Joseph Weston*, now under Sentence of Death in Newgate.—With their Trials at large, at the Old Bailey, July 6, 1782. 8vo. 1s. Walker.

Memoirs of thieves, swindlers, and mail-robbers, are of an inferior species; but they are not the least useful. They ought to be read to put the honest and the credulous on their guard against sharpers and rogues, of every description.—The particulars here given, of the villainous exploits of the two Westons (famous for robbing the Bristol mail in January, 1781) appear to be tolerably genuine; and were, no doubt, the most satisfactory that could be procured, at the time, to gratify the curiosity of the public.—According to his account, the gentlemen appear to be first-rate characters in their way.

Art. 24. *Humorous Sketches, Satirical Strokes, and Attic Observations*. By George Parker, Author of the *View of Society and Manners*. 8vo. 4s. Hooper.

Mr Parker's *Humorous Sketches* have afforded us less entertainment than did the recital of his adventures, in his *View of Society* †, &c. Indeed he has let us down!—We hope he will, in future, confine his *satirical strokes*, and *attic observations*, to the Black Lion in Russel Street; where he may set the table in a roar; but let him break off his acquaintance with the press, and betake himself to some useful employment, which, if fortune favours him, he may be enabled to carry on with more reputation than the idle trade of book-making.

Art. 25. *Memoirs of Sir Finical Whimsy and his Lady*. 4to. 1s. 6d. Smith.

Surely the Public are, by this time, tired of Lady W—f—y.—whatever may be the case with respect to her husband, or her gallants.

PHILOSOPHICAL.

Art. 26. *First Principles of Philosophy*. For the Use of Students. By John Bruce, A. M. Professor of Philosophy in the University of Edinburgh. Second Edition. 12mo. 3s. bound. Cadell. 1782.

These elements of a philosophical education were noticed in our Review for May 1781. They are now given to the Public in a more enlarged form, and our Readers will be pleased with the Author's philosophical arrangement for the study of nature; viz.

‘Theory—The progress of the mind in the acquisition of knowledge, affords the following theory for the study of nature.—When we observe phenomena, and collect facts, we form a history. When

* See General Burgoyne's Account of the expedition from Canada.

† See Review for June last, p. 475.

we discover the nature and relations of phenomena and of facts; we acquire a science. When we apply the result of science, as rules of conduct, we practise arts. History, sciences, and arts, appear to be a distribution of nature, arising equally from the character of the subjects, and of our faculties, in acquiring a knowledge of them.

History of nature. 1. Intelligent beings; 2. Material phenomena. — 1. Intelligent beings—Deity—Man. — DEITY, existence, government. — MAN—his natural history; — body arranged by—structure—growth and decay—tendencies. — MIND—faculties—progress and decline—tendencies.

Civil History.—Governments, their liberty—Civil laws, their justice—Public economy, its utility. — Literary History—Arts, Sciences—their nature, chronology. — Ecclesiastical History—Natural Religion, its morality—Positive Institutions, their morality—Chronology.

Material phenomena. — PARTICULAR :—Animals—structures—propagation and nutrition—tendencies. — Vegetables :—structure—propagation and nutrition—uses and effects. — Minerals :—external appearances—intrinsic qualities—uses and effects. — GENERAL :—The Earth, the System of Nature—the general qualities of matter—the relative degrees of extension and motion.*

The histories of philosophy have hitherto been the histories of sects, or of detached discoveries—a better outline is drawn in this little work—civil is connected with literary chronology—the subjects of civil history, as they have influenced the progress of knowledge, are arranged under the heads of Religion and Government—the subjects of the history of philosophy are considered under the distinct titles of Arts, Sciences, and Sects.

NATURAL HISTORY.*

Art. 27. *A general Synopsis of birds.* By John Latham. Vol. I continued. Also Vol. I. Part II. 4to. 2 l. 2 s. coloured*. White 1782.

Of the former Part of Mr. Latham's Synopsis mention was made in the sixty fifth volume of our Review, page 394. The Part that is now published completes the first volume. In addition to what was then said, we may add, that the ingenious and indefatigable Author proceeds with the same accuracy with which his publication commenced: the engravings, which are more numerous, are equally well executed; and, if all the copies (as we suppose they are) be like that which is before us, they are exquisitely coloured.

Art. 28. *History of Quadrupeds.* By Thomas Pennant, Esq. 4to. 2 Vols. 1 l. 10 s. Boards. White. 1781.

The work which this ingenious and spirited Writer has here offered to the Public is properly an improved edition of his *Synopsis of Quadrupeds*, but so much enlarged by very numerous additions, as to render a new title justly applicable; which, too, as he observes, will tend to prevent confusion whenever these works are quoted. An idea may be formed of the new matter with which the present publication is enriched, by the list of persons to whom the Author returns his ac-

* All the three parts may be had, in 2 volumes, at 1 l. 16 s. uncoloured; or 2 l. 12 s. 6 d. coloured.

knowledgments for their communications. These are; Sir Joseph Banks; Sir Ashton Lever; John Gideon Loten, Esq; late Governor in the Dutch Settlements in India; Mr. Zimmerman, Mathematical Professor at Brunswick; and the celebrated Mr. Pallas, now in the service of the Empress of Russia. With such helps, it is not extraordinary that a much more complete list of quadrupeds has been formed than ever before appeared in our language, or perhaps in any other. The number of species now described amounts to 412.

With respect to the easy and natural *method* followed in this work, as it is the same with that of the *Synopsis*, nothing further need be said of it. The account of the manners, uses, &c. of each animal, annexed to the description, is concise; but, in general, contains the most interesting particulars known concerning them. On the whole, much entertainment and instruction may be derived from this book, which, we doubt not, will be considered by naturalists as a standard in its kind, till the bounds of knowledge in this branch are much extended by future researches.

A very considerable number of plates is given in the work, which seem in general to convey faithful and striking images of the several subjects.

L A W.

Art. 29. *The Trial of the Hon. Mrs. Catherine Newton, Wife of John Newton, Esq; a Daughter of the Right Hon. and Rev. Lord Francis Seymour; at the Consistory Court of Doctors Commons: on a Libel and Allegations, charging her with the Crime of Adultery with Mr. Isham Baggs, a young Oxonian; Mr. Brett, a Player; Thomas Cope*, &c. &c. Containing the whole of the Evidence. In Two Parts. 8vo. 2s. 6d. each. Etherington, &c. 1782.*

The sentence pronounced by the court was, "That John Newton, Esq; should be divorced from bed, board, and mutual cohabitation with Catherine Newton, his wife."

M E D I C A L.

Art. 30. *De Morbis quibusdam Commentarii. Auctore Clifton Wintringham, Baronetto, M. D. Colleg. Medic. Londinens. & Parisiens. Socio, Societatis Regiæ Sodali, & Medico Regio. 8vo. 4s. boards. Cadell. 1782.*

The respectable Author of this volume has prefixed to it the following notice to the Reader.

"Commentarios insequentes edendo id tantum voluit auctor, eas notationes indicare, easque admonitiones interponere, quibus morborum quorundam distinctio, præagitio, et sanatio, certiores forent; utpotè quas ægrotorum curatio per annos quadraginta, tam urbe Londinensi et ejus suburbanis privatim, quam in valedudinariis militaribus perègre appositas et indubias reddidisse videatur."

These commentaries are drawn up in the form of aphorisms, not arranged in any particular order, only in general so as that those relating to the same subject follow each other. Much deference is undoubtedly due to the learning and long experience of the Author;

* Her coachman. Her footman, also, and a Captain Acland, are named in the title-page;—and divers other persons.

yet

yet in many points it can scarcely be doubted, that both the theory and practice of the art are improved since the date of his observations. The Boerhaavian doctrines prevail through the whole, and seem considerably to influence the practical conclusions.

Art. 31. *The Works of Joseph Elfe*, Surgeon to St. Thomas's Hospital, and Member of the Royal Academy of Surgery of Paris. Containing a Treatise on the Hydrocele, and other Papers on different Subjects in Surgery. To which is added, an *Appendix* containing some Cases of the Hydrocele, with a Comparison of the different Methods of treating it by Caustic and Seton. By George Vaux, Surgeon. 8vo. 2s. 6d. Johnson. 1782.

This republication of the works of the late ingenious Mr. Elfe will, we doubt not, be acceptable to the friends of that art which he practised with so much reputation. As they were noticed by us at their first appearance, it is unnecessary for us to give our Readers any further information concerning them.

The short Appendix, by Mr. Vaux, is designed to shew, from actual experience, the preference due to Mr. Elfe's method of curing the Hydrocele by caustic, to that by seton, which Mr. Pott has recommended. The superior advantages of the former are here asserted in the most positive manner, and seem confirmed by some cases which allowed a fair comparison of the success of both methods.

R E L I G I O U S.

Art. 32. *Strictures on a Pamphlet*, entitled, "The State and Behaviour of English Catholics from the Reformation to the Year 1780," wherein the false Insinuations of that Pamphlet in forming a doctrinal Union between the Church of England and the Church of Rome are refuted; the Protestant Association vindicated from several Calumnies thrown upon it in that Work: and an Enquiry who were principally concerned in the execrable Riots in June 1780. 8vo. 2s. Dilly. 1782.

We have so fully delivered our sentiments on the principal subjects discussed in this performance, that a repetition of them would be judged in every view superfluous. Our sentiments are in no respect altered; but are rather confirmed by every observation we make, and from every reflection into which we are led, whether political or ecclesiastical—whether as members of society at large, or of the Protestant Church in particular.

There is nothing new nor striking in the *argumentative* or *declamatory* part of this pamphlet. The Author's reading hath been partial and confined; and his principles appear to be narrowed by a bigoted education, and shaded by the prejudices of a darker age.

All that is new in this publication relates to the history of the Protestant Association—we are presented with copious extracts from the Minutes of that Society: its letters, petitions, resolutions, &c. &c. In justice however to the members of the Association, we think it fair to transcribe what our Author hath advanced in answer to insinuations which have been thrown out against the general band of associators respecting the riots in 1780. "After the riots were suppressed, and many persons who had been concerned in them were in custody, and the Protestant Association, who had been the means of assembling so large a multitude, had denied the least connection with the rioters, and

and Government was not in possession of any proof that would criminate the Committee or Association; it was determined to arrange the names of the London Protestant Petition in alphabetical order, and print it. A copy of this book I have now before me. It is a handsome 4to volume, consisting of 289 pages, and each page of three columns of names. Had any person, who had signed the Petition, been amongst the rioters, and brought to trial, he must by this means have been at once detected: but it is a certain fact, that of 44,000, who signed the Protestant Petition, not one was found amongst the persons either tried, executed, or slain: and not one of the persons who were tried or executed were ever at any meeting of the Association. This is to me a most satisfactory proof of their innocence. Had they been concerned as a body, it is not possible that every individual should have escaped. It is so truly astonishing, that it is with difficulty the fact gains credit. But the fact is certain. The Association has a multitude of enemies, who have diligently laboured to convict them; but hitherto, and for ever, they must labour in vain. But though none were brought to trial, it may be said, yet some might be slain. None were found among the dead; none were ever missing. The Papists who were tried, hanged, and found among the dead, are a demonstration that they were more concerned as rioters than the Protestant Association.*

The ingenious Author of the pamphlet on which these *striictures* were written*, often sneers at the members of that Association, as persons wholly illiterate and ignorant. His Answer is evidently hurt at so contemptuous an insinuation, and attempts to retort it by a stroke of irony. 'As to your assertion, that *the associators were not qualified to combine ideas*; their inferiority to you must readily be acknowledged. You and your party can conceive, as an undoubted truth, that a piece of bread is an *entire man*, is a *God*, is a *proper object of worship*; and that an old man, that dwells at Rome, has received a commission from heaven to deliver to the civil magistrate to be put to death, and to condemn to the torments of hell, all that think and practise otherwise. Here is a combination of ideas for which the Protestant Associators, such is the dulness of their conceptions, acknowledge an utter incapacity!"

The Writer concludes his pamphlet by drawing the main force of his arguments together in the form of a question; *viz* 'Whether Papists can be good subjects to a Protestant state, and especially when there is a Popish pretender to the throne? To the resolution of this question the following queries may be proposed. Is not the King of Great Britain, according to the canons of the Council of Trent, a heretic, and anathematized?—May not an anathematized prince, when circumstances favour, be rightfully disposed for the interest of the church? Ought not a good Papist to desire the welfare of the church, and consequently the deposition of such princes, whenever the times will admit?—And to these I beg to add—Is it not altogether fitting, that, in a Protestant State, men of such principles as these,

* For an account of the *State and Behaviour of the English Catholics*, see Review for June 1761, p. 401.

be laid under certain restraints?—*What* restraints?—Let the Author answer this, and we will undertake to answer all his queries.

Art. 33. *A Plain and Short Account of the Nature of Baptism, according to the New Testament*; with a cursory Remark on Confirmation, and the Lord's Supper. By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge, and Classical Tutor at Warrington. 12mo. 1s. Johnson. 1781.

The present tract is divided into three chapters. The first states, that 'Baptism, as performed by John the Baptist, and by the Apostles of Jesus Christ, was the immersion of the whole body under water.' The 2d, that 'it appears highly probable, from a review of the New Testament, and from considering the nature of the institution itself, that baptism was not performed upon infants in the days of Christ and his Apostles.' The arguments made use of under these heads are such as have been common to this controversy ever since the subject of it hath been made a matter of dispute in the Christian church: The 3d chapter affects to prove, that 'baptism, at whatever age, and in whatever form administered, is now, and always was UNNECESSARY and IMPROPER to be practised on the offspring of Christian parents.' In this more singular part of the argument our Author follows the track of the celebrated Arian, Mr. Emlyn; though he hath not thought proper to hint at the obligation, or even to mention the name of his ingenious and worthy predecessor.

Mr. Wakefield, according to the custom of gentlemen of the last house of Reformation, rings changes on CREDULITY and SUPERSTITION; BIGOTRY and ENTHUSIASM; IGNORANCE and INSINCERITY; IMPOSITION and SLAVERY, and all the cant of those who, thinking themselves in full possession of REASON and TRUTH, look down with sovereign contempt on all who have not arrived to their standard of assurance, and who number modesty and candour among the virtues of the Christian.

'I challenge (says this champion) any man to show the inconsistency of my conclusions with the Scriptures of the New Testament. To them only I make my appeal. Whoever is unable to do this, and shall abuse and condemn me, I make no scruple to call a Fool.'

We shall not undertake to repress the ardour of this Writer (who seems to suspect that 'he may be called indiscreet by some, conceited by others, and profane by many'), nor shall we endeavour to baffle the force of his argument by any laboured discussions of the subject. We think the original command, to preach the Gospel to every creature, and the connecting baptism with faith and repentance, which are necessary, not for one era of time, or for one class of people, but for all, and that too to the end of time, a strong presumption at least in favour of the perpetuity and universality of this rite. And this presumption, so far from being contradicted, is confirmed, by the other directions respecting baptism in the New Testament. Mr. Wakefield may laugh at this observation, and, if he please, may put his *terrible* menace in execution, and call us FOOLS!!! If he does, we hope we shall not be eager to follow an example which candour and decency will not approve.

S E R M O N

Preached at the Cathedral Church of Hereford, before the Contributors to the General Infirmary at Hereford, July 3, 1781. By A. Rudd, M. A. Prebendary of Hereford, and Master of the Grammar-School. 8vo. 1s. Hereford, printed.

This sermon, published by desire, is ingenious and sensible. The following passage we insert in the Author's words: 'In examining the history of other kingdoms, particularly the ancient, and comparing their establishments and practices with those of our own age and nation, if it be found that there be more in the former of glory and grandeur, it must yet be allowed, that the later ages of the world have cultivated the arts of humanity with superior success. If we attend, for instance, to the manners and institutions of the Romans, during the most prosperous condition of the empire; if we review their public buildings and monuments of art, we shall be struck, even from the idea that their ruins give us, with the extent of their designs, and the success with which they were executed,—the remains of their architecture, however, are calculated only to inspire us with notions of their magnificence; *superb temples, sumptuous villas, and triumphal arches*, forming the whole of this august scene; no historian has mentioned, and no mouldering ruin authorises us to surmise that they had any *house of compassion*, where age might repose or sickness be relieved.'—The rights of the poor were, he adds, at this season, totally disregarded.—This leads him to speak of the happy alteration introduced by the mild genius of Christianity. The Sermon is well fitted to the occasion.

C O R R E S P O N D E N C E.

* * The pamphlet concerning which P. D. makes enquiry came to hand, and will be duly noticed. It waits its turn, in company with a crowd of other publications, which have not yet been able to gain admittance.

††† The Reviewers present their compliments to the gentleman who signs 'Your humble Servant and Reader,' and wish it were in their power to give him any information concerning the books after which he enquires. They have not yet met with the "*Latin system of Philosophy*," written by Dagoumer; nor do they know that the "*Theological Dissertations*," by Teyler's Society at Haarlem, is published.

* * The Conclusion of JENYNS's *Disquisitions* in our next; together with the *Answer* to the 7th Disquisition. Also Mr. Scott's *Poetical Works*.—The History of the Bible, by a Lady, is under consideration.

✻ The Remainder of Rousseau's *CONFESSIONS*, with the *Reveries of the SOLITARY WALKER*, in our next. The former part of this article was given in our last APPENDIX.

Erratum in our Last.

P. 70, Art. 21, l. 18, *del.* the words, '*as a kind of degradation.*'



THE MONTHLY REVIEW,

For SEPTEMBER, 1782.



ART. I. *An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley.* In which the Arguments of the Dean of Exeter and Mr. Bryant are examined. By Thomas Warton, Fellow of Trinity College, Oxford, and F.S.A. 8vo, 2s. Doddsley. 1782.

AS we have already given our own sentiments so fully on this subject, in our account of the performances of Dr. Milles and Mr. Bryant, nothing now remains for us, but to give a fair representation of the sentiments of others who have appeared in this curious controversy. The work before us, though not the first in the list, in the order of publication, yet being the first in point of consequence, it merits precedence in our Review.

‘My Readers (says the Author of this elegant and liberal Enquiry) will observe, that I have not only supposed the poems to be spurious, but to have been forged by Thomas Chatterton, the youth by whom they were first discovered and circulated. They will also be pleased at the same time to remember, that my adversaries have drawn an unfair conclusion from the reverse of these two suppositions, that is, the antiquity of the poems and the incompetence of Chatterton. From these two points, improperly blended and involved, Mr. Bryant and Dr. Milles are perpetually starting a dilemma, that because the poems could not have been written by Chatterton, therefore they must necessarily be the composition of Rowley.’ However, we think the supposition of a third person’s co-operating with Chatterton to be highly improbable; and as to the conjecture which hath been started by some, that this youth was *only made an instrument of another’s ingenuity and imposture*, it appears in every view we can take of it, to be totally groundless; and the difficulty complained of on the side of the two other hypotheses, will here be increased tenfold.

Mr. Warton distributes his arguments under the following heads: I. Style, composition, and sentiment. II. Metre. III. Ancient language. IV. Historical allusions. V. Battle of Hastings, and Ella, a tragedy. VI. Comparison of Chatterton's poems with the poems attributed to Rowley. VII. Miscellaneous observations. VIII. Character and circumstances of Chatterton.

‘These poems exhibit (says our ingenious Enquirer, under the first head) both in connection of words and sentences, a facility of combination, a quickness of transition, a rapidity of apostrophe, a frequent variation of form and phrase, and a firmness of contexture, which must have been the result of a long establishment of the arts and habits of writing. The versification is equally vigorous and harmonious; and is formed on a general elegance and stability of expression. It is remarkable, that whole stanzas sparkle with that brilliancy, which did not appear in our poetry till towards the middle of the present century. The lines have all the tricks and trappings, all the sophistications of poetical style, belonging to those models which were popular when Chatterton began to write verses. Our old English poets are minute and particular. They do not deal in abstraction and general exhibition, the effects of affectation and a restless pursuit of novelty. They dwell on realities. Even in the course of narration or description, where poets of the 14th or 15th centuries would have used the literal expression, and represented the subject by the mention of natural circumstances, the writer of these pieces adopts ideal terms and artificial modes of telling a fact; and too frequently falls into metaphor, metaphysical imagery, and incidental personification.’

Mr. Warton produces from these poems a variety of instances of the personification of abstract terms, and of a species of metaphysical imagery, totally unknown to the ancient poets of this country. He particularly observes, that ‘the appearance of these images is not only transient and incidental, as arising out of the course or tenour of a narrative or speech; but the Author’s propensity to personification is sometimes indulged to a far greater extent.’ A very striking specimen of this is afforded by the beautiful chorus in the tragedy of *Goddwyn*, in which the poet gives a most animated portrait of FREEDOM; and in the groupe of her attendants we see “pale-eye’d AFFRIGHT;” “POWER with his *beafed* pointed to the skies;” “WAR, gore-fac’d WAR; and ENVY armed.”

Our ancient English bards (says Mr. Warton) abound in unnatural conceptions, strange imaginations, capricious extravagancies, and even the most ridiculous inconsistencies. But Rowley’s poems present us with no incongruous combinations, no mixture of manners, institutions, usages, and characters. They have no violent or gross improprieties. In our old poets, Ovid and St. Austin are sometimes cited in the same line. Our old poets are perpetually confounding Gothic and classical customs, knight errantry and ancient history, scripture and romance, religion and chivalry. They make no distinction

distinction between sacred or profane personages, between saints and heroes, the warriors of the Iliad and the Round Table, conjurors and logicians. Helen and the Holy Virgin are often compared for beauty; for prowess, Sir Tristram and Joshua; and for wisdom Merlin and Aristotle. When a series of illustrious lovers is enumerated, Sampson and Dalilah, David and Bathsheba, and Solomon with all his concubines, are arranged in company with Dido and Eneas, Medea and Jason, and Hercules and Deianira. In Gower's *Confessio Amantis*, Ulysses is supposed to have learned rhetoric of Cicero. In Lydgate's metrical *Life of our Lady*, there are two long chapters "Howe Joseph wente to seeke a mydwyfe, and how our Lady receyved the mydwyves." The same poet, a scholar and an ecclesiastic, and till our late discoveries, one of the first poetical luminaries of the 15th century, makes Priam found a chauntry in the capital church of Troy for Hector's soul. Such was then the condition of writers and readers, that Lydgate, in another poem, has seriously versified the Rubrics of the Missal, which he applies to the god Cupid; declaring, that he frequently meditated, with great delight and edification, on the holy legend of those constant martyrs, who were not afraid to suffer a lingering death for the faith of that omnipotent deity. Do we find any of these weaknesses, these palpable absurdities in Rowley?

Under this head the Author examines the particular words and formularies of expression which prove the poems to be modern. Among a number of other modern words, the following are particularly noticed: *puerilitie*; *bred*, for educated or brought-up; *optic*, for eyes; *Latinised piece*, for a literary performance, a poem or a play; *tragick sand*; *proto-slain*; *success*; *tragedy*; *great*, in the sense of moral eminence, &c. &c. Modern formularies, and modern combinations, are equally conspicuous. "Thus Leofwine."—"Thus be." "O Alfswolde, say, how shall I sing of thee." "Oh! Gods!" "Ye Gods!" "Now by the Gods." "Gods! how the Saxons." "Turn thee." "Oh! Turgott, whereso'er thy sprite." "Oh! thou, whate'er thy name." "Oh! thou, whereso'er thy bones," &c. &c. This mode of address is too artificial for Rowley's age. To enumerate the Author's compound epithets, such as the "owlett's eve-speck-wing," the "spire-girt town," and a thousand others would be tedious and trifling.

Before I close this head, says our Author, I must remark that in extenuation of the objection arising from the smoothness and elegance of Rowley, it is pretended, that his native asperities have sometimes been softened and modernized, and perhaps the defects of the MSS. interpolated by the officious hand of Chatterton.—If this be true, where is the value or curiosity of this boasted discovery of ancient English poetry? If a modern corrector has been at work, he has apparently been so very busy as to leave but little or none of the original. His file has worn what it polished. . . . If the poetry before us should have been only corrected or interpolated by parts, I believe there will be no difficulty in drawing the line of distinction between

the respective property of Rowley and Chatterton: for such corrections and interpolations appear to consist not only in words and hemistichs, but in a suite of stanzas, in passages of considerable length, and such as have been the favourites of the Public, and have been distinguished for their poetical beauties.'

Under the second head, which treats of the metre of these poems, Mr. Warton lays down a few general observations, which we think sufficient to disprove the antiquity that hath been given them. 'The stanza of old English poetry is most commonly formed of lines of equal feet, and constantly preserves a uniform recurrence of the same systematic alternation of rhyme. The *Song to Ella* is composed in that devious and irregular measure which hath been called the Pindaric. What shall we think of a Pindaric ode in the reign of Edward IV.? It is well known, that this novelty was reserved for the capricious ambition of Cowley's Muse.' Mr. Warton very justly observes, that it is more than probable that the supposed Rowley was perfectly unacquainted with the Theban bard; that the first Latin version of his Odes was by John Lonicar, about the beginning of the 16th century: but if it is insisted on that Rowley had read Pindar in the original Greek, the maintainers of so strange and groundless a position may be asked, how it should have happened that the English should have borrowed nothing from the Grecian bard except the licentious exuberance of his Lyrics?

'The stanza, says our Author, of the *Battle of Hastings*, of the *Tournament*, and of the tragedies of *Ella* and *Goodwyn*, consists of ten lines. It is constructed of two quatrains, rhyming alternately, and these are closed with an Alexandrine. The long stanza, or *octava rima* of Chaucer, never exceeds eight lines. Lydgate's is commonly confined to seven, and is the same that is called by Gascoigne, a critic and poet of the decline of the 16th century, *Rithms Royal*. But neither Chaucer nor Lydgate close with the Alexandrine. Spenser, with the addition of the Alexandrine, and some difference in the alternation of the rhymes, is the first that extended the stanza to nine lines. At length Prior, who lived more than two centuries after Rowley, in his Ode on the Queen, augmented Spenser's stanza with a tenth line, preserving his Alexandrine. This last, of which examples have been multiplied, was our poet's model.' Mr. Warton also observes, that the *unvaried and habitual exactness of the modulation of the final Alexandrine* in the Poems of Rowley, excludes their claim to antiquity. 'Had the supposed Rowley written Alexandrines, he would not have exceeded Spenser, and equalled Dryden in the music of versification.'

It is farther remarked, that the *great variety* of metre found in these poems is an objection to their authenticity. 'From the sublime irregularity of the Pindaric, and the stately solemnity of the *rithms royal*, our Poet sometimes descends to sport in lighter stanzas.' An instance is given from an ode (said to have been written by Sir Tyb. Gorges) in the tragedy of *Ella*.

Mie hufbaude, Lord Thomas, a forrefter boulder

As ever clove pynne or the baskette, &c. &c.

This mode of verification Mr. Warton supposes to have been borrowed from a ballad on the Vicar of Taunton in Dufey's *Pills to purge Melancholy*, written about the end of the last century.

With respect to the perpetual recurrence of ancient language in Rowley's poems, Mr. Warton justly observes, that "it is affected and unnatural. Antiquated expressions are engrafted on present modes of speech. "Old Edward's armour beams on Cibber's breast." He hath given a hardness and stiffness even to obsolete language. He says, in speaking of the ancient builders of Bristol:

"And eche dygne builder *dequac'd* onn mie mynde.

That is, each illustrious builder dash'd upon my mind." The conclusion must be, that he borrowed his language from glossaries and etymological English lexicons, and not from life or practice. But he borrowed without selection or discernment."

Mr. Warton might have confirmed this remark, by producing many examples of Chatterton's very injudicious choice of words from dictionaries which explain them by some *equivocal* term. We have instanced this more particularly in the word *calk*: and *dequace* is another proof of it. He found its general meaning was—to *dash*. Now, though *dequace* hath one fixed and definite signification, yet *dash* hath not—at least in modern speech. We say in common—"He *dash'd* away:" or "he *dash'd* into it:" or (by a bolder licence of expression) "it *dash'd* upon him." It means some sudden or rapid impulse; some shewy or noisy feat. But its primary meaning, to *injure*, *break*, or *destroy*, alone expresses the signification of *dequace*; and it is further to be noticed, that it is actually made use of in this its true signification by Chatterton in another part of these poems;—a plain and decisive proof that he picked up the word at a venture; and because *dash* might be understood in more senses than one, he weakly imagined that the same liberty might be taken with *dequace*.

Under this head, our learned Enquirer attempts to obviate some objections of Mr. Bryant to Chatterton's explanation of several words in the poems:—and we think he hath succeeded on the whole; though we are yet puzzled about the *lordyn toad*. It is a difficulty: and we honestly acknowledge ourselves to be incapable of removing it. We suspect that he met somewhere or other with the epithet *lordyn* (for *lourdan*) in connection with the toad, whose *sluggishness* it expresses. As he could not find it, when *thus* spelled, in his dictionary or glossary, he guessed at its meaning as well as he could; and supposed it referred to some posture of body which was rare and uncommon, and tended to give some appearance of spirit and dignity to the animal.

mal.—This solution is not however quite satisfactory; but it is the best we can give.

Mr. Warton next examines the historical allusions—which are supposed to contain a fund of references to curious historical facts, now forgotten. He supposes that Chatterton's knowledge of the Raven-standard of the Danes was derived from Thomson's *Masque of Alfred*, and his idea of writing a play on a Danish story might have been suggested by this very masque, as he is allowed to have been a reader of Thomson. In these poems Ella is called 'the Warden of Bristol castle in the time of the Danish wars;' whereas Bristol, before the conquest, was a very inconsiderable place, and is never once mentioned in our histories of those bloody engagements which were fought all about its neighbourhood, between the Saxons and the Danes. It did not begin to flourish, or to be fortified, till after the total extinction of the Anglo-Saxon government.

The various incidents in the Battle of Hastings, together with the names of the heroes, may be met with in these English histories to which Chatterton may be supposed to have had access. Mr. Warton, we have already observed, is the first that hath pointed out Fuller's *Church History* as a book which could give this youth a great part of the information he needed. 'Meanwhile (says our Enquirer with great shrewdness) how comes it to pass that so many of the Normans are mentioned in this poem, and so few of the Saxons? It is strange, that the original Author, Turgott, an Anglo-Saxon, should not have commemorated more of his countrymen. Why doth he dwell so largely, and almost solely, on the names of his enemies?—For this plain reason, Chatterton had no long roll of Saxon names to which he might refer. Of the Normans he had a list of eight hundred, from which he might chuse at pleasure. Not twenty Saxon names, including Harold's three brothers, Tosti, Girtha, and Leofwyne, known from our historians, are here recited. . . . He took his few Saxon names by memory, from plays, poems, novels, histories, and other books of entertainment.' We have taken * notice of one great resource he had in Camden; a work he was known to have consulted.

Our Author next proceeds to the more particular examination of the *Battle of Hastings*, and the *Tragedy of Ella*. The former he examines in the view of an imitation of Pope's *Homer*; and the latter he demonstrates, by a train of the justest reasoning to be totally inconsistent with the structure and form, language, sentiments, and allusions, of any poems whatever of the age of Edward IV.—'in which age, if any plays existed, they were nothing more than a ballad, or solitary recital without plot or dialogue, and incapable of representation.'—'It is another insurmountable objection to the antiquity and authenticity of Ella,

that the subject is historical or civil. Representations of religious subjects were only fashionable in the reign of Edward IV. And these, exclusive of the subject, by no means resembled what we call a play. They made a part of the great drama of superstition. Rowley, as a priest, was very unlikely to have begun this heterodox innovation, and to have been the first to compose a play not religious. The pious Mayor of Bristol never would have patronised so profane a Confessor. Churches were the chief theatres before the Reformation; and the *dygne Maistre* Canynge, the builder of a church, would have more naturally employed the dramatic talents of Rowley to decorate the new edifice with the exhibition of a splendid MYSTERY. If Rowley had penetration and taste, yet he had caution, he had prudence, and a reverence for his establishment. But Rowley proceeds still farther. He openly defends his new attempt, not in a palliative apology, but in a peremptory declaration of his opinion of the absurdity of scriptural plays.—‘ Upon the whole of this head, says Mr. Warton, if there are such things as principles of analogy, if the rules which criticism has established for judging of the age of a poem, are beyond the caprice of conjecture, then are the *Tragedy of Ella* and the *Battle of Hastings* modern compositions; if they are ancient, then are the elegancies of Gibbon’s style coeval with the deplorable prose of Caxton.’

The sixth head of this Enquiry is particularly engaged in the comparison of Chatterton’s poems with the poems attributed to Rowley.

‘ It has been urged, and for an obvious reason, that the poems acknowledged by Chatterton to be his own composition, are of a cast much inferior to those which he produced as written by Rowley. If this be true, we should remember, that Chatterton lavished all his powers on the counterfeit Rowley, with whom he intended to astonish or deceive the world; and that his Miscellanies were the temporary progeny of indigence, inconvenience and distraction: that the former pieces were composed with one uniform object in view, in a state of leisure and repose, through the course of nearly one year and a half; and the latter amidst the want of common necessities, in disquietude, and in dissipation, at the call of booksellers, and often on occasional topics within four months.’ Mr. Warton, however, ‘ will not grant this boasted inequality. If there is any, at least the same hand appears in both. The Miscellanies contain many strokes of uncommon spirit and imagination, and such as would mark any boy of 17 for a genius. Let me add, that both collections contain an imagery of the same sort.’ After the comparison of some of Chatterton’s avowed pieces with the poems attributed to Rowley, in which he proves, that the latter are by no means uniform, he observes, ‘ that imagination in a young mind is not always just.’—‘ In the meantime, says he, in proving that Rowley has his faults as well as Chatterton, I am not conscious that I have exaggerated matters by an unfair display of the worst passages. My opponents have certainly done this, in their attempts to expose the defects of Chatterton’s acknowledged poetry, and of its inferiority to Rowley.’ In a note, there is this remark, which we cannot omit: ‘ I must here observe, that Mr. Bryant has contrasted the first twenty lines of Chatterton’s *Consulad*, with a passage taken, as he says, from a poem called the *Consulad* ion,

written by one of Chatterton's intimate friends, and of the same age. The contrast is intended to shew, how much Chatterton was outdone by some of his young friends on a similar subject. [Vid. Bryant's Observations, p. 491, *seq.*] But, as I am informed by Mr. Steevens, the lines quoted by Mr. Bryant from the *Consolation*, are stolen with little alteration, by Chatterton's friend, whoever he was, from the beginning of "*Patriotism*, a Mock-heroic, in six Cantos." published in 1765, reprinted the next year, and written by Mr. Thomas Bensley, the Critic's son.' We have compared the lines, and find the plagiarism to be grossly and flagrantly palpable.

The seventh head of enquiry consists of miscellaneous observations, all tending to prove, that these poems cannot be ancient. The Author observes, that 'they contain no Gothic learning, such as the pedantry of a Gothic priest in the 15th century would have exhibited. There are no allusions or references to the classics of the dark ages. . . . In these poems we have no religion. . . . They have no prolix devotional episodes, such as would have naturally flowed from a writer of Rowley's profession and character. Instead of addresses to the *Holy Virgin*, we have long and laboured invocations to Truth, to Hope, to Content, and other divinities of the Pagan Creed, or rather of the creed of modern poetry. Rowley would have interpersed his poetry with texts of Scripture. . . . We miss the marks of another sort of reading in those poems, and which a real Rowley would have shewn, I mean of old romances.' It is misd too where it might have been expected, and would have been found, if an ancient English poet had been the author, viz. in the *Tournament*.—Mr. Warton very justly concludes, that 'if such a poet as Rowley had existed in the 15th century, he would have been idolized by his age, he would have been complimented by cotemporary writers, his works would have been multiplied by numerous manuscripts—would have been printed by Caxton, who diligently sought after all the poetry of his times, and would have descended in repeated editions to posterity. His life would have been written by Bale, who mentions obscure authors, now deservedly forgotten; and by the classical Leland, he would have been undoubtedly recorded as the great and rare scholar, who understood Greek in the reign of Edward IV. That this collection of poems should subsist in one copy only, and that unseen, nor ever once transcribed for so long a period, is incredible.'

A cause for their concealment hath, however, been alleged by some learned antiquarians. "There are, say they, strong marks of party in these poems, and therefore they were suppressed." 'It is, says Mr. Warton, too true, that our Author is sometimes a Yorkist, and sometimes a Lancastrian. But we will suppose that his Yorkism predominated. He was therefore of course proscribed in the reign of Henry VII. Why were not the works of the Lancastrian Lydgate, the great and perpetual panegyrist of Henry VI. exterminated by Edward IV.; or condemned to an inaccessible chest, secured by six locks? This reasoning, I fear, is too refined.'

The 8th and last head of this Enquiry treats particularly of the character and circumstances of Chatterton. 'It is asked, with

with some degree of plausibility, "how could Chatterton, who was educated at a charity school, where only writing and arithmetic were taught, produce such fine pieces of poetry, which shew marks of more liberal pursuits, and studies of another nature?" In the same general way of putting a question, it may be asked, How could that idle and illiterate fellow Shakespeare, who was driven out of Warwickshire for deer-stealing, write the tragedy of Othello? I give as general an answer, the powers of unconquerable mind outgo plans of education and conditions of life. The enthusiasm of intellectual energy surmounts every impediment to a career that is pressing forward to futurity.' After this general position, Mr. Warton attends to a few particulars respecting the situation, character, and genius of Chatterton; and from all clearly deduces an evidence in favour of the principal object of this Enquiry, viz. *that he was the real Author of the Poems attributed to Rowley*.—Most of the particular observations are those on which we have already dilated in our remarks on Dean Milles. With respect to the opportunities which Chatterton had for consulting books, an anecdote of considerable importance in the controversy is related in the present Enquiry. 'During Chatterton's life-time the *Old Library* at Bristol was of universal access: and I am, says Mr. W. most credibly informed, that he was introduced to it by Mr. Catcott, a clergyman of Bristol, who wrote on the Deluge, the brother of Mr. George Catcott.' In the second edition of this pamphlet Mr. Warton observes, that Mr. Catcott, the clergyman, always looked on Chatterton's pretensions with suspicion, and regarded the poems which he attributed to Rowley, as the spurious productions of his own pen.

We have already mentioned Mr. Rudhall's testimony to the forgery of Chatterton in the paper respecting the bridge, first published in Farley's Journal. We have, at the conclusion of this Enquiry, the account confirmed, with some interesting particulars, by Mr. Herbert Croft, Author of the ingenious piece called *Love and Madness*. It contains a strong evidence of Chatterton's *Propensity*; and affords an earnest of his future genius in this line of literary imposition. 'I will not, says Mr. Warton, affront the common sense of my readers, by making many remarks on a tale that speaks for itself. A man is brought to the bar for counterfeiting ancient writings. An advocate for the prisoner shifts the accusations, and contends, that he could not be guilty, because it was impossible that such methods as he practised for making the counterfeit could succeed. The attempt must not be confounded with the success. The attempt is readily granted, and that alone is sufficient for conviction. But Chatterton really did succeed in his deception, and imposed on many of his friends by this artifice. And it is but a dangerous apology in defence of a forger, to say, that *he was disposed to exercise his inventive genius*. That Chatterton *played tricks*, according to Dr. Milles's account, with a piece of parchment, and wrote on it in an old hand, is an anecdote which had better been suppressed in a vindication of his veracity. But by Mr. Croft's letter, from the attestation of the same very credible witness, it appears, that Chatterton *disguised several pieces of parchment with*
the

the appearance of age. For what purpose? After all, this ingenious writer thinks, that the argument ought rather to be referred to *internal* than *external* evidence, since the latter, as he very justly observes, 'hangs out light, sometimes false, and frequently feeble, and seldom serves to any other purpose than to embarrass our reasoning, to mislead the inquisitive, and to amuse the ignorant.'

The ingenious Enquirer's apology for entering so particularly into this dispute introduceth the present work. However, we take the liberty of removing it to the close; and we transcribe it as our own justification, for having been so large and diffusive in an argument that some persons perhaps may deem unworthy of such particular and elaborate discussion. 'A dispute about an unknown priest, who could compose polished English verses in the 15th century, and a blue-coat boy of Bristol, newly converted into an attorney's clerk, who could imitate the language of Chaucer and Lydgate, may perhaps appear too trifling to admit any farther discussion. Insignificant as it may seem, the determination of these questions AFFECTS THE GREAT LINES OF THE HISTORY OF POETRY, AND EVEN OF GENERAL LITERATURE. If it should at last be decided that these poems were really written so early as the reign of King Edward IV. the entire system that hath hitherto been framed concerning the progression of poetical composition, and every theory that has been established on the gradual improvement of taste, style, and language, will be shaken and disarranged.'

It is in this important light we view this very singular controversy (which hath indeed been honoured with the attention of gentlemen of the first erudition in the republic of letters); and if some of our more incurious Readers should be offended at us for having entered so largely into the discussion of what cannot afford entertainment to persons of their taste, we can only say, that we have Readers of every description to please; and that it is our ambition sometimes to please Readers of a higher class, though, as Mr. Warton observes, our school is in general *the school of the people*.

ART. II. *An Inquiry into the State of Medicine, on the Principles of Inductive Philosophy.* With an Appendix; containing Practical Cases and Observations. By Robert Jones, M.D. 8vo. 5s. 3d, Boards. Cadell, &c. London; Elliott, Edinburgh. 1781.

WHEN the late work of Dr. Brown (*Brunonis Elementia Medicinæ*) came before us, we can truly say, we sat down to it with as little of a party spirit as Candour herself could require. If our account of it was short and unsatisfactory, we readily acknowledge, that, not comprehending the principles of it ourselves, we despaired of making them intelligible to our Readers. When, therefore, we learned that these principles were to be unfolded and explained in a new publication, we were pleased with the occasion as well of satisfying ourselves,

as of obliterating some censure we were informed we had incurred. In what degree the work before us hath answered these expectations, is now to be shewn.

Dr. Jones has divided his work into two parts; the *preparatory* and the *scientific*. The former is comprised in four chapters, the contents of which we designed to have analysed for the information of our Readers; but they are so extremely rambling, and so little to the purpose, that they defy every attempt of this kind. All we learn, amidst plentiful abuse of preceding medical teachers and practitioners, and large quotations from Lord Bacon, is, that the improvement of medicine is to be expected from the two sciences of natural philosophy and logic, and the application of the inductive method.

In chapter 5th, after a good deal more of very similar introductory matter, and a modest comparison or two of Dr. Brown to Newton, we are introduced to the fundamental truth upon which his system is built, 'the most universal conception which the mind can attain, viz. this extensive law in nature, *That all the powers operating upon the animal and vegetable kingdoms, and creative of all their phenomena, stimulate.*' And what is *stimulus*? Upon what does it act? What are its effects? If we ask these and twenty more questions, suggested by the subject, not a single explanation is afforded us; the magic word *stimulus*, or *excitement*, which seems to be used synonymously with it, is to remove every difficulty that has perplexed all former philosophers, and to convey correct and perfect ideas of the whole animal economy.

Every thing, then, *stimulating*, the difference being only in degree; and a certain degree of *stimulus* being alone necessary to life and health; it follows, both that there can be only two kinds of disease, viz. excess or defect of stimulus; and only two modes of operation of every thing used by way of diet and medicine, viz. adding to, or taking from, the degree of stimulus subsisting. And this is the whole of the Brunonian doctrine; which, however it may be commended for its conciseness and simplicity, will probably be thought, by those who pay any attention to it, as little remarkable for clearness, as for consistency with the phenomena of nature.

Nor will even the laboured application of the *Newtonian axioms* to this system of medicine gain it much credit, when the few equivocal, and even ludicrous facts, by which it is attempted to be supported, are examined. Some of these are of such a nature, that nothing but the blindest credulity and weakness could have led to their publication. What shall we think of the judgment of that pupil who could gravely exhibit a view of his teacher sending for a number of his chosen disciples in order to get drunk before them, that he might shew the effect of
stimulants

stimulants in removing the pain of the gout? We are told, that after the dose began to operate, the Doctor walked across the room without feeling the least inconvenience from his gouty foot; but the relator has forgot to let us know how he felt when he became sober again. A similar case to this, is one of an old gentlewoman, who, after being much afflicted with indigestion and vomiting, was left by Dr. Brown 'in a state of happiness,' after a dose of laudanum and three glasses of spirits. The same comfort was repeatedly obtained, and the patient at last 'assured him, in a tone of emphasis, that she would never for the future depart a hair's-breadth from his directions.' A fact equally curious, of which one of Dr. Brown's English pupils must have informed him, is, 'that in some counties of England, the farmers would not engage their servants unless they undertook to be very dextrous in swallowing the most nutrient animal food.' We have heard something of this *dexterity*, which among the vulgar has the appellation of *bolting*; but we always understood, with much more probability, that the wages of the labourer were proportionally lessened on account of this hoggish practice.

What is equally extraordinary is, that in the narration of these ridiculous and extravagant stories, from the whole tenor of the language, one would conclude, that the necessity of good meat and drink, to preserve health and strength, was never made public but in Dr. Brown's lectures and writings; still less that the use of stimulant medicines and nutritious diet in diseases was known to any other medical author. It is indeed expressly said, that though Sydenham understood the nature of *phlogistic* diseases; yet that neither he, nor any physician since his time, had a right notion of a much more numerous class, which the Author of this new system pleases to distinguish by the title of *Asthenic* (as if there was any disease which did *not* diminish the vital strength): an assertion which must have arisen from no common degree of either impudence or ignorance. Nor can it rationally be supposed that much improvement in the mode of treating cases of debility will be made by one, who, under the general undefined term, *Stimulus*, confounds the action of substances the most different in sensible effects; those, to wit, which give a temporary impulse to the animal spirits, and those which add to the quantity, and amend the quality, of the solids and fluids of the body.

But as some good may be educed out of much evil, we may expect that the very free use of *diffusible stimulants*, recommended by Dr. Brown in all asthenic diseases, will, at least, conduce to a more thorough knowledge of their nature and effects, especially of those which he considers as the principal of the tribe, *vinous spirits* and *opium*. And in some desperate cases, as in the
lowest

lowest stage of nervous and putrid fevers, where more cautious practice affords little or no hope, and some sudden and violent change is the only chance of giving a turn to the disease, it may be worth the attention, even of a sober physician, to try what can be done by a method, which in other circumstances he would think unjustifiably rash and hazardous.

Above half of the volume before us is made up of an Appendix, containing cases, with remarks. The first of these are some selected from the practice of the Royal Infirmary in Edinburgh, as objects of criticism and censure; the latter are successful ones treated on Dr. Brown's plan by himself or his partizans. We think it no breach of charity to say, from circumstances sufficiently manifest in this book, that we have no great reliance either on the fidelity or judgment of its Author; and therefore cannot implicitly admit the force of arguments drawn from these alleged facts. As there is a good deal of illiberality, so there is some shrewdness, in the observations on parts of the Infirmary practice. Indeed there is so much of the latter, as convinces us that they cannot be the work of the offensive Author of the whole volume, whose credulous simplicity, and empty pedantry in other places, exhibits a mind of a very different stamp. Every one, however, must see that it is highly unfair to attribute to the whole profession mistakes (if any such there are) in the practice of a single person. Yet this is the constant mode of arguing of the present Writer, and the grand artifice he uses in exalting Dr. Brown above all past and present physicians.

We should now dismiss this article, to the mutual satisfaction, we doubt not, of our Readers and ourselves; were we not called to the more particular consideration of one of the cases related in it, by the publication of the following pamphlet.

ART. III. *A Letter to Dr. Robert Jones of Caermarthenshire, in Answer to the Account which he has published of the Case of Mr. John Braham Isaacson, Student of Medicine, and to the injurious Aspersions which he has thrown out against the Physicians who attended Mr. Isaacson.* By Andrew Duncan, M. D. &c. &c. 8vo, 1 s. Elliot, Edinburgh; Longman, &c. London. 1782.

THE circumstances of the case in which both Dr. Duncan and Dr. Jones agree, are the following: Mr. Isaacson was attacked by a fever. A friend of his requested the attendance of Dr. Duncan; to whom was soon after joined Dr. Munro. After they had for some time attended together, Mr. Jones, who was a friend of the patient's, alarmed at his dangerous state, and prejudiced in favour of the Brunonian method of treatment, wished to have it put in practice; but did not chuse to propose it to the attending physicians. He there-

fore privately tampered with the nurse, and persuaded her to give the patient large doses of opium. Here is some variation in the story; the nurse, in her deposition, annexed to Dr. Duncan's pamphlet, asserting, that Dr. Jones himself gave the only dose of laudanum the patient had. This, however, is not material. It further appears, that the patient growing worse, and the nurse refusing to administer any more of these secret doses, Mr. Jones got her to Dr. Brown's house, where the Doctor himself talked to her a long time on the necessity of proceeding in his method, and was very urgent with her to comply with his directions.

All this Dr. Jones himself, in the work above reviewed, relates, and with much apparent self-complacency; the difference as to fact between Dr. Duncan and him being chiefly, whether or no the Brunonian plan was really administered, and was the cause of the patient's recovery? As far as we can depend upon the nurse's and landlady's testimony, it certainly was not; for they assert, that except part of one dose of laudanum, poured in by Jones when the patient was delirious, nothing else was given, either as drink or medicine, but what the attending physicians directed.

But waving this part of the question, who can read without the utmost indignation the cool avowal of such an infamous violation of every principle of honour and decency in the conduct of members of the medical profession to each other? If the zeal and ignorance of a young man can be pleaded in Mr. Jones's exculpation as to his intention; yet, certainly, his rash vanity in taking upon him, then only a simple student in medicine, to interfere in the practice of two men of established reputation, and give a most important medicine from his own sole judgment, deserves the severest chastisement. But what can be said in favour of Dr. Brown—a teacher of youth,—a pretender to uncommon honesty—who could warmly promote such a scheme of baseness and treachery? We have some compassion for Dr. Jones, who has rashly forfeited all future esteem among his brethren, probably without being aware of it; but we look with horror on his master.

With respect to Dr. Duncan, his conduct in the affair seems to have been open and spirited; and the degree of acrimony with which he writes, may well be excused from the provocation.

ART. IV. *An Enquiry into the Source from whence the Symptoms of the Scurvy and of Putrid Fevers arise*; and into the Seat which those Affections occupy in the Animal Economy; with a View of ascertaining a more just Idea of Putrid Diseases than has generally been formed of them. By Francis Milman, M. D. F. R. S. Fellow of the Royal College of Physicians, and lately one of Dr. Radcliffe's Travelling Physicians. 8vo. 3s. sewed. Dodslcy. 1782.

THIS ingenious and learned Writer, whose labours have formerly come within our notice*, has here engaged in an enquiry of capital importance in the medical art, and with respect to which his opinions widely differ from those of many eminent men, and indeed of the faculty in general.

After a Preface, containing some general remarks on the want of precision in the ideas commonly prevailing of putrid acrimony in the animal fluids; and a short Introduction; the Author proceeds to his first chapter, *Of the predisposing Causes of the Scurvy*. These, as stated by him, are, preceding illness; indolence; fatigue; cold and moisture; lowness of spirits.

In the next chapter he treats *Of the occasional or exciting Causes of Scurvy*. These are said to be principally three: a diet of difficult digestion: food containing but little nourishment: and certain passions of the mind. Under the head of diet, he strongly supports the opinion that a sea-diet is prejudicial only as it is of difficult digestion, not on account of the salt it contains.

His third chapter is on the *Prevention of the Scurvy*. The means for this purpose chiefly refer to the Author's idea of the causes as above laid down. Captain Cook's authority is, as might be supposed, much referred to.

Chap. 4, is entitled, *Of certain Opinions which have been maintained with respect to the proximate Cause of the Scurvy*. Here Dr. Milman begins to open some of his peculiar opinions respecting this disease; adducing several ingenious arguments to prove that there is no gradual accumulation of putridity in the fluids of scorbutic persons, as Sir John Pringle conceived.

The next chapter, *Of certain Properties of the muscular Fibres of the Body*, only gives a short account of the nature of the vital power in muscles, and its opposite states of too great and too little activity.

In chapter 6th, the Author gives an account of the *symptoms of the scurvy*, with his *opinion of the proximate cause deduced from them*. His conclusion is delivered in the following words: 'That the scurvy is not a disease of the fluids, but of the solids; that its seat is in the muscular fibre; that its proximate

* See *Monthly Review* for January 1780.

cause consists in a gradual diminution of the vital power by the remote causes of this disease; that the torpor, weakness, &c. observed in all the functions, are the first effects of the proximate cause, the diminution of the vital power; and that the subsequent diminished cohesion between the particles of the muscular fibres, and the tendency of these to putrefaction, are links of the chain, and are ultimately derived from the same source.'

In the two next chapters, the *general character of putrid fevers*, and their *predisposing causes*, are just touched upon.

Chap. 9th treats of the *occasional or exciting causes of putrid fevers*, and of the *means of defeating their operations*. The causes pointed out are chiefly such as diminish the vital powers; and the means of prevention are accommodated to these causes. Doubts are suggested with regard to the effects of antiseptics, as such, used by way of preservative. It is justly remarked, that the Turks, and the inhabitants of the southern parts of Europe, are not preserved from pestilential diseases by a diet almost entirely vegetable and acescent.

In chapter 10, are discussed *certain opinions which have been maintained with respect to the nature of the proximate cause of putrid fevers*. The notion that contagious matter received into the system acts as a putrid ferment on the fluids, is examined, and refuted by various arguments: as, that antiseptics are not antidotes against pestilential diseases; that the blood and secretions are not found putrid in them; that the symptoms of these diseases are those of general debility, and defect of vital power, &c. From these premises are drawn the following conclusions:—

• That the muscular fibres are the seat of putrid diseases—that the diminution of the vital power inherent in those fibres is the proximate cause, is the general and immediate source in the animal economy from which their symptoms arise—that the similitude and affinity between certain appearances attending all putrid diseases are owing to their occupying the same seat, and to their being derived from the same origin in the system—and that the peculiarities which have been observed to occur in the various species of those diseases, may probably arise from the different manner in which their several remote causes may affect the vital power.'

The *origin of the scurvy* is the subject of the next chapter; in which the Author endeavours to prove, that it is not a modern disease, but was known and described by the ancients. The *Convulsus* of Hippocrates, in his opinion, comes the nearest to an exact description of the scurvy.

The concluding chapter is on the *cure of the scurvy and putrid fevers*. In this, the Author has collected a number of facts from Dr. Lind, and other writers of reputation, to

show that the efficacy of the remedies most successful in these cases, has not been in proportion to their antiseptic powers, but rather to their tonic and stimulant qualities, or their strengthening and nutritious ones.

We have given a more particular account of this performance, because we think it entitled, both from the importance of its subject, and the merit of its Author, to the serious attention of the Faculty. Possibly, upon an accurate discussion, it would be found that greater stress, in the course of argument, has been laid upon some single facts than they can well bear; while others have been too slightly passed over or neglected;—faults, which the support of an hypothesis almost unavoidably, in some degree, brings with it. On the whole, however, it cannot be denied, that some very forcible reasoning has been employed in shaking to the foundation the opinions of Pringle, and his followers.

We cannot avoid mentioning a trifling matter, which gave us some disgust. Large quotations are inserted from an author in the Italian language, without translation. This may, perhaps, be regarded as a sort of air of superiority in Dr. Milman, not very civil to his readers, who cannot reasonably be expected to know all those modern languages which a *Radcliffe travelling physician* has had so favourable an opportunity of acquiring. As honest Dogberry says, “Give God thanks, and make no boast of it.”

ART. V. *A General History of Music*. From the earliest Ages to the present Period. By Charles Burney, Mus. Dr. F.R.S. Vol. II. 4to. 11. 11s. 6d. * Boards. Robson. 1782.

THOSE who *really* interest themselves in the history of that delightful art which is the subject of this work, and who wish for genuine and original information concerning it, in part obtained from the prior researches of other inquirers, but very considerably augmented and enriched by the most extensive personal inquiries of the Author himself—cannot fail to receive abundant gratification from the perusal of this second volume of his *General History*. The Author's powers, and opportunities, are now well known to the world, by the publication of his first volume, as well as of the musical journals which preceded it: so that with respect to this second volume, we shall only, for the present, observe that the contents, of it are such as might be expected from one who is fully master both of the theory and practice of the art concerning which he writes; possessed of as much curiosity to inquire into its history and progress, as probably falls to the share of any of his readers; and who has evi-

* This is the price to Non-subscribers.

REV. Sept. 1782.

N

dently

dently spared neither time, trouble, nor expence, to procure that information, which he has here so agreeably communicated to his readers.—To use his own expression, when speaking of a brother historian, ‘ he has sought information at the source, and has not contented himself with the muddy stream of second-hand science.’

Before we proceed to give an account of the contents of this volume, we should observe, that the Author has committed an arithmetical mistake (at which, however, we apprehend, the most intelligent of his readers will rather rejoice), in not having rightly calculated the number of sheets into which he expected he might compress the results of his long and laborious researches, together with his own reflections upon the different subjects. According to his original plan, the work ought to have been completed in this second volume; he has however brought down the history of music no lower than the middle of the sixteenth century. A cool compiler could have made a much better estimate; but your men of genius, and original thinkers, write under impulses which set all figures and calculations at defiance. The Author's own account of the cause of this mistake, and of his future intentions, cannot be better expressed than in his own words:

‘ My original intention was, to comprize the whole work in two volumes; but I soon discovered, with some degree of shame and mortification, that to have bestowed no more pages on *modern Music*, concerning which we have so much *certain* information, than upon the *ancient*, of which, so little can now be even *conjectured*, would be like allowing one volume, in a history of England, to the Heptarchy, and only one to all subsequent times.

‘ At first, imagining that there would be no need of compression, and, indeed, not seeing the whole compass of my subject, I ransacked antiquity for whatever materials it could furnish, relative to the Music of the Greeks and Romans, of which the effects have been so splendidly described, and which have long remained, and it is to be feared, ever will remain, enigmas to all who have the misfortune to be born too late for the Strains of Swans and Sirens. When I quitted these enquiries, to survey the rest of my labours, I saw “ Alps on Alps arise,” which it was impossible to ascend without great pains and perseverance; however, as only one could be assailed at a time, I still was obliged to work in detail at particular parts, without bestowing much attention on the *whole*: and in this manner a Second Volume has been produced. If I committed an error, in allotting too many pages of my work to the ancient Music, it would have been ill-corrected, by bestowing too few on the modern. Thus, as one error produced a Second Volume, before the completion of my Design, so will a Second produce a Third; which, soon after the close of the First, appeared inevitable, unless all proportion of the whole to its parts, had been sacrificed.

‘ It has never been my wish, or intention, to be always in the *Press*; or to keep memory and reflection on the rack, at the expence of every moment of leisure for enjoyment or amusement. My industry,

try, in this undertaking, has not been stimulated by profit, and the reputation of an author becomes daily less alluring, as reflection shews it to be more uncertain. Yet, a repugnance to abandoning, unaccomplished, an enterprize, for which such pains and expence have been bestowed in procuring materials, would be still an incitement to new efforts, though every other should fail.

This apology, for the amplification of my original plan, seems due to my first Subscribers. I have been obliged, extremely against my inclination, to depart from the letter of my Proposals; but as it has been done with no selfish or sinister views, my wish being only to render my work more worthy the honour of their patronage, I venture to hope, that no great moral turpitude will be found in the addition, at some future time, of a THIRD VOLUME.

In the first chapter, our Historian treats of the introduction of Music into the Church, and of its progress there previous to the time of Guido. It is in the rituals of the Church alone that any traces of the progress of this art are to be found.—

The propensity which the early Christians had to singing psalms and hymns, may be gathered from *Acts* xvi. 25.; where St. Paul himself and Silas are described singing in a dungeon.—Lucian speaks of the psalm-singing rage of the first Christians; and Pliny the Younger accuses them of singing, or rather, *chanting*, hymns to Christ, as *to a God*.

The Author thinks it probable that the music of the Pagan hymns, or that which had been used in the temple-worship of the Greeks and Romans, was adopted into the churches of the Christians; particularly when Christianity became the religion of the State, under Constantine, in the fourth century; at which time the *Ambrosian Chant* was established at Milan.

As Christianity, says the Author, was first established in the East, which was the residence of the first Emperors who had embraced that faith; and as the whole was regulated by the counsel and under the guidance of Greek Fathers, it is natural to suppose, that all the rites and ceremonies originated there, and were afterwards adopted by the Western Christians: and St. Ambrose is not only said by St. Augustine [*Confess.* L. ix. C. 7.] to have brought thence the manner of singing the hymns, and chanting the psalms which he established at Milan, and which was afterwards called the *Ambrosian Chant*; but Eusebius tells us, that a regular choir, and method of singing the service were first established, and hymns used, in the church at Antioch, the capital of Syria, during the time of Constantine; and that St. Ambrose, who had long resided there, had his melodies thence. These melodies, and the manner of singing them, were continued in the church, with few alterations, till the time of Gregory the Great; who reformed the chant about the year 680.

Notwithstanding the imperfection of the scales, and little variety of keys in the ecclesiastical chants; secular music, says the Author, seems for many ages to have had no other rules, but to have been strictly confined to a few keys in the Diatonic genus, without the liberty of transpositions. Hence came the timorous pedantry of ex-

excluding all other keys and scales but those used in the church; which kept every kind of melody meagre and insipid, and in subjection to the rules of ecclesiastical chanting. For it appears, that the only major keys used in *Canto Firmo* are C, and its two fifths F and G; and the only minor keys A, E, and D; and in four of these keys the scale is deficient, as there is no seventh, or *Note-sensible* to G, A, or D. This accounts for so small a number of the twenty-four keys which the *general* system, and scale of modern music furnish, having been used by the old composers; as well as for the temperament of the organs by which these modes were afterwards accompanied. And as all music in parts seems, for many ages after the first attempts at counterpoint, to have been composed for the service of religion upon *Canto Firmo* and its principles, it likewise accounts for the long infancy and childhood of the art, till it broke loose from the trammels of the church, and mounted the stage as a secular amusement.

Tame and monotonous as this music must have been, one can scarce imagine that in our own times any person could have been found desirous of reviving it; or disposed to fetter modern music with the tight and heavy chains, with which ecclesiastical antiquity had confined and oppressed it. Nevertheless, so late even as the present century, this barbarism, says the Author, 'has had its partisans: for the late Dr. Pepusch was desirous of *restoring* music, by the revival of these ecclesiastical scales, to its *original imperfection*; and has given rules for composing in all keys without flats and sharps, in imitation, it should seem, of the *Lipogrammatists* of antiquity, who wrote long poems without the admission of a particular letter.—But, at present, if the greatest master of modern harmony, with the most fertile genius for melody, were to torture his brain in order to compose in all the keys, without the use of other sounds than those of the Diatonic scale of C natural; when, with the most unwearied labour, and determined perseverance, he had extracted the essence of these modes, and formed it into an elaborate composition, he would still have much more difficulty in satisfying lovers of music with dulness and patience sufficient to hear it performed, than he had in producing it.'

The Author next incontestably proves the admission of *instrumental* music into the public service of the church, in the time of Constantine.—'They' [the Christians] says Eusebius, 'sing, not only with the voice, but upon an instrument of ten strings, and upon the Cithara.'

The Author next discusses the subject of musical *notation* during this period, which he illustrates by several specimens, with respect to which he justly observes, that a few examples of such music will perhaps suffice to enquirers reasonably curious in Gothic antiquities; and that indeed such as *can* be deciphered may comfort the Reader of taste for the unintelligible state of the rest.—'The history of barbarians can furnish but small pleasure or profit to an enlightened and polished people: and the ecclesiastical chants of the early and middle ages of Christianity have

no other constituent part of good music, than that of moving in some of the intervals belonging to the Diatonic scale; nor do any stronger marks of selection and design appear in them, than might be expected in a melody formed by a fortuitous concurrence of musical sounds. And, indeed, these chants bear nearly the same proportion to a marked and elegant melody, as a discourse drawn from Swift's *Laputan Mill*, would do with one written by a Locke or a Johnson.'

In the 2d chapter our Historian treats of the invention of Counterpoint, and the state of music from the time of Guido (who lived about the year 1022) to the formation of the *Timetable*. To Guido the invention of Counterpoint has been ascribed by almost every one who has written on the present system of music: but there is nothing more difficult, says the Author, than to fix such an invention as this upon any individual.—'An art utterly incapable of being brought to any degree of perfection, but by a slow and gradual improvement, and the successive efforts of ingenious men during several centuries, must have been trivial and inconsiderable in its infancy; and the first attempt at its use necessarily circumscribed and clumsy.'

Guido, however, is one of those favoured names to which the liberality of posterity sets no bounds. He has long been regarded in the Empire of Music as *Lord of the Manor*, to whom all strays revert; not indeed as chattels, to which he is known to have an inherent right and natural title, but such as accident has put into the power of his benefactors: and when once mankind have acquired a habit of generosity, unlimited by envy and rival claims, they wait not till the plate or charity-box is held out to them, but give freely and unsolicited whatever they find without trouble, and can relinquish without loss or effort.'

In order, however, to ascertain how much modern music has been indebted to this celebrated Monk, our musical Historian, Antiquary, and Critic, *reviews* the works that have been attributed to him; and gives some examples of his harmony extracted from them; with respect to which he observes, that it would be equally absurd and hopeless to try these first wild essays of harmony by the improved rules of modern composition; but that, nevertheless, they will sufficiently enable us to judge with what truth it has been so often asserted, that Guido was the inventor of Counterpoint or music in parts.—'What improvements, adds the Author, he might afterwards make are not known; but he must have taken large strides, if from these enfeebled and feeble attempts he advanced into the regions of pure harmony; or indeed produced any thing that the ear could now tolerate. Nothing can be more pleasant, after seeing these specimens, than the pomp with which Dr. Brown presents this Monk to his readers—'After many centuries had passed in darkness, GUIDO AROSE! and with a *force of genius* surpassing that of all his predecessors, *invented* the art of Counterpoint, or composition in parts.'—Our Historian afterwards shews that 'such attempts at simultaneous harmony as he

has exhibited, rude, feeble, and indigested as they appear, are to be found in treatises that have been preserved of much earlier writers.'

The Author next inquires into the other inventions ascribed to Guido; particularly that of the *gammut*, or the Greek *gamma* added to the scale; *lines* and *clefs*; the *harmonic hand*, *hexachords*, and *solfimisation*; *points*, *counterpoint*, *discant*, and *organizing*; and the *polyplectrum*, or spinet. On the whole, the Author shews that the science and practice of music have certainly had great obligations to him: for though 'historical integrity must strip Guido of some of the musical discoveries that careless inquirers had bestowed on him, and though his claims to others are rendered doubtful; yet his name should still remain respectable among musicians for the services he did their art, in the opinion of his contemporaries, and others who have given testimonies of their approbation very soon after the period in which he lived.'

On this, as well as other occasions, the Author apologises for the dulness of these disquisitions:—'but however dull,' he adds, 'such disquisitions may appear to miscellaneous readers; they certainly constitute the *business* of my history. These are facts, the rest but flourishes; for it is unfortunate with respect to the music of the middle ages, as well as of the ancient Greeks and Romans, that when so little is known, there should still remain so much to be said.'—'Mere music, however, says nothing to eyes that cannot read, or ears unable to hear it. To such, therefore, as are both blind and deaf to musical signs and sounds, and contentedly ignorant of both, I fear this chapter will be very far from amusing. But as there are many things belonging to a work of this kind, which though few will read, yet, if omitted, many would miss; I shall endeavour to animate myself with the hopes that the few will at least have curiosity and perseverance sufficient to travel with me to the dusty shelves of Gothic lore, and to the gloomy cells of Monks and Friars, where I am forced with great toil, and small expectation, to seek my materials.'

This apology of the Author's was scarce necessary. He is far from being answerable for any part of the dulness of which he here speaks; as every Reader must perceive that, while he appears to possess all the plodding perseverance of the most phlegmatic antiquary, the crabbed features of antiquity are softened by the pencil of this artist; who gives them intelligence, expression, and a varnish, that does not merely render them less forbidding, but even, on many occasions, highly pleasing, and even alluring. Indeed, we recollect few instances, where the antiquity of the middle ages appears ornamented with so becoming and elegant a dress, as in the present production.

[To be continued.]

ART. VI. *The Poetical Works of John Scott, Esq.* 8vo. 10s. 6d.
Boards. Buckland. 1782.

TO the anonymous publications of this ingenious poet we have had frequent opportunities of bearing very ample testimony. It is with pleasure we now see them acknowledged, and collected into a volume; which, besides what have formerly been printed, is enriched by the addition of *Amœbean Eclogues, Oriental Eclogues, Odes, Epistles, Sonnets, and Miscellaneous Pieces.* Of the Amœbean Eclogues the one is entitled the Describers, the other the Agriculturist. In these the Writer has endeavoured to introduce such rural imagery as seems hitherto to have escaped notice. Of his success the Reader will judge by the following specimen:

December's frost had bound the fields and streams,
And Noon's bright sun effus'd its chearful beams:
Where woodland, northward, screen'd a pleasant plain,
And on dry fern-banks brouz'd the steezy train,
Two gentle youths, whom rural scenes could please,
Both skill'd to frame the tuneful rhyme with ease,
Charm'd with the prospect, slowly stray'd along,
Themselves amusing with alternate song.

F I R S T.

These pollard oaks their tawny leaves retain,
These hardy hornbeams yet unstripp'd remain;
The wintry groves all else admit the view
Thro' naked stems of many a varied hue.

S E C O N D.

Yon shrubby slopes a pleasing mixture show;
There the rough elm and smooth white privet grow,
Straight shoots of ash with bark of glossy grey,
Red cornel twigs, and maple's russet spray.

F I R S T.

These stony steeps with spreading moss abound,
Grey on the trees, and green upon the ground;
With tangling brambles ivy interweaves,
And bright mezerion * spreads its clust'ring leaves,

S E C O N D.

Old oaken stubs tough saplings there adorn,
There hedge-row plashes yield the knotty thorn;
The swain for different uses these avail,
And form the traveller's staff, the thresher's flail.

* Mezerion, *Laureola Sempervirens*: *aulg.* Spurge Laurel. This beautiful little evergreen is frequent among our woods and coppices. Its smooth shining leaves are placed on the top of the stems in circular tufts or clusters. Its flowers are small, of a light green, and perfume the air at a distance in an agreeable manner. It blows very early in mild seasons and warm situations. The common deciduous Mezerion, frequently planted in gardens, though very different in appearance, is another species of this genus.

FIRST.

Where yon brown hazels pendent catkins bear,
 And prickly furze unfolds its blossoms fair,
 The vagrant artist oft at ease reclines,
 And broom's green shoots in becoms neat combines.

SECOND.

See, down the hill, along the ample glade,
 The new-fallen wood in even ranges laid!
 There his keen bill the busy workman plies,
 And bids in heaps his well-bound faggots rise.*

To describe the manners, and habits of life, of a people, and the scenery of a climate that is known, and known too but imperfectly, by the description of others, is a task of considerable difficulty. Of the numerous attempts of this kind, whether in poetry or prose, there are few, we believe, will stand the test of examination. Should it, possibly, be objected to Mr. Scott, that in his *Oriental Eclogues* he has not wholly escaped the impropriety of sometimes blending European with Asiatic ideas, he has, however, other beauties that will more than atone for what, perhaps, in an Englishman might be unavoidable. As a proof of this we shall adduce the following extract from *Serim*, or the *Artificial Famine*, an *East Indian Eclogue*, together with the Introduction prefixed to it.

* The following account of British conduct and its consequences, in Bengal and the adjacent provinces, some years ago, will afford a sufficient idea of the subject of the following Eclogue. After describing the monopoly of salt, betel-nut, and tobacco, the Historian thus proceeds: "Money, in this current, came but by drops; it could not quench the thirst of those who waited in India to receive it. An expedient, such as it was, remained to quicken its pace.—The natives could live with little salt, but not without food. Some of the agents saw themselves well situated for collecting the rice into stores; they did so. They knew the Gentoos would rather die, than violate the precepts of their religion by eating flesh. The alternative would, therefore be, between giving what they had, and dying. The inhabitants sunk; they that cultivated the land, and saw the harvest at the disposal of others, planted in doubt; scarcity ensued; then the monopoly was easier managed. The people took to roots, and food they had been unaccustomed to eat. Sicknens ensued. In some districts, the languid living left the bodies of their numerous Dead unburied."—*Short History of English Transactions in the East Indies**, p. 145.

The above quotation sufficiently proves, that the general plan of the following Poem is founded on fact. And, even with regard to its particular incidents; these can be little doubt, but that, among the

* An account was given of this "*Short History*," in our Review, a few years ago. It contains some very affecting narratives; according to which the name of *Britons* must be as horrid and odious to the *East-Indians*, as that of the *Spaniards* to the *Peruvians* and *Mexicans*.

varied miseries of millions, every picture of distress, which the Author has drawn, had its original.

* O Guardian Genius of this sacred wave !
 * O save thy sons, if thine the power to save !
 So SERIM spoke, as sad on Ganges' shore
 He sat, his country's miseries to deplore —
 * O Guardian Genius of this sacred wave !
 * O save thy sons, if thine the power to save !
 * From Agra's tow'rs to Muxadabat's † walls,
 * On thee for aid the suffering Hindoo calls :
 * Europe's fell race controul the wide domain,
 * Engross the harvest, and enslave the swain.
 * Why rise these cumbrous piles along thy tide ?
 * They hold the plenty to our prayers denied !
 * Guards at their gates perpetual watch maintain,
 * Where Want in anguish craves relief in vain.
 " Bring gold, bring gems," the insatiate plunderers cry ;
 " Who hoards his wealth by Hunger's rage shall die."
 * Ye Fiends ! ye have ravish'd all our little store ;
 * Ye see we perish, yet ye ask for more !
 * Go ye yourselves, and search for gold the mine ;
 * Go, dive where pearls beneath the ocean shine !
 * What right have ye to plague our peaceful land ?
 * No ships of ours e'er fought your western strand :
 * Ne'er from your fields we snatch'd their crops away,
 * Nor made your daughters or your sons our prey.
 * Not ev'n in thought we quit our native place —
 * A calm, contented, inoffensive race !
 * By Avarice led, ye range remotest climes,
 * And every nation execrates your crimes.*

* * * *

* This beauteous clime, but late, what plenty blest !
 * What days of pleasure, and what nights of rest !
 * From Gola's streets, fam'd mart of fragrant grain !
 * Trade's chearful voice resounded o'er the plain ;
 * There now sad Silence listens to the waves
 * That break in murmurs round the rocky caves.
 * Sweet were the songs o'er Jumal's level borne,
 * While busy thousands throng'd to plant the corn ;
 * Now tenfold tax the farmer forc'd to yield,
 * Despairs, and leaves unoccupied the field.
 * Sweet were the songs of Byrdwan's mulberry grove,
 * While the rich silk the rapid shuttle wove ;
 * Now from the loom our costly vestments torn,
 * The insulting robbers meanest slaves adorn.

* The Hindoos worship a God or Genius of the Ganges.

† Muxadabat, or Morshedabat, a large city of India, about two hundred miles above Calcutta. The name is commonly pronounced with the accent on the last syllable : Muxadabit. I have taken the liberty to accommodate this, and some few other words, to my verse, by altering the accentuation ; a matter, I apprehend, of little consequence to the English reader.

- In Malda's shades, on Purna's palmy plain,
- The hapless artists, urg'd to toil in vain ;
- Quit their sad homes, and mourn along the land,
- A pensive, pallid, self-disabled band * !

* * * * *

- The year revolves—and BISHEN's † Fast invites
- On Ganges' marge to pay the solemn rites ;
- All, boons of BISHEN, great Preserver, crave ;
- All, in the sacred flood, their bodies lave :
- No more, alas !—the multitude no more
- Bathe in the tide, or kneel upon the shore ;
- No more from towns and villages they throng,
- Wide o'er the fields, the public paths along :
- Sad on our ways, by human foot unworn,
- Stalks the dim form of Solitude forlorn ! —
- From Ava's mountains Morn's bright eyes survey
- Fair Ganges' streams in many a winding fray :
- There fleecy flocks on many an island feed ;
- There herds unnumber'd pasture many a mead ;
- (While noxious herbs our last resource supply,
- And, dearth escaping, by disease we die)
- "Take these," ye cry, "nor more for food complain ;
- "Take these, and slay like us, and riot on the slain !"
- Ah no ! our Law the crime abhorr'd withstands ;
- We die—but blood shall ne'er pollute our hands.
- O Guardian Genius of this sacred wave !
- Save, save thy sons, if thine the power to save !"

So SERIM spoke—while by the moon's pale beam,
The frequent corse came floating down the stream †,
He sigh'd, and rising turn'd his steps to rove
Where wav'd o'er Nizim's vale the coco-grove :

* "Those who now made the things the English most wanted, were pressed on all sides—by their own necessities, their neighbours, and the agents employed to procure the Company's investments, as the goods sent to Europe are called. These importunities were united, and urged so much, so often, and in such ways, as to produce, among the people in the silk business, instances of their cutting off their thumbs, that the want of them might excuse them from following their trade, and the inconveniences to which they were exposed beyond the common lot of their neighbours."——History of English Transactions in the East Indies.

† BISHEN, BISTNOO, or JAGGERNAUT, is one of the principal Hindoo deities. "This fast, dedicated to him, is called the Sinan Jatra, or general washing in the Ganges ; and it is almost incredible to think the immense multitude, of every age and sex, that appears on both sides the river, throughout its whole course, at one and the same time."——Vide Mr. Holwell, vol. ii. p. 124. 128.

‡ The Hindoos frequently cast the bodies of their deceased into the Ganges ; with the idea, I suppose, of committing them to the disposal of the God or Genius of the River.

There,

There, 'midst scorch'd ruins, one lone roof remain'd,
And one forlorn inhabitant contain'd.
The sound of feet he near his threshold heard;
Slow from the ground his languid limbs he rear'd:
"Come, Tyrant, come! perform a generous part,
Lift thy keen steel, and pierce this fainting heart!
"Com'st thou for gold? my gold, alas, I gave,
My darling daughter in distress to save!
"Thy faithless brethren took the shining store,
Then from my arms the trembling virgin tore!
"Three days, three nights, I've languish'd here alone—
"Three foodless days, three nights to sleep unknown!
"Come, Tyrant, come! perform a generous part,
Lift thy keen steel, and pierce this fainting heart!"
"No hostile steps the haunt of Woe invade,"

SERIM replied—and, passing where the glade
A length of prospect down the vale display'd
Another sight of misery met his view;
Another mournful voice his notice drew!
There, near a temple's recent ruin, stood
A white-rob'd Bramin, by the sacred flood:
His wives, his children, dead beside him lay—
Of Hunger these, and those of Grief the prey!
Thrice he with dust defil'd his aged head;
Thrice o'er the stream his hands uplifted spread:
"Hear, all ye Powers to whom we bend in prayer!
"Hear, all who rule o'er water, earth, and air!
"Tis not for them, tho' lifeless there they lie;
"Tis not for me, tho' innocent I die:—
"My Country's breast the tyger, Avarice, rends,
And loud to you her parting groan ascends.
"Hear, all ye Powers to whom we bend in prayer!
"Hear, all who rule o'er water, earth, and air!
"Hear, and avenge!——"

"But hark! what voice, from yonder starry sphere,
Slides, like the breeze of Evening, o'er my ear?
"Lo, BIRMAH's * form! on amber clouds enthron'd;
"His azure robe with lucid emerald zon'd;
"He looks celestial dignity and grace,
"And views with pity wretched human race!"
"Forbear, rash man! nor curse thy country's foes;
"Frail man to man forgiveness ever owes.
"When MOISASOOR † the fell, to Earth's fair plain
"Brought his detested offspring, Strife and Pain;

* BIRMAH is a principal Deity of the Hindoos, in whose person they worship the Divine attribute of Wisdom. From the best accounts we have of India, the intelligent part of the natives do not worship "stocks and stones," merely as such; but rather the Supreme Existence, in a variety of attributes or manifestations.

† MOISASOOR: the Hindoo Author of Evil, similar to our Satan.

" Revenge with them, relentless Fury, came,
 " Her bosom burning with infernal flame!
 " Her hair sheds horror, like the comet's blaze;
 " Her eyes, all ghastly, blast where'er they gaze;
 " Her lifted arm a poison'd crice * sustains;
 " Her garments drop with blood of kindred veins!
 " Who asks her aid, must own her endless reign,
 " Feel her keen scourge, and drag her galling chain!"
 ' The strains sublime in sweetest music close,
 ' And all the tumult of my soul compose.
 ' Yet you, ye oppressors! uninvok'd on you †,
 ' Your steps, the steps of Justice will pursue!
 ' Go, spread your white sails on the azure main;
 ' Fraught with our spoils, your native land regain;
 ' Go, plant the grove, and bid the lake expand,
 ' And on green hills the pompous palace stand:
 ' Let Luxury's hand adorn the gaudy room,
 ' Smooth the soft couch, and shed the rich perfume—
 ' There Night's kind calm in vain shall sleep invite,
 ' While fancied omens warn, and spectres fright:
 ' Sad sounds shall issue from your guilty walls,
 ' The widow'd wife's, the soulless mother's calls;
 ' And infant Rajahs' bleeding forms shall rise,
 ' And lift to you their supplicating eyes:
 ' Remorse intolerable your hearts will feel,
 ' And your own hands plunge deep the avenging steel ‡.
 ' (For Europe's cowards Heaven's command disdain,
 ' To Death's cold arms they fly for ease in vain.)
 ' For us, each painful transmigration o'er,
 ' Sweet fields receive us to resign no more;
 ' Where Safety's fence for ever round us grows,
 ' And Peace, fair flower, with bloom unfading blows;
 ' Light's Sun unsetting shines with cheering beam;
 ' And Pleasure's River rolls its golden stream!"
 Enrapt he spoke—then ceas'd the lofty strain,
 And Orel's rocks return'd the sound again.
 A British ruffian, near in ambush laid,
 Rush'd sudden from the cane isle's secret shade;

* Crice, an Indian dagger.

† The Reader must readily perceive the propriety of this turn of thought, in a Poem designed to have a moral tendency. There is much difference between a person wishing evil to his enemy, and prefiging that evil will be the consequence of that enemy's crimes. The first is an immoral act of the will; the second, a neutral act of the judgment.

‡ The Hindoo religion strongly prohibits suicide. Mr. Holwell gives us the following passage from the Shastah: "Whosoever, of the delinquent Debrah, shall dare to free himself from the mortal form wherewith I shall inclose him; thou, Sieb, shalt plunge him into the Onderah for ever: he shall not again have the benefit of the Asipa Boboons of purgation, probation, and purification."

' Go

'Go to thy Gods!' with rage infernal cried,
And headlong plung'd the hapless Sage into the foaming tide.'

The Mexican prophecy is a spirited production. On the approach of Cortez to the neighbourhood of Mexico, the Emperor Montezuma sent a number of magicians to attempt the destruction of the Spanish army. As the forcerers were practising their incantations, a dæmon appeared to them in the form of their idol Tlcatlepuca, and foretold the fall of the Mexican empire. On this legend is founded the poem, of which this is the conclusion.

'Cease the strife! 'tis fruitless all,
Mexico at last must fall!
Lo! the dauntless band return,
Furious for the fight they burn!
Lo! auxiliar nations round,
Crowding o'er the darken'd ground!
Corseas fill thy trenches deep;
Down thy temple's lofty steep
See thy priests, thy princes thrown—
Hark! I hear their parting groan!
Blood thy Lake with crimson dyes,
Flames from all thy domes arise!
'What are those that round thy shore
Launch thy troubled waters o'er?
Swift canoes that from the flight
Aid their vanquish'd monarch's flight;
Ambush'd in the reedy shade,
Them the stranger barks invade;
Soon thy lord a captive bends,
Soon thy far-fam'd empire ends*;
Otomeca shares thy spoils,
Tlascala in triumph smiles†.
Mourn, devoted city, mourn!
Mourn, devoted city, mourn!
'Cease your boast, O stranger band,
Conquerors of my fallen land!
Avarice strides your van before,
Phantom meagre, pale, and hoar!
Discord follows, breathing flame,
Still opposing claim to claim‡;

* When the Spaniards had forced their way to the centre of Mexico, Guatimozin, the reigning emperor, endeavoured to escape in his canoes across the Lake; but was pursued and taken prisoner by Garcia de Holguin, captain of one of the Spanish brigantines.

† The Otomies were a fierce, savage nation, never thoroughly subdued by the Mexicans. Tlascala was a powerful neighbouring republic, the rival of Mexico.

‡ Alluding to the dissensions which ensued among the Spaniards, after the conquest of America.

'Kindred

Rotheram's *Essay on Human Liberty*

* Kindred Dæmons haste along!
* Haste, avenge my country's wrong!"
Cear'd the voice with dreadful sounds,
Loud as tides that burst their bounds;
Roll'd the form in smoke away,
Amaz'd on earth th' exorcists lay;
Pondering on the dreadful lore,
Their course the Iberians downward bore;
Their helmets glittering o'er the vale,
And wide their ensigns fluttering in the gale.'

But there is not, perhaps, in the whole of this pleasing miscellany any thing more expressive of the philanthropical affections, and the comprehensive benevolence of this amiable Writer, than the following little ode, with which we shall conclude this Article:

I hate that drum's discordant sound,
Parading round, and round, and round:
To thoughtless youth it pleasure yields,
And lures from cities and from fields,
To sell their liberty for charms
Of tawdry lace, and glittering arms:
And when Ambition's voice commands,
To march, and fight, and fall, in foreign lands.

I hate that drum's discordant sound,
Parading round, and round, and round:
To me it talks of ravag'd plains,
And burning towns, and ruin'd swains,
And mangled limbs, and dying groans,
And widows tears, and orphans moans;
And all that Misery's hand bestows,
To fill the catalogue of human woes.'

This work, which is very elegantly printed, is embellished by a variety of beautiful engravings, particularly a frontispiece by Bartolozzi, from a design of Angelica Kauffman's.

We were disappointed to find that the beautiful little hymn which was printed at the end of the first edition of the *Elegies* descriptive and moral, is not admitted into the present collection.

ART. VII. *An Essay on Human Liberty.* By John Rotheram, M. A. Rector of Houghton le Spring, Vicar of Seaham, and Chaplain to the Right Rev. John Lord Bishop of Durham. 8vo. 11. Robson. 1782.

IT hath been suggested, that our Review of a former work of this Author, on the *Distinction between the Soul and Body of Man*, was partial and severe. We can readily allow, that it could not meet the wishes, and perhaps it did not answer the expectations, of the Writer or his friends. We are, however, totally unconscious of all intention to misrepresent his performance;

ance; nor had we the least bias, from disaffection towards him, to shade our account with prejudice and ill-nature. We are determined to follow our own opinions; and whether we condemn or approve, we hope ever to be guided by impartial conviction. We may be mistaken; but we will not wilfully mislead.

The language of the present performance is elegant and pleasing; and the reasoning may be comprehended without any deep attention. But we cannot bestow on it the praise of exactness. The Author is sometimes apparently acute; but that acuteness is rather verbal than philosophical: and however conclusive his arguments may appear at first sight to a superficial enquirer, yet, they will soon be detected by the more profound metaphysician.

Mr. Rotheram defines '*human liberty*' to be a '*limited power of self-direction*.' We will not quibble at the contradiction, even in the very terms of the proposition. The *limitation* was useless, and appears inapplicable. If the power of action, or the different exertions of the more material parts of this machine are limited, this restriction certainly cannot effect our reasoning about the power of the less material agent. If the mind is free, and its determinations are the result of its own faculties, without any previous and preponderating influence, it has an *unlimited* or indefinite power of direction; though the *effects* of that direction may be limited from the imperfect construction of the material organs.

The second section of this essay treats of *necessity*. His argument under this head is recapitulated by the Author. We shall give it to the Reader in his own words:

'From what hath been said, two arguments arise in favour of liberty. 1. If not free, we must be necessary Agents. If necessary, it should seem that we must be conscious of the necessity. For where we are laid under any restraint, or force, we have a strong and instant perception and feeling of it. In those cases then where we are not conscious of our being subject to any force or constraint, we must be free. 2. We have an idea of liberty which supposes a prototype. That prototype exists no where if not within ourselves; and hence arises another strong presumption and argument of our freedom.'

The first of these arguments rests on a slight foundation. A very little acquaintance with the incorporeal principle and its effects will shew us, that we are *not conscious* of many things which really take place in the human system. We are not conscious that we see objects double. The impression, or rather the sense of it, is lost by habit. We are not conscious that the objects which fancy forms in the state between sleeping and waking, or in a reverie, are entirely *within* us. We are, indeed, aware of a restraint, if we are tied to our chair; or of an impulse,

impulse, if we are dragged along: but we are not always aware of the more tacit calls of affection, or of the repulses of aversion. They frequently operate insensibly; and necessarily influence our choice and refusal at a time when we are not scrutinizing their effects, and have no apprehension of their prevalence over our wills.—The consciousness of our liberty would, however, be no proof of its existence in the extent in which our Author is disposed to grant it. *That* consciousness, supposing it to exist, is at the utmost but one link in the great chain of nature; and may be necessary, according to the settled order of things, for the conduct and happiness of rational beings in the present state. It may be *one* of those means which Providence hath ordained to accomplish its wise and beneficent ends in the government of moral agents. Considered in this light, no argument can be derived from it in support of that *liberty* which, in some degree or other supposes the will of man to be independent of all foreign impulse; and so far as it is in *this* view free, so far also it must be even independent of the will of the Deity himself.

The 2d argument which the Author employs in the establishment of his theory is of no weight. He hath heard of negative ideas and abstract terms; and is he not aware that the *opposite* of any idea is often equally vivid with that of which we have the exact prototype? He has doubtless an idea of a perfect equilateral triangle, and yet he never saw one mathematically exact. If the prototype of liberty really exists *only within us*, our business is to enquire into the origin of that idea, before we can draw the same conclusion with this Author. We see, indeed, apparent liberty in every bird that flies, and every fish that swims. It is the business of reason to enquire whether this liberty be real or imagined.

The Author's arguments for this *limited freedom* are drawn first from our feelings; secondly, from our deliberations and reflections, or rather from our appearing to possess a power of choosing. This argument is strengthened, thirdly, by an enquiry into the origin and effect of the motives by which we are influenced. His next view is taken from the common affairs of human life; and the variety of characters generally observed in the world. The Author next treats of human and divine laws, and reasons from them how absurd it would be to hold out rewards and threaten punishments for that conduct, which is necessarily determined independent of the will of the agent.

These arguments have been repeatedly urged by the defenders of liberty, and as often examined and replied to by the advocates for necessity.

The Author concludes his essay with a view of the different nature and tendency of the two systems of liberty and necessity:—how far it is just we leave the Reader to determine.

4 If

‘ If man be a necessary agent then all the finest movements of the soul are no better than a curious contrivance of springs and levers, playing upon each other, and put in motion by the first outward impulse. Man is then only a part, but still an admirable part, of the grand machine of nature; whose operations are totally different from every other machine, and therefore inexplicable by any known principles of mechanical powers, as he is enabled to look inward upon himself, as well as abroad upon all outward objects.

‘ In this view, he is totally disabled from all improvement of himself. He must go like every other machine, as he is wound up, and as he happens to be impressed and touched by other contiguous bodies. Then there is an end of all great and generous views; all ardour of improvement is lost; and all desire of excellence extinguished. We have nothing to do but to sit down and slumber; and to give ourselves up to a Turkish life of indolence and inaction.

‘ But if we are free, then how changed is the scene! and what new motives crowd in upon the mind to stir it up to action! Then do we stand in the midst of the Almighty’s works, surveying their harmony and beauty, and looking inward upon ourselves with a feeling of liberty, are conscious of the dignity of our nature, when comparing with that necessary agency which circulates through all parts of the universe the native freedom of our own minds.

‘ This view of things awakens us from our slumber and rouses us to a life of action. Then the importance of our actions is first made known to the mind. We feel our capacity of improvement, and are stirred up to a noble emulation in the race of glory. We seek, and perhaps we obtain, the rewards of an approving mind, of an applauding world, and of a merciful and forgiving Deity.’

All this is very well for the pulpit; and we give Mr. Rothe-ram credit for oratory *ad captandum vulgus*.

ART. VIII. Mr. JENYNS’S *Disquisitions on several Subjects*: continued. See our last.

HAVING followed this ingenious Writer in his sportive excursions into the regions of metaphysics, it now remains, that we attend him in his more serious walks through the fields of theology and politics.

In his *fifth Disquisition* he treads the fanciful ground of analogy, and points out many resemblances between the material and the moral world, which are more adapted to amuse the imagination, than to afford satisfaction to the philosophical inquirer.

The *first Disquisition* is of more importance, and requires a fuller examination: the topic is *Rational Christianity*. The Writer here brings a heavy charge against a body of Christians whom he distinguishes by the appellation of Rationalists:

‘ To several learned and ingenious Writers, some doctrines of the Christian religion have appeared so contradictory to all the principles of reason and equity, that they cannot assent to them, nor believe that they can be derived from the Fountain of all truth and justice. In order therefore to satisfy themselves and others, who may labour under the same difficulties, they have undertaken the arduous task of reconciling revelation and reason; and great would have been their merits, had they begun at the right end, that is, had they endeavoured to exalt the human understanding to the comprehension of the sublime doctrines of the Gospel, rather than to reduce those doctrines to the low standard of human reason; but, unfortunately for themselves and many others, they have made choice of the latter method, and, as the shortest way to effect it, have, with inconsiderate rashness, expunged from the New Testament every divine declaration, which agrees not exactly with their own notions of truth and rectitude; and this they have attempted by no other means, than by absurd explanations, or by bold assertions that they are not there, in direct contradiction to the sense of language, and the whole tenour of those writings; as some philosophers have ventured, in opposition to all men’s senses, and even to their own, to deny the existence of matter, for no other reason, but because they find in it properties which they are unable to account for. Thus they have reduced Christianity to a mere system of ethics, and retain no part of it but the moral, which in fact is no characteristic part of it at all, as this, though in a manner less perfect, makes a part of every religion which ever appeared in the world. This ingenious method of converting Christianity into Deism, cannot fail of acquiring many respectable proselytes; for every virtuous and pious man, who would be a Christian if he could, that is, who reverences the name of Christianity, but cannot assent to its tenets, is glad to list under the standard of any leader, who can teach him to be a Christian, without believing any one principle of that institution.

‘ Whoever will look back into the theological annals of this country, will find, that during the last century, the fashionable philosophers were for the most part Atheists, who ascribed every thing to chance, fate, or necessity; exclusive of all intelligence or design: these mighty Giants, who fought against Heaven, being at length overthrown by the absurdity of their own principles, and the superior abilities of their adversaries, retreated, about the beginning of the present, to the more tenable sort of Deism; but here again, being frequently worsted, they at last took shelter under the cover-way of rational Christianity, where they now make their stand, and attack revelation with less odium, and more success, than from the open plains of professed Deism, because many are ready to reject the whole substance of the Christian institution, who would be shocked at the thought of relinquishing the name.’

In the same strain of censure he afterwards says:

‘ Of

* Of all men, who are called Christians, the Rationalist seems to have the least pretence to that denomination: the Church of England acknowledges the belief of all the doctrines of this institution in her Articles, though in them they are ill explained, and worse expressed; the Church of Rome assents to them all, but adds many without sufficient authority; the Calvinist denies them not, but disgraces them by harsh, obscure, and absurd comments; the Quaker admits them, but is bewildered by enthusiastic notions of partial inspirations; and the Methodist subscribes to them all with the utmost veneration, but (inconsistently) depreciates the merit of moral duties, at the same time that he insists on the practice of the most rigid; but the Rationalist reprobates the whole, as impious, ridiculous, and contradictory to the justice of God, and the reason of man. Nor is he less adverse to the spirit, than to the letter of this religion: the true Christian is humble, teachable, and diffident; the Rationalist is assuming, obstinate, and self-sufficient: the Christian hopeth all things, feareth all things, and believeth all things; the Rationalist hopeth for nothing, but from his own merits, feareth nothing from his own depravity, and believeth nothing, the grounds of which he cannot perfectly understand. Why then must he be a Christian? no man is now compelled to come in, nor more obliged to be a Christian, than a Free-Mason; the belief of it is not necessary to his advancement in life, nor his progress in any profession; we know, that he may be a lawyer, a physician, or even a divine, without it. If, on an impartial enquiry, he is a religious and moral Deist, why not own it? Such were Socrates, Plato, and Cicero; and it is still a character by no means disgraceful to a virtuous man. I blame no one for want of faith, but for want of sincerity; not for being no Christian, but for pretending to be one, without believing. The professed Deist gives Christianity fair play; if she cannot defend herself, let her fall; but the rational Christian assassinates her in the dark; the first attacks Christ, as did the multitude, with swords and staves; the latter, like Judas, betrays him with a kiss.'

Why is all this acrimonious obloquy (for such charges, unsupported by facts, cannot deserve a milder term) cast upon men, who have at least professed themselves friends to Christianity? The names of *Grotius* and *Le Clerc*, of *Locke* and *Clarke*, of *Lardner* and *Foster*, and of many other distinguished advocates for rational Christianity of the past and present times, are too respectable to be branded with the opprobrious epithets of inconsiderate, rash, assuming, obstinate, self-sufficient, and hypocritical: they have given too many **UNEQUIVOCAL** proofs of their faith in Christ, and their attachment to the Christian cause, to be reproached with a design 'to attack revelation under the covert way of rational Christianity,' with 'pretending to be Christians without believing,' and with 'assassinating Christianity in the dark.' To reproaches of this kind no reply can be necessary.

In refutation of the charge which he brings against these rational Christians—for having 'expunged from the New Testa-

ment every divine declaration which agrees not with their *own* notions of truth and rectitude—having attempted this by no other means than by absurd explanations, or by bold assertions that they are not there, in direct contradiction to the sense of language, and the whole tenor of those writings—and having ‘converted Christianity into Deism,’ and ‘taught men to be Christians without believing any one principle of that institution;’—in refutation of these accusations, an appeal may with confidence be made to their writings. In these, their system of Christianity has long lain before the Public, not in *bold assertions*, but in discourses and commentaries, where the sense of the language of Scripture, and the tenor of the sacred books, are discussed at large, with some shew, at least, of good sense and critical penetration, and with some appearance of learning. Before our Disquisitor took upon him to condemn the doctrines and spirit of these rational Christians, he ought to have been at the pains to refute their explanations of Scripture; or, however, to refer his readers to some able commentator, by whom this labour, too burdensome for a modern Essayist, has been successfully undertaken. Till this is done, impartial judges will think, that the censure reverts upon the head of the censor, who has dared to accuse without evidence, and to condemn without examining into the merits of the cause.

For aught that yet appears—in these Disquisitions at least—the account which the Rationalists have given of Christianity may be the true one. And, till this point is determined against them, it will generally be thought by those who are sincere believers in Christianity, that that explanation of the Scriptures which makes them agree with our natural ideas of religion and morals, is as likely to be the true one, as that which ascribes to them doctrines contrary to the principles of reason. It will be commonly understood, that they are as true friends to Christianity, who believe it on rational grounds, and explain it in a manner consistent with common sense, as those who assert, with our Author, that the doctrines of Christianity are ‘so adverse to all the principles of human reason, that, if brought before her tribunal, it must inevitably be condemned.’

After this sufficiently *bold* assertion, the Writer proceeds, in his usual paradoxical strain, to decry the use of reason in religion:

‘If we give no credit to its divine authority, any attempt to reconcile them [reason and revelation] is useless; and, if we believe it, presumptuous in the highest degree. To prove the reasonableness of a revelation, is in fact to destroy it; because a revelation implies information of something which reason cannot discover, and therefore must be different from its deductions, or it would be no revelation. If God had told us, that we come into this world in a state of perfect innocence, void of all propensities to evil; that our depravity
proceeds

proceeds entirely from the abuse of that free-will, with which he has been pleased to endue us; that, if in this life we pursue a virtuous conduct, we have a right to be rewarded, and if a vicious, we may expect to be punished in another, except we prevent it by repentance and reformation, and that these are always in our own power—if God had informed us of nothing more, this would have been no revelation, because it is just what our reason, properly employed, might have taught us: but if he has thought proper, by supernatural means, to assure us, that our situation, our relations, our depravity, our merits, and our powers, are all of a kind extremely different from what we imagine; and that his dispensations towards us are founded on principles which cannot be explained to us, because, in our present state, we are unable to comprehend them; this is a revelation, which we may believe, or not, according to our opinion of its authority; but let us not reason it into no revelation at all.

According to our Author, then, all the labour which our learned Apologists for Christianity have employed in proving its reasonableness, hath only served to destroy its foundations. No man (except perhaps the Author of *Christianity not founded on Argument*) ever understood the right method of defending revelation, till the Author of the *View of the internal Evidence*, discovered, that the best argument for the belief of Christianity is, that its doctrines are contradictory to common sense. Formerly it was a generally received opinion, that it was the design of revelation, to reveal mysteries; that is, to make that which was before either not at all, or very imperfectly, known, to be clearly understood and believed; and accordingly it was commonly said, that “where mystery begins, religion ends:” but we are now taught, that the mystery of revelation consists alone in those doctrines which disagree with the conclusions of reason. Before our Disquisitor’s great discovery, it was thought to be some proof of the truth of any supposed revelation, if its doctrines were confirmed by the decisions of reason, and if its discoveries were such as were not inconsistent with the preconceptions of those rational faculties which are the first gift of heaven; and it was commonly understood that the absurdities of Mahometanism, and of many other pretended revelations, were a sufficient ground for rejecting them, without farther examination. But it is now a settled maxim, that revelation must teach doctrines contrary to reason. Consequently, the more absurd any religion is, the greater claim it has to be received as from heaven: and when our reformers struck the doctrine of transubstantiation out of our creed, they robbed Christianity of the most sacred badge of its divinity.—What honours, what triumphs, ought not to be decreed to such an Apologist!

If, after all, any should retain so much partiality for the old method of defence, as still to attempt ‘the arduous task of reconciling revelation with reason;’ let them not for this be pronounced

nounced assuming, obstinate, and self-sufficient: let not ~~our~~ Disquisitor continue to charge them with *dishonesty* and *hypocrisy*, lest some censor, equally bold with himself, should take upon him to determine a question, which for our part we leave undecided; Whether it be more probable, that the man, who professes to believe in Christianity as a divine religion, because it is agreeable to reason and worthy of God, is a hypocrite, than that he, who maintains that the best proof of its divine authority is, that it teaches doctrines adverse to the principles of human reason, is a sincere believer.

Of the *seventh* Disquisition, which treats on *Government and Civil Liberty*, notice will be taken in the next Article.

In the *eighth*, on *Religious Establishments*, our Author sets out with some just observations, amongst which it gives us pleasure to find the following explicit avowal of the principles of toleration:

‘ The establishment of one religion ought always to be accompanied by an unlimited toleration of all others, on the principles of both justice and policy; of justice, because, although every government has a right to bestow her protection and emoluments on any mode of religion which she most approves, she can have no right to enforce the belief or exercise of that, or to prohibit the profession of any other, by compulsive penalties; of policy, because such a toleration is the most effectual means of putting an end to all religious dissensions, which springing, for the most part, from a love of singularity and contradiction, thrive under persecution, and, when they cease to be opposed, they cease to exist.

If some establishment is thus necessary, so must be some tests, or subscriptions, by which the friends of this establishment may be distinguished, and the principles of those who are admitted into it ascertained; without which it would be no establishment at all: but every wise government will take care to make these as comprehensive as the nature of their institutions will admit, in order to lessen the number of her enemies; for most assuredly such will all be who are excluded. Whoever are enemies to the religious constitution of any country, whatever they may pretend, can never be friends to its civil; for it is impossible that an honest man, who believes his own religious profession to be true, and most acceptable to his Creator, should ever be cordially attached to a constitution which discourages the exercise of it, and patronizes another, which appears to him to be false and impious. Extend this comprehension as widely as possible, it will exclude many pious and worthy persons, who are tenacious of different principles; and narrow it to any degree, it will still admit all those who have none: nor is it inexpedient that they should be admitted; for every state has a right to avail itself of their assistance, who, though they are not so good men, may be better subjects; as these may be induced by interest to support the constitution of their country, while those are compelled by principle to subvert it.’

Upon this passage it is necessary to remark, that the observation, ‘ that whoever are enemies to the religious constitution of this

this country can never be friends to its civil,' is contradicted by the uniform conduct of Protestant Dissenters from the time of the Revolution; who have always, even in the most difficult times, notwithstanding their disapprobation of the national establishment, been firm supporters of the British constitution.

After his usual manner of reasoning, our Author, having asserted, very justly, that every established religion must be imperfect, argues from hence against all attempts to improve our own: which is in effect saying, that because nothing human can be absolutely perfect, therefore we ought not to go on towards perfection. He maintains, that a religious establishment is sufficiently perfect 'if it contains nothing repugnant to the principles of sound morality, and the doctrine of Christ;' but seems not to be aware, that, through the increase of knowledge, it may become the general opinion, that any particular established religion teaches doctrines repugnant to Christianity; and that, when this is the case, such an establishment *must* be reformed, or must lose its authority and usefulness.

In describing the consequences which would follow from the abolition of religious establishments, our author thus indulges his imagination:

• 'No uniform mode of public worship could there be adopted; no edifices built or repaired for the celebration of it, nor ministers maintained to perform it, except at the will of an ignorant and discordant multitude, the majority of whom would chuse rather, to have neither worship, churches, or ministers, than to incur the expences which must attend them. Every man, who had any sense of religion, would make one for himself; from whence innumerable sects would spring up, each of which would chuse a minister for themselves; who, being dependant for subsistence on the voluntary and precarious liberality of his congregation, must indulge their humours, submit to their passions, participate of their vices, and learn of them what doctrines they would chuse to be taught; and consequently none but the most ignorant and illiterate would undertake so mean and beggarly an employment. A people thus left to the dominion of their own imaginations and passions, and the instructions of such teachers, would split into as many sects and parties, divisions and subdivisions, as knavery and folly, artifice, absurdity and enthusiasm, can produce; each of which would be attacked with violence, and supported with obstinacy by all the rest.'

If this reasoning be good, it will go so far as to prove toleration to be pernicious: for wherever different religious sects are tolerated, there will be many who will 'chuse their own ministers,' and will be 'left to the dominion of their own imagination, and the instruction of such teachers' as they have chosen. But, though the experiment has been long and fairly tried, the inconveniences which our Author apprehends, exists no where but in his own fancy. It is not true, that teachers of separate congregations are obliged to 'submit to their passions, and par-

participate of their vices :’ it is not true, that the employment of such teachers is more ‘ mean and beggarly ’ than that of a regular curate who starves upon 30*l.* *per annum* : it is not true, that this employment is ‘ undertaken by none but the most ignorant and illiterate.’

Our Disquisitor attempts to establish a distinction between religion as it concerns the state, and as it concerns individuals, which he intimates a suspicion that those whom it concerns will not have ‘ sagacity sufficient ’ to comprehend. Would it not have been kind, if, when our Author condescended to address these *weak* brethren, he had vouchsafed to write in a manner adapted to their understandings ?

The substance of what is advanced in this Disquisition is, That it is for the benefit of society that there should be some established form of religion ; that, although such forms are necessarily imperfect, it is the duty of a good citizen to conform to them, unless he thinks them contrary to sound morality and the doctrine of Christ ; that an established religion must rest upon the ground of supernatural authority ; that it is more eligible to make a true than a factitious religion the basis of it ; and consequently, that Christianity ought to be established.

All this being admitted as true, it may be reasonably asked, what necessity is there for establishing one sect or form of Christianity rather than another ? Would it not fully answer all the valuable purposes of a religious establishment, to require from its ministers an acknowledgment of the divine authority of the Christian revelation, and a conformity to a plan of worship drawn up in such general terms, that it might without scruple be adopted by Christians of every denomination. Of such a REFORMATION all the rational friends of Christianity, both within and without the establishment, are earnestly desirous : and, whatever may be the opinion of the Author of these Disquisitions concerning them, they are too numerous and too respectable a body to be treated with neglect.

ART. IX. *An Answer to the Disquisition on Government and Civil Liberty* in a Letter to the Author of *Disquisitions on several Subjects*. Small 8vo. 1s. Debrett. 1782.

IN the Disquisition to which this pamphlet is a reply, the Author undertakes to refute certain principles of government, which, before he examines them, he pronounces absurd, false, mischievous, and as inconsistent with common sense as with all human society. These principles he reduces to the five following propositions ; 1. That all men are born equal ; 2. That all men are born free ; 3. That all government is derived from the people ; 4. That all government is a compact between the governors

vernors and the governed ; and, 5. That no government ought to last any longer than it continues to be of equal advantage to the two contracting parties ; that is, to the governed as to the governors.

The utility of the Disquisitor's objections to these principles is exposed in this answer with so much strength and acuteness, that we shall content ourselves with referring our Readers to this sensible and spirited piece, for a full refutation of whatever the Author of the Disquisitions has advanced in opposition to the established principles of civil liberty ; and shall only add a few specimens of the manner in which he has executed the task.

In reply to what the Disquisitor advances against the first proposition, his Respondent says :

‘ You speak of the different situations in which men are born with respect to beauty, health, wisdom, genius, fortunes, and honours, and profess that you cannot understand how they can be said to be born equal ;—nor was there ever a man of common sense who could understand it ; nor can you produce a single author of any credit, or of no credit, from Aristotle to the newspaper politicians of the present times, who ever contended that men were born to this kind of equality. No, Sir, the state of equality we speak of is quite a different thing ; it is that state “ wherein all power and jurisdiction is reciprocal, no one having more than another,” it respects that freedom from subordination, which, antecedent to civil compact, belongs to every individual of our species, who is arrived at years of discretion ; it has not the most distant relation to one man's being two feet taller, or twice as strong as another ; the tall man may overlook the little man, but he has not thereby acquired the right of prohibiting him the use of his eyes ; the strong man may overcome the weak one in a single combat, but that gives him no right to commence it ; he can have no right to kick and cuff his fellow, because he may be able to do it with impunity.

‘ Power, wealth, and wisdom, may be the means of introducing a subordination amongst mankind, but this subordination must be *voluntary* on one side, or it will be nothing but *unjust force, rank tyranny*, on the other. You are born a duke, marquis, earl, viscount, baron, or, what is more despotic than all these put together, a Tory country gentleman ; you have power enough to do a peasant, or a mechanic, any poor plebeian, an injury ;—but did your birth, when it gave you the power, give you also the right of doing it ? You are born to wealth ; thank your ancestors for your good fortune, but do not think that it entitles you to domineer over him who was born to none. You are possessed of a great natural genius, your brain has been cast in a better mould than that of your neighbour ; thank God for your intellectual pre-eminence ; use your wisdom for your own benefit and the good of others ; but leave them to be judges of that good ; they may have no relish for the good which your wisdom may point out ; you can be no judge of their feelings, can have no right to compel them to be wise in your way against their will.

‘ But this natural freedom from subordination, and that is the equality contended for, is so clear, that no more need be said on the subject,

jest, and you yourself seem to admit it, when you ask,—“but, supposing they were all born equal, would this prove, what is always intended to be proved by it, that they ought always to continue so?”—Intended! by whom? I never yet saw a writer on the subject who had any intention of the kind. You again mistake, I will not say misrepresent, for that implies a principle of which I hope you are incapable; but you mistake the meaning of your opponents, and display your valour in fighting a phantom of your own forming. Who has ever said that men, because they were born equal, *ought*, were under an obligation, to continue equal? Because we do not grant that any man has a *natural* right to rule over another, must we of necessity grant that he cannot have an adventitious one? You have no right to rule me, nor have I any right to rule you; we are at this instant in a state of equality with respect to each other, the next may introduce a state of subordination; for my own advantage I make an agreement with you, for a sum of money, or other consideration, I give you a right to dispose of my time and labour; I am no longer your equal, but it was my own voluntary act which made me your inferior. Men are born equal; for their own advantage, for the sake of enjoying peace and protection, they elect a magistrate; they are no longer his equals, but it was their own voluntary act which made them his inferiors; and they *ought* (if that be the meaning of your *ought*), they *ought to be permitted to continue equal* till they have constituted to themselves a superior.—You triumphantly ask, “must no man *assume* power over another because they were born equal?” I plainly tell you, no—he must not;—if he does, he *assumes* what he has no right to: God has not given him the right, man cannot give it him; nor can he acquire it by any other means than the concession of him over whom it is to be exerted. This concession is the only firm and true principle of civil subordination; it will last, and bow down a man’s neck to the *voluntary* yoke of legal government, when the struggles to shake off an *involuntary* bondage, shall burst into a thousand pieces the chains of despotism. Thus may you see that this mighty argument, drawn from the equality of mankind, by which all powers and principalities are established on their surest bases, is entirely true, and cannot be too often or too solemnly introduced, especially when “*many absurd principles concerning government and slavery, have of late been disseminated with unusual industry.*”

The second proposition the Answerer thus supports:

“The proof of this is included in that of the former: For, if all men are born equal to each other, with respect to their want of power over each other, they certainly must be equally free: where there is no *natural* subordination, there can be no *natural* government, for government of every kind implies subordination, and where there is no natural government there is natural freedom. In your endeavours to refute this proposition, you have not, indeed, trifled with Sir Robert Filmer, by attempting to prove that men are not born naturally free, from children being born in subjection to their parents, or in deriving royal despotic authority from the paternal authority of Adam, you have not plagued your readers with this solemn nonsense; but you certainly do trifle with their patience, in proving the little claim man can have to freedom, from his being confined

confined in the womb, swathed by his nurse, flogged by his school-master, or hanged by his magistrate. All this is humour, but it is not argument: it is wit, but without judgment: I cannot employ my time in refuting it.—You grow serious, and represent a factious and turbulent disposition, and an impatience of controul, as disqualifying a man from being a member of a future celestial community.—So, then, the affair is quite over with us, both here and hereafter: the Tories only are to go to heaven: they have long shut the door of St. James in the face of the Whigs, and they think that St. Peter will be their porter, and perform the same service for them in an higher place. Sad reasoning this! Is every man who raises a tumult, to tumble from his throne a tyrant or an usurper unfit for heaven? Is every man who groans when he is oppressed, or kicks when he is unjustly goaded, turbulent and unfit for heaven? Is an impatience of controul, which may neither be directed by wisdom, nor prompted by goodness, nor founded in justice, to be proscribed as unfit for the communion of the blessed? On this supposition what must become of St. Paul and the apostles, and all the Christian martyrs? they were men of turbulent dispositions, for they turned the world upside down! Be a little charitable, I beseech you, and do not so hastily consign to the company of the devil and his angels, those *factious men*, lords spiritual and temporal, knights and citizens, gentlemen and yeomen, who were *impatient of the controul* of James the Second, and who by that very impatience have seated the House of *Hanover* on the throne of *Great Britain*.’

The Disquisitor having, under the third head, expressed great dissatisfaction at the usual acceptation of the term *people*, among those whom he calls our modern demagogues, has provoked the following spirited but just reply:

‘ You represent these demagogues, injuriously enough, as excluding from that denomination the peers of the realm, and the representatives of the people, the pastors of the church, and the sages of the law, the magistrates, the land-holders, the stock-holders, and the merchants, as expecting public spirit from the garrets of Grub-street, reformation from the purlieus of St. Giles, a Solon from the tin-mines of Cornwall, and a Lycurgus from the coal-pits of Newcastle. This is mere declamation, if not something worse, defamation. I never heard, nor, I will take upon me to say, did you ever hear any one of the demagogues you speak of, annexing to the terms “the people,” the sense you have here represented them as annexing. Your imagination has in this, as in other parts of your Disquisition, run away with your good sense; your description is lively, but it is not just; you may have supported your point, but you will have ruined, with thinking men, the opinion they might have been disposed to entertain of your candour. But that you may not be at a loss to know what your modern demagogues understand by the people, I will tell you what the Prince of Orange understood by them; for that, I take it, is the sense in which they understand the terms, and in which every man of sense must understand them. The Prince explains his sentiment, in the 25th paragraph of his declaration, wherein he invites and requires *all persons whatsoever* (here is no exclusion even of tinnors and colliers), all the peers of the realm, both

both spiritual and temporal, all lords, lieutenants, deputy-lieutenants, and all gentlemen, citizens, and other *commons of all ranks*, to come and assist him in the execution of his design, to re-establish the constitution of the English government.'

On the subject of mutual compact, our Writer judiciously corrects the misconceptions of the Disquisitor, thus :

" Compact, you say, is repugnant to the very nature of government, whose essence is compulsion." The essence of government, *after it is established*, is compulsion ; but the essence of the establishment of government is compact, tacit, or express. These are quite different things ; you will presently understand the distinction. Suppose an hundred common sailors to be shipwrecked upon an island inhabited by savages, it is evident that there is no manner of government amongst these men ; some may be taller, or stronger, or younger, or wiser, than the rest, but still they are all equal to each other with respect to subordination ; no one has any authority to regulate the actions of his fellow. For mutual preservation, they will soon wish to withdraw themselves from this state of equality, and, in the strictest sense of the word, anarchy ; they will elect a leader ; the wisest, probably, and the boldest man amongst them, will, by their common suffrage, be made their governor ; and, in order that this governor may be of use to them, they will promise to obey him whilst he acts for the common good. Now begins compulsion, but it is compulsion arising from consent and compact ; it is in its existence *subsequent* to the establishment of that government of which it constitutes the essence.

* You say, by way of invalidating the notion of compact, that " if every man had a right to surrender his independence on bargain, he must have an equal right to retain it." I admit that he has that right, but it is a right which his interest will not suffer him to retain for any length of time ; or if he does retain it, it must be at his own peril. Suppose one of our hundred sailors should refuse to elect any leader, that one is in a state of natural independence with respect to all the rest ; the leader has no authority over him ; he is at liberty to protect himself by his own strength, from the attacks of savages and wild beasts ; but a very few days experience would convince him, that his protection would be better secured by an hundred arms than by one ; he would soon be induced to become a member of that community into which the rest had entered ; he would be *induced* to it, but he ought not to be *compelled* to it.

These extracts may suffice as specimens of the manner in which this Writer has attempted to refute the reasoning of the *Disquisition*, and to prove that he has done it very successfully.

If any apology be necessary for having taken up so much of our Reader's time in examining into the merits of so small a work as the *Disquisitions on several Subjects*, we have only to say, that our duty to the Public requires us to prevent, as far as we are able, the dissemination of absurdity and error, under the sanction of distinguished and respected names.

ART. X. *Observations on the rapid Decline of the Clerical Credit and Character.* In a Letter to the Bishop of Chester. 8vo. 1s. 6d. Johnson. 1782.

(By a Correspondent.)

THIS pamphlet, though without a name, we have reason to believe is the work of a *Cheshire clergyman*; the same who two years ago printed a sermon on the General Fast. If, in our strictures on that sermon, we thought the Writer justly blameable for converting the pulpit into a theatre of scandal and defamation, and for transgressing all the bounds of modesty and candour*; the same uncharitableness of disposition, the same propensity to calumny and detraction, cloaked, but ill concealed, under a pretended regard for the credit of the clerical order, are imputable to him here. The sole purpose of this production is to cast an odium on a very worthy Prelate, who, as our Author himself tells the story, on no less authority than that of a synod of bishops, met to deliberate on the occasion, consented to the ordination of a man, whom he is pleased to describe as of the lowest qualifications with respect to literature, and *who never acted but in a subordinate capacity to a country inn*. It appears, however, from the Observer's own confessions, that the *moral character* of the person ordained is free from the *least aspersions*; that many gentlemen and clergymen, in the neighbourhood, of different, yet all of respectable characters, to whom his station and capacity were actually known, concurred in attesting a testimonial in his favour; and that two noble Earls, of the highest honour and virtue, joined in recommending him to the Bishop for ordination. These circumstances alone, collected merely from the imperfect representation made by the Observer, are enough to shew there must have been something more than ordinary in the case; though what the peculiarities of it were, we in vain expect to learn from the performance before us. But what our Author had his reasons for keeping out of sight, two gentlemen learned in the law, and one of them at this time in an office of the first dignity in the profession, were at the pains of elucidating with great exactness; and from their account chiefly it is that we are enabled to lay the following detail before our Readers:

A rectory of considerable value, had been the inheritance of the *V—* in Cheshire for nearly a century; and from 1682 to 1753 one of this name and family was, in a regular course of succession, not only patron of the benefice, but incumbent also. In 1753, Richard, the then patron and incumbent, died; and it is necessary to remark here, that it is under a deed of settlement, executed by this Richard in 1746, that Charles,

* See our Review for April 1780, Vol. LXII. p. 333.

father

father of Edward, the present incumbent (the same person who was ordained in consequence of the extraordinary circumstances alluded to above), derives his title. On Richard's death, in 1753, Dorothy his sister usurped upon the rightful owner, and presented William, of the same family name, but who was no relation; and afterwards disposed of the advowson, by deed of gift, to the College of All Souls in Oxford. The Clerk, thus fraudulently presented by Dorothy, continued in possession of the rectory for more than 27 years; during the whole period of which long incumbency, the family of Charles was kept in utter ignorance of the deed of settlement, made by Richard in 1746, under which deed their title had accrued. But on the vacancy by the death of William in 1780, Richard's deed being now discovered, a long and expensive litigation concerning the right of patronage took place between Charles and the College of All Souls; which at last was decided against the College, and in favour of Charles, by the then Solicitor General, to whose arbitration, by consent of both parties, the matter was referred.

Charles, now the confessed legal patron of the contested benefice, is an inn-keeper in a town in Cheshire, and has also the care of the Post-office in the same place; but the latter employment, that of the Post-office, was chiefly entrusted to his son, Edward. It was obvious, that the ordination of this Edward, and his consequent institution to the living, could they be effected, would not only greatly contribute to the comfort and happiness of him and his family, but would in some degree repair the injuries they had suffered, and for so many years, by the injustice of one of their ancestors. Under the pressure of embarrassed circumstances, or at least of circumscribed means, and without a view to a dignified profession, the attention of Edward to literary pursuits was not directed so early as it would have been, had the title of the family to the living been sooner known. His understanding, however, is far from being of the lowest form; he is not without education; and his morals have always been irreproachable. The Earl of S——d, in whose neighbourhood Edward lived, having carefully inquired into all the particulars of the case, was pleased to interest himself in his favour, and with that benignity which marks his character, took upon him to inclose a state of it to the Metropolitan. Three of the clergy, to all of whom he had been intimately known for many years, drew up and signed a testimonial, out of the common form, bearing witness to his piety and exemplary life; which testimonial was also countersigned by the Bishop of the diocese where Edward lived. Edward in the mean while was employing his time and pains, under the direction of a reputable clergyman, in preparing himself for the sacred office, for which he was a candidate; and being approved by the Bishop, in
whose

whose diocese the benefice was situated, he was, at the General Ordination in December last, ordained Deacon, and in the ensuing Lent ordained Priest, and about the beginning of March, by the same Bishop, was instituted to the family living.

The story of the meeting of the Bishops, to consult concerning the admission of Edward into Orders, is not true; and is an unpardonable instance of the observer's levity and inaccuracy, when writing on a subject where character is so much concerned. Nor is it true, that *two* Earls applied, either personally or by letter, to the Bishop, to whom the power of ordaining in this case belonged. And the indignation and derision, which, it is asserted in the pamphlet, the above Ordination has excited, we have cause to think, exist no where but in the Observer and his family; and is therefore a third instance of his want of good faith. The Prelate, who is so injuriously treated on this occasion, had and could have no other interest in the case, besides that which compassion and propriety suggested. Be it indeed that he has erred, it must at least be allowed, he erred on the side of humanity; and his brethren, who "judge not according to appearance, but judge righteous judgment," will, we doubt not, "forgive" him "this wrong."

But the curious part of the story is yet untold. When, on the vacancy of the rectory in 1780, the deed of settlement, which had been so long fraudulently concealed, was brought to light; and the right of Charles, father of Edward, to the advowson was at length confirmed by the adjudication of the Solicitor General; it was thought expedient to look out for some friend, who might be presented to the benefice till such time as Edward was capable of taking it: and no one occurred more proper for a trust of this nature, or on whom, being a relation, the family might more securely confide, than the brother of our Observer: and, if we are not greatly misinformed, our Observer himself condescended to enter into a bond, under a considerable penalty, that his brother should *bonâ fide* give up the living, whenever Edward should be ordained Priest. The sagacious Reader now perceives at once the reason of all that spleen and indignation, which gave birth to the present pamphlet. This Edward, the Observer and his brother knew, was the heir; and, could his ordination by any way be prevented, the inheritance would be theirs. When Edward therefore, now in full orders, called upon them to fulfil their engagements, and to resign the living, their towering hopes experienced the most cruel disappointment. And to the mortification occasioned by this disappointment it is, that all the tragical lamentations are to be ascribed concerning the unfitness of Edward for the sacred office, and all the abuse so liberally thrown on the Bishop, who, by putting

ting a man of unblemished morals into orders, had restored the patrimony of a worthy family to its true owner.

When the Writer of the Observations allows himself to speak in terms of the highest disrespect and contumely of those who, from the purest motives of benevolence espoused the cause of this injured family; and to describe them as *mean enough to join in a common imposture*; his passion, we will suppose, led him to forget, he was calumniating some of the most reputable persons in his county and neighbourhood. When he expatiates on the importance of human learning, and tells us gravely that *the credit of a clergyman requires he should be respected as a scholar*; without disputing with him here the truth of his assertions, we would only point out to him "a more excellent way:" "Knowledge puffeth up; but charity edifieth:" we would remind him, that hypocrisy and malevolence, a proneness to think and speak evil of others, and to interpret their well-intentioned actions to the worst advantage, are greater defects, and will do more towards the *rapid decline of the clerical credit and character*, than the bare want of skill in the Latin and Greek languages; and that however useful literary attainments may be and are to a divine, when accompanied with the milder virtues of the heart, yet without such an union they are to be regarded no more than "sounding brass or a tinkling cymbal."

But so modest a way of estimating his abilities is not, at present, we fear, among the good qualities of our Author. He appears so much at ease in giving us his Observations; so little apprehensive, that, after he had amused himself and his readers by what has always been considered as the worst of falsehoods, *a tale half told*, some body or other might at last be found, who, from the simple love of justice, would undeceive the Public, and relate the story *as it is*; that towards the conclusion of his pamphlet, he congratulates himself on his performance, and, far from repenting of his labours, gives us to know he is perfectly satisfied with what he had done. WHAT I HAVE WRITTEN, says he, I HAVE WRITTEN.—So said PONTIUS PILATE, soon "after he had condemned the guiltless."

ART. XI. *The History of Scotland, from the Establishment of the Reformation till the Death of Queen Mary.* By Gilbert Stuart, Doctor of Laws, and Member of the Society of Antiquaries at Edinburgh. 4to. 2 Vols. 1l. 5s. Boards. Murray 1782.

THERE are certain periods of history so deeply involved in obscurity, that they seem to baffle all the industry and penetration of historians. With respect to events which happened in remote antiquity, this will be easily accounted for from the scarcity of original authorities occasioned by the depredations of

of time. But even more recent transactions, which lie only a little way behind the field of living memory, are from various causes liable to the same uncertainty. In times when court-intrigue and hypocrisy are prevalent, and in affairs where it is the interest and study of the principal actors to disguise their motives, and even to conceal their proceedings as much as possible from the public eye, the sources from which a true narrative of facts is to be collected must necessarily be confused and contradictory, and consequently many events must always remain subjects of controversy.

The reign of Mary Queen of Scots is a period, the transactions of which are, from these and other causes, so indistinctly and doubtfully recorded, that, notwithstanding the great variety of original documents with which the writers who have undertaken this portion of history have been furnished, they have not yet been able to extract from them any narrative of facts which has not been liable to material objections.

The imperfections and errors which have been discovered in the histories of this period already written, may perhaps be accounted for on these grounds, without supposing all the writers deficient in fidelity or impartiality: Dr. Stuart, however, seems to be of opinion, 'that no performance in which his subject is treated has yet been offered to the Public, which can be pronounced to be faithful and impartial.' On his own part, he professes to have undertaken the work without any prepossessions, and to have exerted himself to attain a perfect impartiality. How far the execution agrees with these professions, we shall not presume to determine; but we cannot help remarking the following circumstance:—In introducing to the world the history of a period, which was not long since treated by a writer, to whom the general voice of the Public has ascribed no inconsiderable share of merit, and whose reputation as an historian stood firm, for several years, without any other support than his History of Scotland, it was natural to expect that his predecessor in this path should have been very particularly noticed. We therefore felt some degree of surprise when we observed, that the name of Dr. Robertson was not mentioned in the Preface to this work; and that little or nothing is said of his history, till the Author finds occasion, about the middle of his work, to excuse himself for the neglect, in a note,—in which he treats both the history and the writer with no slight degree of contempt; representing the former as unworthy of attention, and the latter as a man, whose popularity was once very considerable. With these feelings respecting Dr. Robertson and his work, the Public, who have long been accustomed to respect his personal merit and literary talents, will possibly question, whether it could be in the power of Dr. Stuart, whatever are his abilities, to write a

perfectly unbiassed and impartial history of the reign of *Mary Queen of Scots*. Whether greater regard be due to the representations of *Dr. Robertson*, or to those of *Dr. Stuart*, in the doubtful parts of this portion of history, must not, however, be determined by presumptive arguments, but by a fair and full comparison of their respective works:—a task, which would require more leisure than our numerous engagements to the Public will allow us to command, and a fuller discussion than the nature of our work would admit. We must therefore content ourselves with leading our readers into a train of inquiry on the questions in dispute, by briefly stating the different representations which these historians give of one of the principal events in this period of history,—the death of *Lord Darnley*.

The following is a very brief, but we hope correct, abstract of *Dr. Robertson's* account of this transaction :

After refusing many proposals of marriage from foreigners, *Mary* made choice of *Lord Darnley*, eldest son of the *Earl of Lennox*, and *Lady Margaret Douglas*. The marriage was solemnized with the concurrence of a convention of the nobles, but opposed by the *Earl of Murray* and others. *Darnley's* weak and insolent behaviour soon alienated the affections of the Queen from him. He was highly offended at the familiarity and confidence with which she treated *David Rizio*, an Italian. At the same time, *Morton* and others, who were attached to *Murray*, imputing the rigour of the Queen against the exiles to the influence of *Rizio*, determined upon his destruction. They formed a design against him with *Darnley*, and carried it into execution; assassinating him in the palace, and putting the Queen under guard. *Murray* and his associates the next evening returned to *Edinburgh*. The Queen had the address to disengage *Darnley* from the conspirators, and prevailed upon him to attend her to *Dunbar*. Here the *Earl Bothwell* collected a force which enabled the Queen to advance towards *Edinburgh* against the conspirators. From this time *Mary* appears to have lost all affection for *Darnley*, and *Bothwell* obtained the ascendancy in her heart. After she was delivered of her son *James*, in the castle of *Edinburgh*, she discovered no change in her sentiments with respect to *Darnley*: she treated him with the utmost reserve, and all endeavours to reconcile them proved ineffectual. *Bothwell* continued to possess the chief sway in her counsels, and in her heart: and the King, dissatisfied and chagrined, often declared his resolution to leave Scotland. *Bothwell*, who was Warden of all the *Marches*, going against a gang of banditti, who lurked in *Liddesdale*, was wounded, and carried to *Hermitage* castle. *Mary*, who was then at *Jedburgh*, instantly flew thither, with an impatience which marked the anxiety of a lover. Finding him safe, she returned to *Jedburgh*, where her fatigue, and the anguish she had suffered on account of *Bothwell*, threw her into a violent fever. During her illness, the King, who resided at *Stirling*, never came near her: and when, after her recovery, he made his appearance, he met with a cold reception, and his stay was very short. *Mary* now fixed her residence at *Craigmillar*, where her aversion to the King became every

every day more confirmed, and she fell into deep melancholy. Murray on this proposed a divorce to Mary, on condition that the conspirators should be pardoned; which she declined, probably, lest it might affect her son's claim to the crown. Bothwel afterwards obtained from Mary the pardon of the conspirators. The King declined being present at the baptism of the Prince, which was performed at Stirling. He soon after withdrew to Glasgow, where he was confined by a violent distemper, during which the Queen neglected him. At last she visited him, and assumed an appearance of great affection; but her whole behaviour to Bothwel, and the letters which she wrote to him from Glasgow, prove all this to have been mere artifice. Having regained his confidence, she brought him back to Edinburgh, and lodged him in a house, which was in an open field, and therefore, from its solitude, fit for the purpose for which it seems manifestly to have been chosen. Here Mary attended him with assiduous care day and night. But, one evening, she left the house to attend a masked ball in the palace; and whilst she was absent, about two in the morning, the house in which the King lay was blown up with gunpowder. The dead body of the King was found the next morning in an adjacent garden. The suspicion of the murder fell, with almost general consent, upon Bothwel, and reflections were thrown out, as if the Queen herself were no stranger to the crime. The Queen, two days after the murder, issued a proclamation, offering a large reward for discovering the murderers. But the Queen's council was more busy in enquiring after the authors of the libels, than in searching for the murderers: some persons were examined, but it was with the most indecent remissness, and no light was cast upon the affair. The report of the King's murder spread quickly over Europe, and the friends of Mary called upon her to pursue the discovery with the utmost diligence, as the best vindication of her innocence. The King's father, the Earl of Lennox, incited Mary to vengeance with incessant importunity; he declared in writing his suspicions of Bothwel and others, and required that they should be committed to custody, or at least excluded from her presence. Upon this, it was resolved to bring Bothwel to trial. But he was still admitted to the Queen's councils, and enjoyed all the distinctions of a favourite. She gave him the command of the castle of Edinburgh. The time and manner of his trial were fixed in a meeting of the Privy Council, in which he sat as a member. The trial was so precipitated, that Lennox had not time to prepare for the accusation. Bothwel appeared with such a formidable retinue, consisting of his friends and vassals, and a band of hired soldiers, that it would have been dangerous to condemn, and impossible to punish him. Lennox, by one of his dependants, protested against the proceedings of the Court as illegal: no accusation was brought; not a single witness examined: the jury of course acquitted Bothwel, but entered a protest, that no crime should be imputed to them on that account, as no proof of the indictment was produced. The people murmured, and expressed their indignation by pasquinades and libels. In the mean time, Bothwel challenged any gentleman to single combat who should accuse him of the murder of the King. Mary continued her partiality. At the opening of Parliament, two days after

the trial, she appointed Bothwel to carry the sceptre before her; and the Parliament ratified his innocence, and confirmed all the grants which the Queen had made to him. Bothwel, a few days afterwards, having invited the nobles to an entertainment, partly by promises, and partly by force, prevailed upon them all to sign a paper, declaring his innocence, and recommending him to the Queen as the most proper person she could chuse for her husband. Five days after this, assembling a thousand horse, under the pretence of going against the free-booters, he left Edinburgh, met the Queen on her return from Stirling, seized on her person, and conducted her to his castle at Dunbar. She expressed neither surprize nor indignation, but seemed to yield without regret. The officer who seized Melville, one of her attendants, informed him that nothing had been done without her own consent. If we may rely on the letters published in Mary's name, every step was taken with her participation and advice. Bothwel, being thus in possession of the Queen's person, obtained, with all dispatch, in two different courts, a sentence of divorce, from his wife Lady Jean Gordon; a few days after which, the Queen publicly declared herself satisfied with the conduct of Bothwel, created him Duke of Orkney, and made him her husband.

Such is the outline of the story, according to Dr. Robertson. It has, on the first hearing, an air of consistency and probability; and is withal supported by numerous references to authentic documents. But let us attend to Dr. Stuart's representation of the affair.

Concerning the marriage and the circumstances which occurred between this event and the murder of Rizio, the two narratives in the main agree. But in the remainder of the story, Dr. Stuart's account of things differs in many essential points from Dr. Robertson. He acknowledges no other passion in the breast of Mary towards Bothwel, than gratitude for his services, and imputes her visit to him, and her subsequent illness, to very different causes from those which Dr. R. has assigned.

The Earl of Morton, in the mean while, was exciting commotions upon the Borders; and as no settled peace had prevailed in these districts since Mary's marriage, there was the stronger probability that he would succeed in his attempt. Proclamations were issued to call her subjects to arms; and she proceeded to Jedburgh to hold justice courts, and to punish traitors and disorderly persons. The Earl of Bothwel, who was Lord Lieutenant of the Marches, went before her a few days to take the command of the strength of the country. There were in her train the Earls of Huntley, Murray, Athol, Rothes, and Cathness; the Lords Levingston, Arbroth, Seton, Yester, Borthwick, and Somerville; with many freeholders and gentlemen. While she was at Jedburgh Bothwel encountered the Elliots, an unruly tribe of plunderers, whose proneness to mischief was encouraged at this period by the English wardens, and the artifices of the Earl of Morton. In this engagement he had the misfortune to receive several slight wounds and was carried to his castle of Hermitage. The insurgents, among whom he was infinitely impopular, from the insolence of his carriage, had vowed to withstand him to the uttermost, and to yield only to the

Queen in person. Incited by this circumstance, and fond of appearing in the field, and of recalling to her people the renown of her ancestors, Mary, with a proper attendance, took the road to his castle. She was anxious not only to console him for his misfortune, but to profit by his intelligence, and to concert the measures to be pursued; and, after conversing with him for a few hours, she returned to Jedburgh.

From the state of the affairs of her kingdom her mind had been disturbed and uneasy. Anguish and concern, the fatigue of her journey, the agitation of her spirits, and the inclemency of the night air affecting her constitution, she contracted a sharp and dangerous fever.

The Queen's dissatisfaction with the King, Dr. Stuart every where represents as falling far short of that unconquerable aversion which Dr. R. describes; and speaks of her attention to him, during his illness at Glasgow, as the effect of a sincere reconciliation. His narration of this part of the transaction is as follows:

At Stirling the King confined himself chiefly to his chamber. The strangeness of his behaviour to the Queen drew to him no favourable notice; and the Earl of Murray and his faction irritating the odium entertained against him, the foreign ambassadors paid him no court. His situation was most uncomfortable; and his pride made him feel, in an exquisite degree, the ridicule and contempt to which he had exposed himself. But though he must have been conscious of his imprudence and folly, and was sensible of the anguish which the Queen had suffered upon his account, he did not alter his conduct, and was inclined rather to embitter her uneasiness than to soften it. In a sullen and mortified humour he left Stirling, and took the road to Glasgow, without communicating his intentions, and without deigning to salute her. To divert her melancholy she made excursions to Drummond Castle, and the house of Tillibardin, which were in the neighbourhood of Stirling. She then returned to that city, and having passed a few days in it, proceeded to Edinburgh, where she was informed that the King was dangerously sick at Glasgow. He was racked with vehement pains; his body was covered with pustules of a blueish colour; and his death was expected. His danger awakened all the gentleness of her nature; and she forgot the wrongs she had endured. Time had abated the vivacity of her resentment; and after its paroxysm was past, she was more disposed to weep over her afflictions, than to indulge herself in revenge. The softness of grief prepared her for a returning tenderness. His distresses effected it. Her memory shut itself to his errors and imperfections, and was only open to his better qualities and accomplishments. He himself, affected with the near prospect of death, thought with sorrow of the injuries he had committed against her. The news of his repentance was sent to her. She recollected the ardour of that affection he had lighted up in her bosom, and the happiness with which she had surrendered herself to him in the bloom and ripeness of her beauty. Her infant son, the pledge of their love, being continually in her sight, inspirited her sensibilities. The plan of lenity which she had previously adopted

with regard to him, her design to excite even the approbation of her enemies by the propriety of her conduct, the advices of Elizabeth, by the Earl of Bedford, to entertain him with respect, the apprehension lest the royal dignity might suffer any diminution by the universal distaste with which he was beheld by her subjects, and her certainty and knowledge of the angry passions which her chief counsellors had fostered against him, all concurred to divert her heart of every sentiment of bitterness, and to melt it down in sympathy and sorrow. Yielding to tender and anxious emotions, she left her capital and her palace in the severest season of the year, to wait upon him. Her assiduous and kindnesses communicated to him the most flattering solacement; and while she lingered about his person with a fond solicitude, and a delicate attention, he felt that the sickness of his mind and the virulence of his disease were diminished. It was not long before the state of his health permitted him to travel; and she carried him with her to Edinburgh, where her physicians could consult best the nature of his case; and where she herself could attend upon him with the greater conveniency. The low and damp situation of her palace of Holyrood-house being improper for his condition, he was lodged in a house which had been appropriated to the Superior of the church called St. Mary's in the fields. This house stood upon a high ground, and in a salubrious air; and here she staid with him for some days, continuing her offices of amity and comfort.

The murder of Darnley Dr. S. thus attempts to account for, from the subtle machinations of Murray and his faction:

'The Earls of Murray and Bothwell, and Maitland of Lothington were infinitely disappointed with the miscarriage of the conference at Craigmillar. They had pressed the matter of the divorce with so much earnestness, that they had given the alarm to the fears of the Queen. It seemed to her that their resentments against the King were too eager, and that they had conspired to produce his separation from her by some improper method. She, accordingly, had commanded them not to think of any attempt that might fix a blemish upon her honour, or do a prejudice to her son. From their zeal there flowed a consequence the most opposite to what they had intended. The dark uncertainty of their machinations excited in her a sentiment of compassion for the object of their hatred, and a terror lest his danger might involve her own. They suffered from the treachery of their passions, and perceived, with surprize, that her heart might yet warm to her husband with affection and cordiality. His late illness, which was probably the effect of poison, administered by them, working so strongly to his favour in the mind of the Queen, confirmed this suspicion. In his recovery, and in their reconciliation, they had the strongest reasons of apprehension. They were conscious of their offences against him, and that there could be nothing which they had more to dread than the re-establishment of his influence. Her rejection of a divorce at a time when her resentment was keen, had instructed them in the difficulty of alluring her to act to their purposes. If she had been bent on a separation from him, as an expedient necessary to her happiness, it was not easy to fancy a mode of it that was at the same time so effectual and so inoffensive. She had also opposed his removing beyond the sea; and she had abstained from
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bringing him to a trial for his act of treason and murder in the affair of David Rizzio. After the conference, therefore, at Craigmillar, they could not reasonably entertain the hope of enticing her to consent to his destruction; and after the illness of the King, and his reconciliation with the Queen, it was altogether impossible that they could think of making her a partaker of their guilt. They were in a most critical situation; and it appeared to them that their safety was inconsistent with his. A quick and decisive blow could alone operate their security, and advance their ambition. The moment the most proper for its execution was arrived. For they had added to their consequence the power of the Earl of Morton and his associates; and the suburb where the King was lodged for the benefit of his health was situated in a solitude. Upon the tenth day of February, about two o'clock in the morning, the house where the King resided being blown up by gunpowder, with a great force, was instantly reduced to rubbish. The explosion alarming the inhabitants, excited their curiosity, and brought them in multitudes to the suburb from whence it had proceeded. The event filled them with astonishment and terror. The dead and naked body of the King, with that of a servant who used to sleep in his apartment, was found in an adjoining field, with no marks of fire, and without any appearance whatever of external injury.*

After drawing an affecting picture of the Queen's grief, and relating the particulars of the proclamation for the discovery of the King's murderers, Dr. S. corroborates his explanation of the cause of the King's death by the following circumstances:

'In this difficult period, the Earl of Murray conducted himself with his usual circumspection and artifice. Upon a pretence that his wife was dangerously sick at his castle in Fife, he the day before the murder obtained the Queen's permission to pay a visit to her. By this means he proposed to prevent all suspicion whatever of his guilt*. He was so full, however, of the intended project, that while he was proceeding on his journey, he observed to the person who accompanied him, "This night, before morning, the Lord Darnley shall lose his life †." When the blow was struck he returned to Edinburgh to carry on his practices.'

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* At the conference of Craigmillar, Lethington observed, that though the Earl of Murray was very pious, he could yet regard with composure the commission of any mischievous act against the King. His words are remarkable, and shew that he understood well the character of his friend. "I am assurit he will luik throw his fingeris thairto, and will behald our doings saying nathing to the samen." Goodal, vol. ii. p. 320. His speech was not more prophetic of the murder of the King, than explanatory of Murray's indifference at this time, and of the sickness of his countess.

† "Is it unknown, thinke ye the Earle Murray what the Lord Herries said to your face openly, even at your owne table, a few days after the murther was committed? Did not he, *nulla circumstantia* *mihi*, flatly and plainly burden you, that you riding in Fife, and coming

The Earl of Lennox's refusal to appear against Bothwel, Dr. S. imputes to fear :

“ The day for the trial of Bothwel approached. The conspirators, notwithstanding their power, were not without apprehensions. Their preparations, however, for their safety had been anxious ; and among other practices they neglected not to attempt to throw a panic into the Earl of Lennox. They were favoured by his consciousness of his impopularity, and his want of strength, by his timidities, and his spirit of jealousy. Suspicions of the Queen's guilt were insinuated into him ; and the dangers to which he might be exposed by insisting on the trial, were set before him in the strongest colours. He was sensible of her aversion to him ; and his weakness and the sovereign authority were contrasted. His friends concurred with his enemies to intimidate him, from the spirit of flattery, or from a real belief that his situation was critical. By the time he had reached Stirling, in his way to Edinburgh, his fears predominated. He made a full stop. He was no longer in haste to proceed against the regicides. He addressed a letter to the Queen, in which he said he had fallen into such sickness that he could not travel ; and he affirmed that he had not time to prepare for the trial, and to assemble his friends. He complained too, that Bothwel and his accomplices had not been committed to custody ; he insisted that this step should be taken ; and he requested that a day at a greater distance might be appointed for the trial. After the lengths to which matters had gone, this conduct was most improper ; and it is only to be accounted for from terror or capriciousness. His indisposition was affected ; he had been invited by Mary to wait upon her at Edinburgh, at an early period, to concert his measures ; and

“ coming with one of your most assured trusty servants, the said day
 “ wherein you departed from Edenborough, said to him, among other
 “ talke, *this night ere morning the Lords Darnley shall lose his life ?*”
 Lesly's Defence of Q. Mary's Honour, ap. Anderson, Collect. vol. i.
 p. 75.

As this address was made to Murray in the directest manner, it is probable that he would have vindicated himself, if that had been consistent with his power. On the supposition of his innocence, and that Lesly has related only a report concerning the Lord Herries, the detection was easy and obvious. To refute him it was only necessary that the Lord Herries should have disavowed the speech imputed to him. No disavowal, however, was made by the Lord Herries ; and no direct or formal denial of the fact ever proceeded from the Earl of Murray. The conclusion therefore against him has a great deal of force. Bishop Lesly, it is acknowledged, was a friend to Mary, but he is allowed to have been a person of candour and probity ; and his paper, containing this singular passage, was circulated in Scotland, England, and France. The behaviour too of the Lord Herries before the English Commissioners, his accusation against Murray of the murder, the challenge he gave him as being principally concerned in it, the anxiety and arts of Elizabeth to defeat any inquiry into the criminality of this nobleman, the protestation of his guilt by Argyle and Huntley, and the general strain of his conduct, are all evidences which illustrate the reality of the charge advanced by the bishop.

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the delay he asked was in a strong contradiction to his former entreaties. After the invitation sent to him, he might have relied with safety upon the protection of the Queen, without any gathering of his friends; from the time of her private intimation to him, and of the legal citations of her officers, there had passed a period more than sufficient for the purpose of calling them together; and indeed to suppose that there was any necessity for their assistance, was an insult to government, and a matter of high indecency. There was more justice in the complaint, that the Earl of Bothwell and his accomplices had not been taken into custody; and yet even in this peculiarity he was himself to blame in a great degree. For he had not observed the precaution of that previous display of evidence, known in the Scottish law under the term of a precognition, which is common in all the grosser offences, and which the weighty circumstances of the present case rendered so necessary as a foundation for the confinement and conviction of the criminals.

Dr. Stuart acknowledges the trial to have been a solemn and deliberate mockery of law and justice: but at the same time speaks of the conduct of the Queen, by whom the trial was appointed, in terms of the highest applause.

The Queen, by commanding the trial, displayed that spirit of resentment and fortitude, which was suited to her feelings and her station. To her ministers, privy council, and judges, to whom the details and the precautions of government necessarily belonged, its management was committed. To them therefore all the errors and improprieties exhibited in the trial are to be imputed; and it can hardly escape the most superficial remark, that if Bothwell had not been supported by them his fate was inevitable. The judgment to his advantage is a verdict of the guilt of his associates; and when the influence and address of Murray, Morton, and Lethington, are considered in conjunction with the timidities and the weakness of the Earl of Lennox, there can be little difficulty in accounting for all the parts and circumstances of this very remarkable and most ignominious transaction.

Dr. Stuart's account of the manner in which Bothwell obtained a bond from the nobles, attesting his innocence, and recommending him to the Queen, differs materially from that of Dr. R. And, in this stage of the business, he speaks of the Queen as wholly unsuspecting of Bothwell's design.

The Earl of Bothwell, trusting to his figure, accomplishments, and services, had conceived the hope of making an impression upon the heart of the Queen. This scheme, which may be traced back to the conference at Craigmillar, required all his dexterity and address. It was not an affair of common gallantry. Nor did the issue of that conference prove favourable to it. For the Queen had been filled with a dread, that her counsellors might engage in some improper attempt against the King. The baptism of the Prince, the sickness of the King, her reconciliation with him, and his murder, were events which soon followed; and which, with the other business of the state, kept her in agitation and inquietude. He had accordingly few opportunities of acting with a view to his purposes, and of putting in practice those

those arts of which he was a master. She had no suspicion of his design; and the punctilious ceremony of his carriage, and the vivacity of his attentions, appeared to be nothing more than the demonstrations of a proper respect and a becoming attachment. He had excited in her mind a sense of gratitude by the activity and zeal with which he had promoted her interests. Habitue and intercourse, a belief of his fidelity, and an opinion of his talents, had induced her to allow him a distinguished place in her esteem. The admiration he discovered of her person was yet too artful and distant to give her an alarm. He had hitherto been only employing the seductions of softness and flattery, and was stirring up in her bosom that playfome and dangerous pleasure with which women, even of the most unconquerable chastity, delight to enjoy and to survey the dominion of their charms. But now that she was free from engagements, he might indulge in brighter hopes, and throw by degrees a greater tenderness into his demeanour. The memory indeed of the King and of his fate was so recent, that he could not press eagerly his suit without rudeness, indecency, and danger. Yet, if this difficulty could be counteracted, it was his interest to persist, and to make a trial of her sentiments. His power was great; that of Murray and his cabal, who were friendly to him, was greater; and, if the present opportunity should be lost, it might never again recur. A recommendation of him by the nobility to be her husband would communicate to him an advantage the most formidable, and give him a title to encounter every obstacle. He sought this advantage; and in an unprincipled age, he obtained it. All the motives were exerted which can act upon men; and when he had gained the nobles individually to his project, he invited them to an entertainment, where they agreed in a body to ratify a deed pointing him out to their sovereign as worthy of the honour of her hand, and expressing their resolute determination to support his pretensions. The day after the entertainment, this extraordinary deed was subscribed and executed by them *.

Lastly, the seizure of the Queen's person, and the subsequent marriage, which, according to Dr. Robertson, were conducted

* * It is supposed that this deed was subscribed upon the 19th day of April, when the entertainment was given; and armed men, it is said, surrounded the tavern where the nobles were assembled. These assertions are not well supported. In the Scots college at Paris there is a copy of the bond, which is dated on the 20th day of April, and which is attested as authentic by Sir James Balfour, who was clerk of the privy council at this period, and had the original obligation in his custody. Mem. Scot. tom. xiii. fol. 30. ap. Keith, p. 382. The idea that the subscriptions of the nobility were obtained by soldiers surrounding them at Bothwell's entertainment is thus disproved; and it is in itself wildly improbable. For he could not possibly have been so great an enemy to himself, as to think of compelling the Scottish nobility to subscribe any deed to his advantage; and if he had really done so, it is not to be doubted but that they would have taken an early opportunity to punish him, and to resent an indignity so insolent and humiliating.

with the Queen's concurrence and inclination, are represented by Dr. Stuart as wholly the effect of violence and constraint.

* Mary, upon the dissolution of the Parliament, had gone to Stirling to visit the young Prince. Bothwel, armed with the bond of the nobles, assembled a thousand horse under the pretence of protecting the borders, of which he was the warden; and meeting her upon her return to her capital, dismissed her attendants, and carried her to his castle of Dunbar. To prevent interruption and bloodshed, and with a view to stop inquiry for a time, he had ordered his officers to inform Sir James Melvil, and the gentlemen of her retinue, that what he did was in obedience to her command. The sense of his guilt, danger of a discovery, hope, desire, and ambition, all concurred to give the firmest determination to his purposes. The Queen was now his prisoner; and he must win her, or be undone.

* An outrage so unexpected, so daring, and from a subject so faithful and submissive, filled Mary with indignation and surprize. She loaded him with reproaches, and called to his mind all the favours she had bestowed upon him, and wondered at that vileness of ingratitude which could permit him to be so rude and hostile to her. He entreated her pardon in the most humble terms; and sought to soften and remove her resentment and apprehensions by the timid respectfulness of his behaviour. He told her of the vehemency of his love, and of the malice of his enemies. He imputed his enterprize to these motives; and conjured her to condescend to take him for her husband, and to afford him that assurance of her favour, as it alone was sufficient to protect him. He protested that his happiest wish was to devote his life to her; and that the only sovereignty he courted, was to serve and obey her with the most unremitting zeal, and the fondest attachment. Having advanced this suit and offer, he communicated to her the bond of the nobles, and displayed its recommendations and promises. Her amazement was infinite. She perceived that he had gained to him the principal men of her kingdom. She was his prisoner; and no enquiries were made for her. She had no counsellor and no friend with whom to consult; and there was no prospect of an insurrection in her favour. Her resistance could avail nothing; and his importunities were incessant. The vivacity of her displeasure abated. She turned over in her thoughts his proposal, and the bond of her nobles. He pointed out to her the condition of her people, which would not permit her to be long in a state of widowhood. He displayed their divisions and turbulence; explained their unwillingness to receive a foreign prince unacquainted with their laws and government; and insisted that there was an absolute necessity for her to have for a husband a native of her own realm, whose activity, power, and courage could maintain it in order, and suppress commotions and conspiracies. He recalled to her memory his services to her mother, and to herself. He repeated the ardent desire with which he was animated to continue them; and he besought and implored her not to effect his ruin by her rigour, and not to forfeit the affections of her nobles. The helplessness of her situation, his merits, his address, his assiduity, and his persuasions overcame her. She gave him her promise that she would take him to be her husband,

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• This fatal promise, while it invigorated all his passions, gave a relief to the painful agitations of the Queen. The recentness of her terrors disposed her the more readily to give admittance to softer sensations; and he had too much gallantry not to press this advantage, and to display all the ardours of a lover. He even affected to have fears of the disappointment of his love. All her feelings were excited; and he knew how to awaken them. The elegance of their entertainment, of which he had previously been careful, their solitude, and the near prospect of their indissoluble union, invited them to indulge in the delirium of pleasure. During twelve days she was under the dominion of a young and agreeable, a daring and an unprincipled profligate; skilful in seduction, and accustomed to impose upon female frailty; who could read in her look the emotions of her heart, and the secret workings of forbidden desires; allure her mind to give itself up to the power of the imagination and the senses; take a pastime even in her pangs of remorse, and make them act as a zest to enjoyment; mark the conflicts and the progress of expiring virtue; and exult in the triumphs of sensibility over shame.

• After that Bothwel had anticipated with the Queen the tenderest rights of a husband, it was proper to think of the ceremonial of their marriage; and here a difficulty presented itself. For six months before the advent of Dunbar, he had married Lady Jane Gordon, the sister of the Earl of Huntley. As however they were cousins within the prohibited degrees, and had not obtained a dispensation from Rome, their alliance, in the opinion of the Queen and her Roman Catholic subjects, was illicit, and a profane mockery of the sacrament of the church. He had also been unfaithful to her bed. Two actions of divorce, therefore, were instituted. The lady commenced a suit against him in the court of the commissaries, charging him as guilty of adultery with one of her maids. The Earl himself brought a suit against his wife before the court of the Archbishop of St. Andrews upon the plea of consanguinity. By both courts their marriage was decided to be void; and thus two sentences of divorce were pronounced.

• Bothwel, so successful by himself, and by his friends, now conducted the Queen from Dunbar to her capital. But instead of attending her to her palace of Holyrood-house, his jealousy and apprehensions induced him to lodge her in the castle of Edinburgh, where he could hold her in security against any attempt of his enemies. To give satisfaction, however, to her people, and to convince them that she was no longer a prisoner, a public declaration upon her part appeared to be a measure of expediency. She presented herself, therefore, in the court of session; the lords chancellor and president, the judges, and other persons of distinction being present. After observing, that some stop had been put to the administration of justice, upon account of her being detained at Dunbar against her will by the Lord Bothwel, she declared, that though she had been highly offended with the outrage offered to her, she was yet inclined to forget it. His courtousness, the sense she entertained of his past services to the state, and the hope with which she was impressed of his zeal and activity in the future, compelled her to give him and his accomplices, in her imprisonment,

sonment, a full and complete pardon. She, at the same time, desired them to take notice, that she was now at her freedom and liberty, and that she proposed, in consideration of his merits, to take an early opportunity to promote him to new and distinguished honours:—

‘ Mary, before she tendered her hand to Bothwel, created him Duke of Orkney. The ceremony was performed in a private manner, after the rules of the Popish church; but to gratify the people, it was likewise solemnized publicly, according to the Protestant rites, by Adam Bothwel, Bishop of Orkney; an ecclesiastic who had renounced the episcopal order for the reformation. It was celebrated with little pomp and festivity. Many of the nobles had retired to their seats in the country; and those who attended were thoughtful and sad. Du Croc, the French ambassador, sensible that the match would be displeasing to his court, refused to give his countenance to the solemnity. There were no acclamations of the common people. Mary herself was not unconscious of the imprudence of the choice she had made, and looked back with surprise and sorrow to the train of circumstances which had conducted her to this fatal event. Forsaken by her nobles, and imprisoned at Dunbar, she was in so perilous a situation that no remedy could save her honour but death. Her marriage was the immediate and necessary consequence of that situation. It was the point for which her enemies had laboured with a wicked and relentless policy. They had brought her to embark on that tempestuous sea, where she was to wreck all her greatness.’

In these narratives of the same period, so far remote from each other in many particulars, and so directly contradictory in some most essential points, each Writer has discovered much skill in the art of writing, and much ingenuity and address in his manner of selecting, arranging, and exhibiting his materials, to give an air of probability to his relation. Each Writer too supports his account of facts, by frequent references to original authorities. To form a decided judgment concerning the principal questions in dispute;—to determine where the piece, which the Historian has painted, is copied from truth and nature, and where it owes its form and aspect to the writer's fancy or prejudices (for fancy and prejudice in such contradictory relations there must be somewhere), would require a circumstantial investigation wholly impracticable in a periodical work of this kind. Leaving the controversy therefore in the able hands in which we find it, we shall, in a future Article, lay before our Readers some farther specimens of the abilities which this ingenious Author has displayed in delineating great characters, and describing interesting scenes; subjoining a few strictures on some peculiarities in his language.

ART. XII. *An Account of some Experiments on Mercury, Silver, and Gold, made at Guildford, in May 1782. In the Laboratory of James Price, M. D. F. R. S. To which is prefixed an Abridgment of Boyle's Account of a Degradation of Gold.* 4to. 1s. Oxford, printed at the Clarendon Press: London, Cadell, &c. 1782.

WHEN we had terminated our last monthly labours, little did we imagine—accustomed even as we have lately been to the most astonishing and unexpected discoveries, in various branches of experimental philosophy—that we should have an opportunity, in the very next number of our Journal, of announcing to the world the *discovery* of the PHILOSOPHER'S STONE. The *powder of projection*, and the *philosopher's stone*, have indeed for some time past been used merely as terms of ridicule and reproach: but if any credit is to be given to human testimony, and that too of the most respectable kind, the *philosopher's stone* has been actually discovered, or, at least, exhibited in the presence of many competent witnesses of its effects, in the month of May last, by the Author of the present performance.

Were we disposed towards incredulity on the present singular occasion, because we cannot conceive how effects so great as are here related can be produced by a cause seemingly so inadequate; the Author might perhaps justly say, with Lucretius,

——— ‘*Verum est;*

Et si non potuit ratio dissolvere causam.’

But that we may not, on the other hand, subject ourselves to the reproach of credulity, we shall briefly recite some of the very extraordinary circumstances here presented to the Public; together with the names of the respectable persons who were spectators of the processes; and to whom the Author appeals for the truth of the account here given, ‘without the slightest fear of contradiction, or dissent.’ The partial transmutation of mercury into gold or silver, and of silver into gold, by the projection of a small quantity of a red or a white powder,—*pulvis exigui jactu*—is the subject and result of the seven experiments here minutely related by the Author.

At the first of these experiments were present the *Rev. Mr. Anderson*, ‘a clergyman residing near Guildford, well versed in experimental philosophy, and studious of its chemical branches; *Capt. Francis Grose*, a gentleman advantageously known in the antiquarian world, by his researches and publications; *Mr. Russel*, a magistrate of the place, and a person, from his technical employments, conversant with the appearance of the precious metals, well acquainted with the usual operations on them, and with the methods employed by artists for ascertaining their commercial value; and *Ensign D. Grose*.—Each ingredient, or even instrument, employed in the process, except the *powder of projection*.

projection itself, appears to have been provided by these gentlemen; whose attention the Author seems anxiously to have solicited, in every part of the process.

The principal ingredient was half an ounce of mercury, provided by Capt. Grose, and bought at an Apothecary's of the town; which was placed in a small Hessian crucible, brought by Mr. Russel, on a flux, the ingredients of which were either brought or examined by the company. The very mortar in which they were pounded was previously inspected by them. Before the crucible was placed on the fire, *half a grain of a certain powder*, of a deep red colour, furnished by the Author, was carefully weighed out by Mr. Russel, and added to the other ingredients, by Mr. Anderson.

The first observable, and indeed wonderful, circumstance was that, in about a quarter of an hour, after the projection of this *half grain* of powder, and the placing the crucible in the fire, the company observed that, *though the crucible was now become red hot, the mercury shewed no signs of evaporation, or even of boiling.*

The fire being raised to a strong glowing red, or rather white-red heat; a clean iron rod was dipped into the matter contained in the crucible: and the *scoriae* which adhered to the point of it being knocked off, when cold, and shewn to the company, were found to be replete with small globules of a *whitish coloured metal*, which, the Author observed to them, could not be mercury, as being evidently fixed in that strong heat; but, as he represented to them, 'an intermediate substance between mercury and a more perfect metal.'

A small quantity of borax, brought by Mr. Russel, was now injected into the crucible by him; and the matter was kept in a strong red-white heat for about a quarter of an hour. The crucible being then cooled and broke, a globule of *yellow metal* was found at the bottom; which, together with some smaller globules found in the *scoriae*, being collected, and placed in an accurate balance, by Mr. Russel, were found to weigh fully ten grains. 'This metal was, in the presence of the above-mentioned gentlemen, sealed up in a phial, impressed with the seal of Mr. Anderson, to be submitted to future examination; though every one present was persuaded that the metal was GOLD.'

The seal being broke the next morning, in the presence of the former company, and of Capt. Austen, the large globule was hydrostatically examined; and its specific gravity, compared with that of water, was estimated to be nearly in the ratio of 20 : 1. The same globule, which weighed $9\frac{1}{2}$ grains, was then beat out into a thin plate, and examined in the manner of artists for commercial purposes, by Mr. Russel; who 'declared it to be as good gold as the grain gold of the refiners; and that he would

would readily purchase such gold, as that which he had just examined, at the highest price demanded for the purest gold.—Half of this plate having been sent to Dr. Higgins; he, in his answer to the Author, certified its purity.

Other trials were made with the other half of the plate. Being dissolved in *aqua regia*, one part of the solution afforded a precipitate with the volatile alcali, which was found to be *aurum fulminans*. Another part, treated with tin, gave a crimson coloured precipitate; with which, and a proper fritt, was produced the *ruby glass of Cassius*: and the third portion, mixed with vitriolic ether, imparted to that liquor the yellow colour given to it by solutions of gold; and, on evaporation, exhibited a thin purplish pellicle, spotted in several places with yellow.—In short, its title to the character of gold appears to have been indisputable.

In the 2d and 3d experiments, made with the utmost care to avoid even the possibility of deception, a *white metal* is produced, by the projection of a small quantity of a *white powder*, furnished by the Author on mercury. The *fixation* of that fluid is here likewise conspicuous. After the crucible had acquired a *red heat*, the company all saw the mercury lying quiet at the bottom, without boiling or smoking in the least. This *phenomenon* was observed in the first of these experiments. In the other trial, the mercury, by some accidental delay, had begun to boil in the crucible; but on the application of the *white powder*, the ebullition ceased; nor did it return, even when the crucible and mercury had acquired a red heat.

In the 4th and 5th experiments, silver appears to have been so far improved, or *transmuted*, by the projection of a small quantity of the Author's red powder on it, when in fusion, as to be found, on the assay [at the office of Messrs. Pratt and Dean, assay-masters, near Cheapside] to contain gold, of the most complete purity, in the proportion of one eighth of the joint weight.

The sixth experiment was made on the 15th of May last, in the presence of Sir Philip Norton Clarke, the Rev. B. Anderson, Capt. Grose, Dr. Spence, Ensign Grose, and Mr. Hallamby; and several times repeated before Mr. Anderson, Dr. Spence, and Ensign Grose.—‘Two ounces of mercury were, by one of the company, taken out of a cistern in the laboratory, containing about two hundred weight of quicksilver (for experiments on the *Gasses*), and, in a small Wedgwood's-ware mortar, rubbed with a drop or two of vitriolic ether. On this mercury, which was very bright, and remarkably fluid, barely a *grain* of the white powder was put, and afterwards rubbed up with it for about three minutes.’

On pouring the mercury out of the mortar, and suffering it to stand some time in the vessel, it was found to have acquired such a degree of spissitude, as to pour sluggishly, or scarcely at all; but seemed full of lumps. Being now strained through a cloth, an amalgam, of a pretty solid consistence, remained behind; from which, placed on a piece of charcoal, the unfixed mercury was expelled by the flame of a lamp, directed by a blow-pipe. A bead of fine white metal remained; which, by every subsequent trial appeared to be *silver*. Its weight was 18 grains; but, much remaining in the strained mercury, this was afterwards separated, and weighed 11 grains: so that 29 grains of silver were obtained from the whole; and the increase, in proportion to the powder, was as 18 to 1.—Referring the Reader to other interesting particulars relative to this process, we shall proceed to the Author's 7th and last experiment.

This was made on the 25th of May last, in the presence of the Lords Onslow, King, and Palmerstone, Sir Robert Barker, Sir Philip N. Clarke, Bart.; the Rev. O. Manning, B. Anderson, G. Pollen, J. Robinson, Clerks; Dr. Spence; William Mann Godschall, William Smith, William Godschall, Junior, Esquires; Messrs. Gregory and Ruffel.—Passing over a process, in which the Author's *white powder* was employed; and in which more than 40 times its weight of silver appears to have been produced, by projecting a *bare grain* of it on a portion of mercury taken from the cistern above-mentioned; we shall proceed to relate the most essential particulars of a subsequent process, in which the Author's *red powder* was employed; first premising that, in this process, as well indeed as in all the former, every precaution was taken by the company present, with respect to the materials, vessels, &c. at the particular request of the Author himself, to guard against the possibility of deception.

A flux, composed of charcoal and borax, was put into a small English crucible; and, into a small depression made in this flux, half an ounce of pure mercury was poured by one of the company. *Half a grain*, bare weight, of the Author's *red powder* was then introduced by Lord Palmerstone. The crucible being then covered with a lid taken, as the crucible had been, from a great number of others, was placed in the furnace, and surrounded by lighted charcoal.

When the crucible had acquired a *full red heat*, the lid was removed; and the mercury was seen in a *tranquil state*, neither evaporating, nor boiling: in which state it continued, even *when the mercury itself was completely ignited*.

The lid being replaced, the fire was gradually raised to a *white heat*, in which the crucible was kept thirty minutes: it was then taken out, cooled, and broke.—A globule of metal was found at the bottom, neatly fused, which fell out by the

blow; and which was found to *fit exactly* the hollow of the vitrified flux. Many other globules were diffused through the *scoria* attached to the sides of the crucible; fragments of which were distributed among the company, at their request.

The large bead above-mentioned, which lay at the bottom of the crucible, as well as the silver, which we have already mentioned to have been produced, on the projection of the *white powder*, having been put into the hands of proper assay-masters, were by them reported to be *gold*, and *silver*, perfectly pure.

A short account of two similar experiments, made on a much larger scale, and before some of the same company, on the Tuesday following, terminates this singular and interesting publication. We shall give it in the Author's own words.

'*Twelve grains of the white powder produced from 30 ounces of mercury upwards of an ounce and a quarter, or six hundred grains of fixed white metal,*' (or silver, as appears from the context) or in the proportion of 50 to 1.—And *two grains of the red powder produced, from one ounce of mercury, two drachms, or one hundred and twenty grains of fixed and tinged metal (viz. gold); i. e. sixty times its own weight.*'

'These last portions of gold, and silver,' adds the Author, 'as well as a part of the produce of the former experiment, have had the honour of being submitted to the inspection of his Majesty; who was pleased to express his royal approbation.'

Such is the substance of the evidence produced by the Author, to shew the actual transmutation of mercury into gold, and silver, as well as the improvement of silver into gold, by the addition of a comparatively small portion of a *certain unknown powder*. The testimony appears indeed to be unquestionable: and yet, 'previous to the publication,' the Author says that he 'has had frequent opportunities of hearing the opinions of many concerning its subject. Some say, that they cannot account for the theory of the process, and therefore that the fact is not true. Others ask, if it be true, is it profitable? Il liberal minds suggest that the whole was a trick; and without knowing or enquiring what evidence it rests on, modestly call the Author a knave, and the spectators fools:—and some heroes of incredulity declare, that they would not believe it, though they saw it with their own eyes, and touched it with their own hands.'

In his *Introduction*, however, in which the Author principally confines himself to the obviating the suspicions which might arise with respect to the truth of the facts, he ventures, and seemingly with great propriety, to ask 'the candid and impartial, by what arts of deceit mercury can be prevented from boiling in a red heat;—or, when actually boiling and evaporating, it could be almost instantaneously *fixed* by addition of a substance not above one 480th of its weight.'—He further, after

briefly mentioning the results of his 4th and 5th experiments respecting silver, 'asks' (though this, he observes, 'is not properly an argument with the Public at large, but only with those who know his situation) what could induce him to take such laborious and indirect methods of acquiring sinister fame; possessed as he was of total independence, and of chemical reputation?

Nevertheless, though the Author is so circumstantially and satisfactorily communicative, with respect to the extraordinary results of the trials made with the *red* and *white* powders above-mentioned; he has neglected, or has not chosen, to gratify the curiosity of his philosophical Readers, with respect even to the history of this great chemical discovery. Merely as philosophers and experimentalists, we are sorry to close this article by a quotation from the Author's Introduction; where he informs us that

'The *whole* of the materials, producing the extraordinary change produced in the metal employed, was expended in performing the processes;—nor can the Author furnish himself with a second portion, but by a process equally tedious and expensive; whose effects he has recently experienced to be injurious to his health, and of which he must therefore avoid the repetition.'

FOREIGN LITERATURE.

ART. XIII. *Les Confessions de J. J. Rousseau.*—i. e. *The Confessions of J. J. Rousseau, to which are subjoined the REVERIES of the solitary Walker.* (Concluded.) See our last Appendix.

AFTER the account we have given, from the present publication, of a part of the life and adventures of this singular man, the Reader will be surprised at the bold manner in which he introduces his *Confessions* to the notice of the Public. To pretend, that if the Supreme Being assembled all the individuals of all the generations of mankind, he would not find, among them all, *any* man who surpassed in merit J. J. Rousseau, is, indeed, a very bold affirmation, and to give it any degree of plausibility, we must suppose, that M. Rousseau (when he made this modest declaration) knew as intimately the characters of all the individuals of the human species as he knew his own; or that he was conscious of having arrived at the highest degree of perfection of which humanity is susceptible. The first of these suppositions is not admissible,—and as to the second, we leave the Reader to judge how far it is supported by our Author's own account of his motley character and adventures.

When we shall be farther informed of the events of his life, after the cessation of his connections with M^s. *Wares*, we

shall resume the thread of his history; in the mean time, we shall follow him, for some moments, in the *Reveries* or *Solitary Walks* which succeed his *Confessions*, in the volumes now before us :

In the 1st, which seems to have been penned in a feverish fit, we have bitter complaints of mankind. Poor Reasoner imagined that all men were leagued against him. 'Here am I, says he, alone upon the earth, without brother, friend, neighbour, or society. The most loving and sociable of men has been banished from the society of his fellow-creatures, by a unanimous agreement. Their hatred has been ingenious in inventing those methods of tormenting me, that could prove the most painful to my feeling heart, and they have burst asunder, with violence, all the bonds that connected me with them.—Could I ever have thought that the day would come, when I should pass for a monster, a poisoner, an assassin, when I should become an object of horror to the human race, the sport of the populace, and be only saluted, by those who passed, by their spitting in my face (this, at least, we suppose is figurative), and when a whole generation should, with one accord, amuse themselves with burying me alive? When this strange revolution took place, as it came unforeseen, I was, at first totally disconcerted and overturned. My agitations and resentment threw me into a kind of delirium (so it appears), which was of such a nature, that the space of ten years was not more than sufficient to calm my agitation; and, during this interval, having fallen from one error into another, and gone through a round of accumulated faults and follies, I furnished my persecutors with the means of rendering my fate unhappy; and they employed them with dexterity and success.'

What these persecutors did, how they proceeded, and who they were, we are not told particularly; but (if all this is not a dream) atrocious things they must have done, to justify what our distressed *Solitary* observes in the following passage: 'Amidst the various inventions and malicious refinements suggested by their hatred, my enemies forgot one, in the ardour of their animosity, which was, the carrying on their attacks in such a gradual and progressive manner as might enable them to prolong my sufferings, and to renew my pains by successive and perpetual efforts of malignity. Instead of proceeding thus, they exhausted all their resources, and left themselves nothing more to do. The defamation, discouragement, derision, and infamy with which they overwhelmed me, are neither susceptible of *alleviation* nor of *addition*:—they have done their worst; they have rendered my situation as miserable as it can be, and this circumstance administers a kind of relief, as it removes all apprehensions for the future.' This and the remainder of this first *Re-*

wise, form a rueful ditty. But we are afterwards told, that he had got into a calm state of mind, though his manner of expressing this is strange and extravagant: 'All is finished, *says he*, with respect to me on this earth: I am now beyond the reach of good or evil from man: I have nothing farther to hope or to fear in this world; I am calm at the bottom of the abyss,—a poor unfortunate mortal, but impassible as God himself.'—This and many passages, still more exceptionable, in these volumes, confirm us in an opinion, that always to us appeared probable, even that this honest man laboured, almost from his cradle to his grave, under a certain *touch* of insanity. This was rather a useful ally than an enemy to his genius; it however occasioned exaggerated views of the good and evil of human life, and human characters affected not his reasoning faculty, but the representations and notions, which are its materials; and it often warped his judgment, without injuring either the benevolence or integrity of his heart. He knew mankind little—he knew himself, perhaps, still less;—he wrote as he felt, at the moment, and as all his moments were under the influence of imagination, passion, and an extravagant notion of self-importance, nothing was more contradictory than his effusions and decisions.—However—if it be true (as he tells us in his 2d *Reverie*), that the habit of conversing with himself had made him lose, at length, not only the feeling but also the remembrance of his sufferings; taught him, that the source of each man's happiness lies in his own breast, and only there; and convinced him, that it is not in the power of man to render miserable, him, who has learned to seek happiness at the fountain-head; we must withdraw a large portion of the compassion we felt at the dismal lamentations above mentioned. 'These four or five years past (*says he*) I have enjoyed habitually those internal delights, which loving and benevolent souls derive from contemplation. For these extasies of pure pleasure, these delightful transports, I am indebted to my persecutors; since without them I should neither have known, nor found the treasures, which I carry in my own bosom.' So then, in this respect, Rousseau and his enemies are quit.—No thanks, however, to the latter for their intention.

The best minds will find nourishment for their virtue, piety, and taste, in many passages of these Reveries, which resemble fruits and flowers, scattered here and there through a strange and romantic wilderness. We shall confine ourselves to some extracts from the 3d *Reverie*, where we find our Author at a mature period of life; and we shall see from these, perhaps, the leading lines of his character, as also a curious account of the philosophers with whom he was connected for some time.

'I arrived, *says he*, at the age of forty, fluctuating between indigence and plenty, wisdom and folly, full of vicious habits,

without any bad inclination; living at random, without any fixed rational principles; neglecting duties, without despising them, and often without knowing them.' At this period, he renounced all projects of fortune, retired from the world, and sat down to gain a scanty subsistence by copying music. He made a complete reform in his dress and outward appearance, *extirpated* the passions and opinions that had impelled him to aspire after honours and fortune, and undertook a severe examination of his internal character, with a resolution to put his mind, for the rest of his days, into such a frame as he would desire to find it in at his last hour.

'At this time (*says he*) I lived with modern philosophers, who resembled very little the ancient ones. Instead of dispelling my doubts, and fixing my waverings, they laboured to shake my principles, and to destroy all the evidence I had obtained with respect to the truths which most essentially concerned my true felicity. They were ardent missionaries in the cause of Atheism, and, withal, imperious dogmatists, who could not bear, without indignation, that any should dare to differ from them in opinion, on any point whatever. I, no doubt, often defended myself feebly against their sophistry, both from want of polemic dexterity, and from my aversion to disputing: but I never adopted their uncomfortable, discouraging doctrine; and this resistance, to men who were enemies to toleration (excepting *that* (we suppose) which they required for themselves) was one of the causes which drew upon me the fury of their animosity.—They did not *persuade* me, but they made me *uneasy*. Their arguments made me *waver*, without ever *convincing* me; the proper answer to them did not occur to me, but I felt inwardly that they might be completely answered. I did not so much accuse myself of error as of incapacity; and my *heart* answered them better than my *reason*.'

Finding it then absurd to be ever tossed backwards and forwards by the sophistical reasonings of men, who did not appear to him *fully persuaded* of the opinions they were so ardently recommending to others, he resolved to come to a fixed determination, and this purpose he executed deliberately, slowly, and with all the attention, seriousness and patience, of which he was capable. He found in his way many doubts, difficulties, and objections, which the human understanding, in its present limited state, appeared to him incapable of removing entirely; and no marvel truly, since the point in question was religion,—an object relative to the Eternal Being with respect to its source, and to an endless duration with respect to its connections and effects; an object, therefore, which can be perceivable only in part here below.—In this point of view, he thought it unphilosophical to believe *nothing*, because we cannot comprehend *every thing*;

thing, and he deemed it absurd to renounce truths, accompanied with the highest probability, and essential to the tranquillity and happiness of man, because they were liable to objections, unanswerable, at present, on account of our imperfect views, and therefore objections, in all likelihood, only founded on human ignorance. Accordingly, he came to a determination. He adopted all the truths of natural religion, took immortality for his pole-star, and embraced that form or system of Christianity that is contained in his *Emilius*, in the singular profession of faith of the Savoy Vicar.

‘From that time (says he), being fixed in the principles which I had adopted after a long and serious examination, I have made them the constant rule of my faith and practice, without troubling my head about objections (which I was too ignorant to answer) against truths of which both my understanding and my heart felt the evidence. These objections sometimes ruffled the serenity of my mind, without shaking the foundations of my conviction: I always said to myself,—these are only metaphysical subtleties and intricacies, which have no sort of weight against those essential truths which my reason adopts, which my heart confirms, and to which, during the silence and suspension of passions, all my nobler faculties, all the inward man give their full assent.’—He adds, afterwards, ‘these principles were an asylum, a high refuge, to which I had recourse when the evil day came. Without them, what would have become of me in the dreadful sufferings that pursue and still await me from the hands of my implacable persecutors, and in the incredible situation in which I am placed for the rest of my days?—While, confiding with security in the consciousness of my innocence, I expected to meet with nothing but esteem and benevolence from men, the traitors silently involved me in chains and snares, forged at the bottom of hell. I was surprised by the most unexpected sufferings, and by a kind of sufferings that is the most dreadful and intolerable to a generous and feeling mind. I was drawn through the dirt, without knowing by whom, nor for what reason: I was plunged in an abyss of ignominy, and covered with horrible darkness, through which I perceived only the most odious and sinister objects.’

This and several effusions of the same kind, that we meet with in these Confessions and Reveries, relate, no doubt, to the hard treatment which Rousseau received from the philosophers of Paris, otherwise known by the denomination of *Encyclopédistes*. This treatment, whatever it was, seems to have left violent traces in the brain of our Author, and to have swelled his expressions into the most tragical exaggeration. The facts relative to this matter are not deposited in the work before us. In our

preceding account of it * we intimated a suspicion, that the part of the manuscript which contains these facts may have been suppressed by the influence of the philosophers, whose principal chieftain, M. *Diderot*, seemed to be *furiously* alarmed at the apprehension of its appearance. But we have been since informed, that the facts in question are contained in a separate manuscript, which was deposited by M. *Rousseau* in the hands of the late Abbé *Condillac*, on whose death they passed into those of his brother the Abbé *Mably*, and that, in consequence of the Author's appointment, they are not to be published during this century, but early in the next. The *Confessions* end, where we wish they had begun, at his settlement at Paris.

The remaining *Reveries* or *Walks* are miscellaneous in their contents, and exhibit a mixture of trivial stories and lively ejaculations. The 4th, which treats of *Lies* and *Lying*, is a curious piece, in which that nice and interesting point of morality is very ingeniously discussed, but rather, perhaps, with too much indulgence for those *story-tellers*, who deal in fictions, that are neither forged for their own advantage, nor for the detriment of others. We confess, that he draws the line with delicacy between allowable and culpable fiction, and that, by establishing *justice* as the criterion of both, he lays down a preservative against the pernicious exercise of conversation-forgery. But we have two remarks to make on this subject; the first is, that *truth* is so beautiful in her *nudity*, that we do not like to see her covered (except by painters and poets) with any *fictionous* dress.—And then, secondly, as the most trivial facts in conversation interest us more or less, *merely* from our persuasion, that they are *true* (as for example, Where did you drink tea? Who were of the company? What did they say?), the allowance of lying, where justice is not wounded, would diminish our confidence in story-tellers, and thereby diminish the pleasure of conversation in no small degree. There is already, alas! too little *salt* in table and tea-table confabulation; and there would be still less attraction to our curiosity in it, if we were not tolerably sure, that a considerable part of the stories that are told us, may be looked upon as true.

Upon the whole, it is certain, that this publication will diminish considerably the high idea, which has been formed of M. *ROUSSEAU*, and will perhaps lower him in the esteem of the Public more than he deserves to be. The insipid, ridiculous, trivial, and indecent stories and reflections in this book, are too numerous to be compensated by the excellent passages that are interspersed among them.—Another circumstance will greatly

* In the last *Appendix*.

contribute to hurt the reputation of this strange man, and that is, the freedom he uses in exposing to censure and contempt the reputation of others: for while we allow him to dishonour himself, and to cover himself with dirt before the eyes of the Public (which however we think a cynical and impertinent business), we find no pretext that can diminish the atrocity of his exhibiting the Countess of *Warens* to public view in the manner he has done. She was his benefactress, as we have seen;—she was a woman of quality;—he thought her an *angel*, but he *must* have known that the stories he has told of her would inevitably make her pass for a *wh--e*; and he *might* have known, that he himself would pass for a cynical fool in the judgment of those who should read the following sentence: *Her constitution* (speaking of Madame Warens) *was as cold as ice: she would have admitted* (to express the matter much more modestly than our Author has done) *twenty suitors every day, with a safe conscience; for she could have no moral scruples, as she had no lascivious desires.*—All this is out of nature and probability; and were it not so, our Author had no decent or honest vocation to reveal his amours with this lady, nor hers with her preceptor, her servant, &c.—If poor Rousseau had satisfied himself with *auricular confession*, he would have done much better, and would have had a fairer claim to absolution, or, at least, to indulgence.

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For SEPTEMBER, 1782.

POLITICAL.

Art. 14. *Preface to the Third Edition of Cui Bono?* By Dean Tucker. 8vo. 6d. Cadell. 1782.

ONE design of this Preface is, to confute the general idea, that free governments are most favourable to population. Another is, to shew, that ‘the right of voting in political debates never was supposed by the ancients to be an *inherent* and *unalienable right* belonging to the whole human species.’ Granting both the Doctor’s positions to be true, what do they prove? Do they prove, that because despotism may not depopulate, it is therefore not to be complained of as an evil? Or, because the civil rights of mankind were but imperfectly understood by the ancients, that it is therefore the duty of the moderns to acquiesce in a part when they are entitled to the whole? Now, surely, that our rights are known and ascertained. GIVE US OUR RIGHTS, is a language not only equitable, but what our obligations demand of us.

In the conclusion, the Prefacer observes, ‘that after surveying the nature and tendency of all other forms of government, as far as I am able, I must pronounce the mixt form [such as ours, where one part of the Constitution balances and checks the other, and where all should

should be on a kind of *equipoise*] to be infinitely the best. And I must add, as a necessary corollary (good Reader, take notice), 'that if ever the *civium ordo* *PRAVA judicium* (an apt quotation to be sure) should so far prevail, as to obtain an *equal representation in Parliament*,' (and till such equal representation is obtained, where is the *balance and check* that the good Doctor tells us he admires?) 'the present Constitution will be overturned.' We will not insult the understandings of our Readers by adducing his reasons for such a piece of prophecy. But perhaps, after all, the Doctor may not mean by the 'present Constitution' the real Constitution of the State, as it was founded by the wisdom of our ancestors, but that present system of corruption and venality which has so long pervaded every department of government, as almost to be mistaken for a part of the constitution itself; if it be this that he foretells will be overthrown, BE IT SO, may he, for once, be a true prophet!

Art. 15. *Account of the Views and Principles of that Connection of Whigs, commonly called the Rockingham Party.* 8vo. 1s. 6d. Hooper. 1782.

The Author is a judicious assertor of the general principles of political liberty, as maintained by those who are styled Whigs; and an able defender of the Rockingham party in particular. The character which he has drawn of the truly noble Marquis, is a just tribute of respect to the memory of that great and good man; whose death was, we fear, an irreparable loss to this country. The subject of this Writer's investigation branches into the following general heads: The distinction between party and faction; the public right of judging men and measures; principles of a Whig; examination of the maxim of "Measures not men;" virtue and patriotism; Rockingham administration in 1765; situation of the Whigs from 1765 till 1782; duty of a Minister to the Public; Lord Rockingham's death, and character—Lord Shelburne's appointment—Resignations in consequence of it, &c. &c. &c.

MISCELLANEOUS.

Art. 16. *War with the Senses; or, Free Thoughts upon Snuff-taking.* By a Friend to Female Beauty. 8vo. 6d. Wilkie. 1782.

This Writer addresses himself chiefly to the Ladies, whom he intreats to leave it to the men to defile themselves with snuff; 'and perhaps, says he, when your example becomes more general, they may in a great measure leave the practice: if they do not, may the following anathema fall on them! *viz.* To be despised by the most engaging and decent of your sex, for their folly and unnatural persisting in this odious custom.' With great zeal he inveighs against the habit. He writes, we are told, neither for fame nor gain: if any profit accrues, it is to be immediately disposed of to some public charity. His motives appear to be good; and what he says is not unworthy of attention.

Art. 17. *Observations on the Poems attributed to Rowley, tending to prove that they were really written by him and other ancient Authors.* To which are added, Remarks on the Appendix of the Editor of Rowley's Poems. 8vo. 1s. 6d. Bathurst. 1782.

We are informed by an Advertisement, that these 'Observations' came

came into the hands of the Editor upon the death of the Writer of them: and that a very learned friend of the deceased had written the Remarks on the Appendix [by Mr. Tyrwhitt], and had given his permission to the Editor to annex them to this pamphlet.

The title sufficiently expresses the Author's design. As to the execution, it is, at least, decent and candid; though nothing is advanced that materially affects the leading arguments by which we have attempted to prove, that the poems attributed to Rowley are the spurious productions of a modern Mule.

Art. 18. *Curfery Observations on the Poems attributed to Thomas Rowley, a Priest of the 15th Century.* With some Remarks on the Commentaries on those by the Rev. Dr. Jeremiah Milles, Dean of Exeter, and Jacob Bryant, Esq; and a salutary Proposal addressed to the Friends of those Gentlemen. 8vo. 1s. 6d. Nichols. 1782.

These 'Curfery Observations' were first published in that valuable miscellany the *Gentleman's Magazine*. We read them there with much pleasure; and have only to express our general approbation of them; referring the Reader, who would wish for the more particular entertainment, and information they afford, either to the magazine or the pamphlet in its present form.

Art. 19. *Strictures upon a Pamphlet intitled "Curfery Observations on the Poems attributed to Rowley."* With a Postscript on Mr. Thomas Warton's Enquiry into the same Subject. By Edward Burnaby Greene, Esq. 8vo. 1s. 6d. Stockdale. 1782.
Chaos is come again!

Art. 20. *An Examination of the Poems attributed to Thomas Rowley and William Canynge.* With a Defence of the Opinion of Mr. Warton. 8vo. 1s. 6d. Baldwin. 1782.

An ingenious and well-written pamphlet. The Author is a man of taste and judgment; but not deeply versed in old English lore. It would be needless to give a particular view of his argument, because every part of it hath been discussed before.

Art. 21. *Rowley and Chatterton in the Shades; or, Nugæ antiquæ et novæ.* A new Elysian Interlude, in Prose and Verse. 8vo. 1s. 6d. Becket. 1782.

The thought is very happy; and the dialogue is supported with humour and ingenuity. The Author hath an elegant taste for poetry, though his imitations are very unlike the originals: we must indeed except the imitation of Pierce Plowman, which is truly characteristic of the manner of that ancient English bard.

While the antiquaries are dancing in circles, under the direction of Leland, the Master of the Ceremonies, our Author supposes that their solemnities are interrupted by the shade of a YOUNG POET, who rushes in, and sings the following

IRREGULAR ODE:

" 'Tis done:—the MIGHTY STRAPLING gave the word,
Infant round Bristol's crowded mart
Beams of celestial glory dart,
And to each kindling breast poetic flames impart.

Give

Give me the harp, he cried, of thousand strings!
 Echo, from her mountain cell,
 O'er desert heath or shadowy dell,
 The repercussive notes in varying pauses brings.
 Th' obedient Power of inspiration heard.
 Now swell the strains in accent bold;
 Now tun'd to artless woe
 Let the soft numbers musically flow;
 Or to the praise of heroes old,
 Let freedom's war-song sound in thundrous terror roll'd.

Far hence all idle rhymes,
 The taste of none but giddy-paced times;
 In manlier modes I strike the deep-ton'd lyre,
 And other joys inspire.
 Whence is this ardour? what new motion bodes
 My agonizing soul?
 It is decreed:

Illusion come, work thy all-potent deed,
 And deal around the land thy subtle dole.
 Be the solemn subject dress'd
 In antique numbers, antique vest;
 In Time's proud spoils right gorgeously array'd;
 With many a strange conceit and lore profound,
 There be the bookman's sapient art display'd,
 While Folly gapes, and Wonder stares around.
 See Fancy wafts her radiant forms along,
 Borne on the plume sublime of everlasting song.

Brave Richard calls *: the crescent falls;
 He rears the cross; the nations bow:
 Vengeance, arise! great Bawdin † dies;
 Awful be the notes and slow.
 Juga's ‡ woes demand the strain;
 Shall female sorrow stream in vain?
 Ah deck with myrtle wreaths that hapless herse,
 Nor let sainted Charity §,
 Godlike maid with upcast eye,
 Unheeded pass without one votive verse.

Grief's a plant of every clime,
 Call'd into birth from earliest time;
 Soon it shoots a branching tree,
 Water'd with tears of misery.
 Change, my lyre, thy numbers change,
 And give aspiring thought an ampler range,
 In buskin'd pomp appear
 Dread Ælla's || regal form;
 Fate stalking in the rear
 Prepare the iron storm.

* Rowley's Ecl. 2d. † The death of Sir Charles Bawdin.
 ‡ Elinourne and Juga. § Ballad of Charity.
 || Ælla, a tragical interlude; and Godwyn, a tragedy.

Mark where the Norman canvas swells afar;
 And wafts the destin'd troops to Albion's strand;
 Hear, Harold *, hear! the distant sound is war;
 War, that shall sweep thee from thy native land.

The measure's clos'd, the work dispos'd;
 Hang the recording tablet high!
 The colours mix; the soul they fix;
 Confess before th' entranced eye.

Confirm, Pierian powers, the bold design;
 And stamp with ROWLEY's name each consecrated line.

P O E T I C A L.

- Art. 22. *The Prophecy of Queen Emma.* An ancient Ballad lately discovered; written by Johannes Turgottus, Prior of Durham in the Reign of William Rufus. To which is added, by the Editor, an Account of the Discovery, and Hints towards a Vindication of the Authentickness of the Poems of Ossian and Rowley. 8vo. 1s. Bew. 1782.

The ballad alludes to the unnatural contest between Great Britain and America. It is a pleasing and poetical piece; but so entirely modern in form, versification, and language, that we were rather surprised to see it in any view connected with the names of Turgottus and Rowley.—We expected something of wit and plausibility in the *Account of the Discovery*, &c. but were totally disappointed; and to refer to a proverb with which this pamphlet *elegantly* concludes, we could neither find *sauce for the goose*, nor *sauce for the gander*.

- Art. 23. *An Elegiac Poem*: in different Measures, without Rhime. 4to. 1s. 6d. Faulder.

This poem is 'in memory of an amiable and virtuous wife.' The subject naturally exempts it from the severity of criticism.

- Art. 24. *Ode on the taking of Minorca.* Addressed to the honourable James Murray. 4to. 2s. 6d. Debrett.

Were the execution of this panegyric ode equal to the zeal with which it is apparently written, it might dispute the palm of excellence with any composition of the kind either in ancient or modern times. It is, however, not a contemptible performance.

- Art. 25. *Albion Triumphant*; or, Admiral Rodney's Victory over the French Fleet. A Poem. By J. N. Puddicombe, M. A. 4to. 1s. 6d. Robson.

Though this, like the last mentioned poem, is not a contemptible performance, it rarely rises above mediocrity.

- Art. 26. *The Flames of Newgate*; or the New Ministry. 4to. 3s. Southern. 1782.

A general satire on the old ministry and their connections, and a panegyric on the new. It is dull, tedious, nonsensical, and prophane. We were surprised to hear that this is the work of Mr. Badini, from whom better things might be expected. He should confine his Muse to the Italian Opera.

- Art. 27. *Anticipation.* By Homer. Translated from the original Greek, by Alexander Pope, Esq. 8vo. 1s. 6d. Kearsly. 1782.

This is the poorest attempt at substituted wit we recollect ever to

* Battle of Hastings.

have met with. It is an application of passages in Pope's Homer to modern characters.

Art. 28. *Viator*, a Poem: or, a Journey from London to Scarborough, by the way of York. With Notes historical and topographical. 4to. 2s. 6d. Becket. 1782.

Viator's Pegasus is little better than a post-horse. 'His versive deficiencies,' however, as he expresses himself, 'are in some degree supplied by the narrative notes,' containing local anecdotes of those parts of the country through which he passes.

Art. 29. *Abelard to Eloisa*. A Poetical Epistle, newly attempted. 4to. 1s. Bew. 1782.

The Letters of Abelard and Eloisa are well known: from these this poem is taken. The Author, however, is not a mere copyist. Could we for a while forget the Epistle from Eloisa to Abelard, it might be thought not a second-rate performance.

Art. 30. *Pleasure*: a Satire. 4to. 2s. Debrett. 1782.

The motto to this poem is, *Noctem impla dolores voluptas*, the meaning of which is, Pleasure (*i. e.* Pleasure, a satire, price two shillings) is not worth the purchase. The doctrines of this heavy satire are, that the nation is ruined by pleasure; and, if it is to be saved, is to be saved by Lord Shelburne.

DRAMATIC.

Art. 31. *The Candidate*; a Farce, in Two Acts. As it is performed at the Theatre Royal in the Haymarket. By J. Dem. 8vo. 4s. Stockdale. 1782.

The main incident of Goldsmith's diverting play, called "*She stoops to conquer*," always appeared, to judicious readers and spectators, to be rather farcical. The pleasantries of *The Candidate*, for it has some pleasantries, are founded on the very same incident reversed; viz. an inn supposed to be a private house, instead of a private house supposed to be an inn. A leading mistake of this kind necessarily produces a number of subordinate blunders and double meanings, which tend to constitute a drama full of that spirit of *equivocum* so much in fashion; calculated indeed to excite laughter, and a powerful engine in comedy; but when used as the main spring, and carried too far, reducing comedy to farce, and degrading farce into *Bartlemy droll*. The Prologue, which hinges on the title of the farce, has some happy turns.

NOVEL.

Art. 32. *Wilnot*; or the Pupil of Folly. 4 Vols. Small 8vo. 10s. Lane. 1782.

Though this novel may not be distinguished from the general herd of such publications either by originality of incident or character, it has a property which, in works of this kind, is not always to be met with—it is perfectly harmless; and may, therefore, with safety be indulged in by such readers as, labouring under a mental chlorosis, make a practice of gratifying their appetite with every thing that comes in their way.

ASTRONOMICAL.

Art. 33. *Jupiter and Saturn*, their Appearance in the Heavens, and Influence on the Earth; with easy Directions for viewing those

those Planets every clear Night, either with the naked Eye or Telescope. To which are added, the Phenomena of the Harvest Moon, and other heavenly Bodies; also, a Description of the new discovered Planet. The Second Edition. 12mo. 1s. Walter. 1782.

The Author tells us, in his Preface, that his 'design is to render the knowledge of the heavenly bodies as clear to every rational mind, as the Great Author has rendered them conspicuous to every human eye.' Such a design is certainly praise-worthy; and we sincerely wish we could compliment him so far as to say he had succeeded; or (as he promises us several other treatises on similar subjects) that he is likely to do so. He will pardon us, because we do it with the best intentions, for pointing out to him the following errors, out of many which he has committed in the performance before us, humble as it is.

Page 13, he tells his readers, that though Jupiter and Saturn 'appear not more than two yards distant, they are in reality $5^{\circ} 25'$, or 325 English miles.' They would be 325 geographical miles apart if they were upon the surface of the earth: as things are, they are almost as many millions of English miles from one another. P. 28, he brings Milton to vouch for Kennedy's whimsical notion concerning the time of the year when the Almighty was pleased to create this system; because he says the Sun was first seen in the East. Milton only means, that the Sun was first seen in the morning; for the East has no relation to one point of the ecliptic more than another. P. 20, he drops into the same mistake he did p. 23, in supposing that because the moon's motion is 13° in 24 hours, it is therefore about 800 miles, instead of 48,000. P. 36, he says, 'latitude means our distance from any place, either North or South.' It is the distance from no place but the equator. P. 70, he tells us the distance of the earth from the Sun is 76 millions of miles, instead of 93 or 94 millions; and, p. 74, that the *proper* motion which Arcturus, and some other of the fixed stars are now known to have, was discovered by Mr. Herschel's large telescope, which *magnifies* 6500 times! but astronomers were well aware of such motion long before Mr. Herschel was heard of as an astronomer, and probably before he was born. P. 42, he says 'the Moon attracts the ocean at her new and full;' but the Moon does not attract the ocean more at these times than any other: it is the attraction of the Sun that acts in conjunction with her's at these times; and opposes it at the quadratures. He maintains also, that the hot weather, which we generally experience towards the middle and latter end of July, is caused by the Dog-star's rising with the Sun, &c. &c. Indeed, the whole drift of this publication is to persuade us that the bad weather, and disorders, which we have experienced in the course of the foregoing spring and summer, have been all occasioned by the conjunction of the planets Jupiter and Saturn, which *will* happen in November next, in what the old astrological-gentry call the *fiery trigon*: but this being a subject which we are not qualified to decide on, we shall take our leave of the Author with this piece of wholesome advice.—Behold thou art whole: sin no more, lest a worse thing come unto thee.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

IN your Review of Barbut on Insects, you speak of some remedies which he has pointed out for the destruction of bugs and fleas. You have not mentioned what these remedies are. If, therefore, you would allot a small corner at the end of your next Review to the insertion of them, you will oblige many, and in particular your constant reader and admirer,

Aug. 23d, 1782.

R. S.

* * We should be glad to oblige this Correspondent, but, perhaps, in so doing, we should *disable* Mr. Barbut, or his Bookseller. Beside, it might be deemed making too free with the professional mysteries of those learned gentlemen, the bug-doctors, and vermin-killers, of this great metropolis, who are a numerous body, and (for aught we know) one of the *worshipful* city-companies.

††† In answer to J. M. who dates from Norwich, we have to observe, that we are often solicited to mention the prices of foreign books; and have as often declared to our Readers, that we find this a task too difficult for us to execute. The prices of foreign books, in England, are not fixed by the importers, like those of our own publications; and as for ourselves, we are frequently supplied by friends. Sometimes we do put down the first cost of such articles as we purchase, when they are immediately paid for; but in common we know not the expence till a general bill arrives from abroad, with the charges of importation; and then it is too late for the Review.

J. W. likewise wishes that we would always inform our Readers, at which of the London Bookellers they could buy the foreign publications that are reviewed. This, too, can seldom be done, as we often review the foreign books before any number of copies are imported here. Those who would become purchasers must, therefore, enquire, or desire their Bookellers to enquire, of the importers of foreign books;—who will always furnish, or *procure* whatever articles are wanted.

* * *Philotaxenus* thinks that a General Index to the first 60 vols. of our Review might be done at a very small expence. A *very small expence* is an indefinite expression. We think the expence would be *VERY CONSIDERABLE*, and the sale *very limited*.—The rest of this Correspondent's letter being more cavalier than polite, must be passed over without further notice.

✧ The Continuation of the *American Farmer's Letters*, and the *History of Birmingham* in our next.



THE MONTHLY REVIEW,

For OCTOBER, 1782.



ART. I. *The Tragedies of Euripides translated.* In Two Volumes.
Vol. I. 4to. 1l. 1s. Doddsley. 1781.

LITERARY reputation is oftentimes as difficult to retain as to acquire. Whether it be that the world, when once it has been gratified by a successful exertion of ability, is unreasonable in its future expectations, or that success is productive of indolence and inattention, it seldom happens that the applause which has been obtained by a first production, is not very much abated on the appearance of a second. And though this remark may not, perhaps, extend to those works to which a writer is impelled by the irresistible impulse of genius, yet is it eminently obvious in such productions as are the fruits chiefly of study and application, and in which the mere pleasure of composition cannot be supposed to have been the prevailing motive to the undertaking; such, for the most part, are translations. When once a writer commences a translator by profession, the ardour with which he first sets out is very apt to abate; and even that technical facility, which is acquired by habitual practice, will frequently be a temptation to carelessness. What was at first, perhaps, an amusement, soon assumes the appearance of a task, which, though it may not, possibly, create disgust, will, probably, be productive of weariness. It is not, indeed, to be wondered at, if the mind, continually at work, and intent upon another's ideas, should in time lose somewhat of its due elasticity.

Under the impression of these considerations, we were ready to make every candid allowance for the disappointment we were to feel, should this work suffer in comparison with our Author's translation of *Æschylus*. We are happy, however, to observe,
VOL. LXVII. R that,

that, though the preference is undoubtedly due to the translation of Æschylus; yet the appearance which Euripides makes in his present dress is such as might have been expected from the hands of Mr. Potter, and such as will not discredit his abilities. It must, nevertheless, be confessed, that there is sometimes a languor and want of elevation in the language of the Translator, that might, without being unfaithful to the original, easily have been avoided. Mr. Potter seems to think otherwise: hear his vindication:

'In Æschylus he found difficulties enough; in translating Euripides he finds one of a peculiar nature, of which the best judges of writing will be most sensible: the sublime and daring imagination of the former, expressed in the strongest and most vivid glow of colouring, animates and inspires; but in Euripides there is much of what the ancient critics called *λαλῖαν*, tenui oratione et scripturâ levi, yet sweet and delicate through the melody and rythmus of the Greek language, and the poet's wonderful skill in the structure of his words, in which he was so elaborately curious, that sometimes he did not compose more than three verses in three days: this simple unraised stile has given the translator the most trouble of any part of this poet's works, and probably he will please least where he has laboured most; yet, though he found it impossible to equal the melody of the original, he did not think it allowable to attempt to elevate its simplicity; for in such cases, those who are most capable of judging, will think that *nimium quod est offendit vehementius, quam id quod videtur parum.*'

It may be doubted, whether the learned Reader, who is the only judge in this matter, will think this apology altogether admissible. Will he not, for instance, be of opinion, that even in the following passage (which is, perhaps, as unexceptionable as any he will meet with) there are several expressions too familiar and prosaic for the tragic Muse, and which by no means were necessary to give a faithful representation of the original?

Admetus. Ah me! ah me! how mournful this approach!

How hateful to my sight this widow'd house!

Ah, whither shall I go? where shall I rest?

What shall I say? or what forbear to say?

How may I sink beneath this weight of woe?

To misery was I born, wretch that I am,

I envy now the dead, I long for them,

Long to repose me in that house. No more

With pleasure shall I view the sun's fair beams,

No more with pleasure walk upon this earth:

So dear an hostage death has rent from me,

And yielded to th' infernal King his prey.

Chorus. Go forward, yet go forward; to thy house
Retire.

Admetus. Ah me!

Chorus. Thy sufferings do indeed

Demand these groans.

Admetus. O miserable me!

Chorus.

Chorus. Thy steps are set in sorrow, well I know,
But all thy sorrow nought avails the dead.

Admetus. Wretch that I am!

Chorus. To see thy wife no more,
No more to see her face, is grief indeed.

Admetus. O thou hast touch'd on that, which deepest wounds
My mind : what greater ill can fall on man,
Than of a faithful wife to be depriv'd ?
O that I ne'er had wedded, in the house
Had ne'er dwelt with her ! The unmarried state
I envy, and deem those supremely blest
Who have no children : in one single life
To mourn, is pain that may be well endured :
To see our children wasting with disease,
To see death ravaging our nuptial bed,
This is not to be borne, when we might pass
Our lives without a child, without a wife.

Chorus. Fate comes, resistless Fate.

Admetus. Unhappy me!

Chorus. But to thy sorrows wilt thou put no bounds ?

Admetus. Woe, woe, woe, woe!

Chorus. A ponderous weight indeed
To bear, yet bear them. Thou art not the first
That lost a wife : Misery, in different forms
To different men appearing, seizes all.

Admetus. Ye lasting griefs, ye sorrows for our friends
Beneath the earth !— Ah, why did ye restrain me ?
I would have cast myself into the tomb,
The gaping tomb, and lain in death with her,
The dearest, best of women ; there for one
Pluto had coupled two most faithful souls,
Together passing o'er th' infernal lake.

Chorus. I had a friend, by birth allied to me,
Whose son, and such a son as claim'd his tears,
Died in the prime of youth, his only child ;
Yet with the firmness of a man he bore
His grief, though childless, and declining age
Led him with hasty steps to hoary hairs.

Admetus. Thou goodly mansion, how shall I endure
To enter thee, how dwell beneath thy roof,
My state thus sunk ! Ah me, how chang'd from that,
When 'midst the pines of Pelion blazing round,
And hymeneal hymns I held my way,
And led my loved Alceſtis by her hand :
The festal train with many a cheerful shout
Saluted her now dead, and me ; and hail'd
Our union happy, as descended each
From generous blood, and high-born ancestry.
Now for the nuptial song, the voice of woe ;
For gorgeous robes, this black and mournful garb
Attends me to my halls, and to my couch,
Where solitary sorrow waits me now.

Chorus. This sorrow came upon thee 'midst a state
Of happiness, a stranger thou to ill;
Yet is thy life preserv'd: thy wife is dead,
Leaving thy love; is there aught new in this?
Many hath death rest of their wives before.

Admetus. My friends, I deem the fortune of my wife
Happier than mine, though otherwise it seems.
For never more shall sorrow touch her breast.
And she with glory rests from various ills.
But I, who ought not live, my destin'd hour
O'erpassing, shall drag on a mournful life,
Late taught what sorrow is. How shall I bear
To enter here? To whom shall I address
My speech? Whose greeting renders my return
Delightful? Which way shall I turn? Within
In lonely sorrow shall I waste away,
As widow'd of my wife I see my couch,
The seats deserted where she sat, the rooms
Wanting her elegance. Around my knees
My children hang, and weep their mother lost:
These too lament their mistress now no more.
This is the scene of misery in my house:
Abroad, the nuptials of Thessalia's youth,
And the bright circles of assembled dames
Will but augment my grief; ne'er shall I bear
To see the loved companions of my wife.
And if one hates me, he will say, Behold
The man, who basely lives, who dared not die,
But, giving through the meanness of his soul
His wife, avoided death, yet would be deem'd
A man: he hates his parents, yet himself
Had not the spirit to die. These ill reports
Cleave to me: why then wish for longer life,
On evil tongues thus fallen, and evil days*.

As some confirmation, however, of what Mr. Potter has advanced, it must be acknowledged that his translation of the *Bacchæ*, which certainly is the sublimest and most animated composition of the Muse of Euripides, is executed with a degree of spirit superior to what is to be met with in most of the other pieces. But whatever may be thought of Mr. Potter's vindication of himself, his defence of the Greek tragedians against a

* Mr. Potter's attachment to, not to say servile affection of, the diction of Milton, Mason, and Gray, is as observable in this as in his translation of *Æschylus*. As we have once expressed our sentiments on this subject (See *M. R.* vol. lix. p. 288.), it is needless to repeat them. His adoption, however, of the above whole line from Milton is less objectionable, than the introduction of many of the Miltonic phrases and expressions with which his translation is so plentifully interlarded, and with which *modern* language is unacquainted.

late celebrated critic is less controvertible. It is no wonder, that his classical orthodoxy was alarmed at so bold and formidable an attack.

* Euripides was to *Æschylus* what *Raffaello* * was to *Michael Angelo*: in *Æschylus* all is inspiration; his genius is bold and fiery; his ideas are vast and sublime; his persons are a superior order of beings: Euripides owed more to study, but it was chiefly the study of nature; his genius is bright and glowing; his images are vivid and deeply impressed; his characters designed with propriety, and supported with dignity: but he is chiefly distinguished from all other writers by the purity and copiousness of his moral sentiments, and his irresistible power in moving the tender passions; for the first he was indebted to his education under *Prodicus* and *Anaxagoras*, and his friendship with *Socrates*; the latter he drew from his own heart; what he felt warmly, he painted pathetically; like our own *Spenser*

He steep'd in tears the piteous lines he wrote,
The tend'rest bard that e'er empassion'd song.

* If we may with reason and truth form this judgment of the drama of Euripides, we must be surprised and sorry to find a very respectable critic expressing himself in these words, "Greek tragedies are more active than sentimental; they contain many sensible reflections on morals, manners, and upon life in general; but no sentiments except what are plain and obvious. The subjects are of the simplest kind, such as give rise to the passions of hope, fear, love, hatred, envy, and revenge, in their most ordinary exertions: no intricate nor delicate situation to occasion any singular emotion; no gradual swelling and subsiding of passion; and seldom any conflict between different passions. I would not however be understood as meaning to depreciate Greek tragedies. They are indeed wonderful productions of genius, considering that the Greeks, at that period, were but beginning to emerge from roughness and barbarity into a taste for literature. The compositions of *Æschylus*, *Sophocles* and *Euripides*, must have been highly relished among a people who had no idea of any thing more perfect. We judge by comparison, and every work is held to be perfect that has no rival. It ought at the same time to be kept in view, that it was not the dialogue which chiefly enchanted the Athenians, nor variety in the passions represented, nor perfection in the actors, but machinery and pompous decoration, joined with exquisite music. That these particulars were carried to the greatest height, we may with certainty conclude from the extravagant sums bestowed upon them: the exhibiting a single tragedy was more expensive to the Athenians, than their fleet or their army in any single campaign." *Sketches of the History of Man*. Vol. I. p. 141.

* Let it not be deemed pedantry, or an affectation of admiring the writers of ancient Greece, but impartial justice, to observe that if the Greek tragedies were more active than sentimental, those great poets

* See, and admire the President's Discourse delivered in the Royal Academy, December 10, 1772.

perfectly knew their province; for tragedy, as * Aristotle defines it, is the imitation of an action. The simplicity of the subject constitutes one of their principal excellences: and from that simple subject to give rise to the passions, is a proof of their power: whether these passions were called forth only in their most ordinary exertions, whether no delicate situation occasioned any singular emotion, whether there is no gradual swelling and subsiding of passion, no conflict between different passions, the English reader will be able to determine from reading any one of these tragedies, particularly the impassioned characters of Phædra and Medea, and probably will be enchanted with the dialogue and the variety in the passions represented. The age which produced, besides these tragic poets, Pindar, Simonides, Prodicus, Anaxagoras, the accomplished Pericles, Socrates, and many other great men, could not be but beginning to emerge from roughness and barbarity into a taste for literature; Athens was rather at that time advanced to its highest perfection in all the polite arts: it is not a proof of the barbarism of that people, that they had no idea of any thing more perfect than the compositions of Æschylus, Sophocles, and Euripides; if it is, the barbarism yet remains. That the music, which accompanied these tragedies, was so exquisite as some imagine, "who have formed a romantic idea of ancient music upon the exaggerated accounts of its effects, which they have read in old authors," will not be readily allowed; "with all the simplicity of their music, the poets themselves being able to set their own pieces, and to sing them so well to the satisfaction of the public, is to a perfect judge a certain proof that their music had not only fewer difficulties, but fewer excellencies than the modern." Their machinery and decoration were indeed magnificent; but it must not be supposed that the exhibiting a single tragedy was more expensive to the Athenians than their fleet or their army in any single campaign; the authority of Demosthenes will probably be thought decisive; he says that the Athenians expended more money upon the Panathenæan and Dionysian feasts, than upon any one of their naval expeditions. In Philipp. I. the Panathenæa continued several days, and consisted of various entertainments, races both of men and horses, gymnastic exercises, musical contests, Pyrrhic dances, a naumachium, pompous processions, and at the end a costly sacrifice, at which the whole assembly was feasted: dramatic exhibitions made but one part of these expensive shows, and in these each poet who contended for the crown, and many contended, was obliged to present three tragedies and a satyric piece: it might therefore be curious to calculate the expence of exhibiting a single tragedy, and probably it would come out much less than that of bringing a new play upon our stage.—Had these observations fallen from the pen of an obscure writer, they would have been suffered to sink in oblivion; but the well-acquired reputation of the author of the *Sketches of the History of Man* makes it proper to take this notice of them.

* "Ἔστιν οὖν τραγῳδία μίμησις πράξεως, &c. Περὶ Πoesiῶν. Καρ. γ.
Δράμα enim dicitur, quia est μίμησις in τῷ δράτῃ.

Vossii Instit. poetic. L. 2. C. 1.

† Dr. Burney's *Dissertation on the Music of the Ancients*, p. 168.

ART. II. *Travels in Europe, Asia, and Africa*; describing Characters, Customs, Manners, Laws, and Productions of Nature and Art: containing various Remarks on the Political and Commercial Interests of Great Britain: and delineating in particular, a New System for the Government and Improvement of the British Settlements in the East Indies: begun in the Year 1777, and finished in 1781. 8vo. 2 Vols. 12s. Boards. Murray. 1782.

THE Public are presented, in these volumes, with a series of familiar well written letters, by an intelligent sentimental traveller, who went over to Holland, and travelled from thence to L'Orient, where he took his passage on board a French vessel for the East Indies. His employment, or motive for so long a voyage, is not explained; but whether he was under any engagement, or a volunteer, political intelligence appears to have been the principal object of his attention. Previous to his embarkation for India, we have from his several stages, good descriptions of the cities of Antwerp, Paris, Nantz, and L'Orient; some pertinent observations on our American war, which is the general subject of conversation on the continent; together with a plan for a pacification: but with respect to all such plans, however ingeniously drawn up, we have only to observe, that a pacification with America will not be founded on the original grounds of the dispute, which will be as much out of view, as the quarrel between Alexander and Darius; but on the immediate circumstances of the parties that lead to a treaty. The following thoughts on this unnatural war, are expressed in a letter from Calcutta, dated Sept. 25, 1779.

' You desire to know what I *now* think of the struggle between Great Britain and her Colonies? What I thought from the beginning of that struggle I think still: a speedy accommodation of all differences appears to me to be equally the interest of both parties.

' That this is the interest of Britain, will not, I apprehend, require much proof. A loss of men, an increase of taxes, a decay of commerce, inculcate on England, in the most forcible manner, peace with America. Taxes cannot possibly be multiplied *ad infinitum*. Those ideas of *infinity* that are so familiar, and so innocent in the mouths of *metaphysicians*, in the practice of life and business, are both false and pernicious. The time *will come*, and if the American war be continued, is perhaps not very *remote*, when Britain will be obliged to follow the discreditable example of France, in reducing, without ceremony, the interest of her immense debt, and diminishing the intrinsic value of her current coins.

' There are not wanting many reasons, which, on the other hand, urge the Americans to an accommodation with Britain. Of these, some are felt, and others may be foreseen. The devastations, and horrors, and miseries of a country which is the seat of war, must render peace, on safe and honourable terms, an object of all others the most desirable. But what terms are safe and honourable? that is the question.

question. These, it would seem, the leaders of the colonists think inseparably connected with independency on the mother country. I am of a contrary opinion. I do not say that Great Britain is able to conquer North America; but I am confident that North America will not long maintain its independency on Britain, without falling into a dependency on some other power, or powers, of Europe.

• For, first; the large extent of her exposed coasts will require for their protection, a more absolute, compact, and vigilant power than that of a republic.

• Secondly; the natural jealousies and unsettled pretensions of the several provinces, which are quashed for the present only by the incumbent pressure of a common enemy, will rebound with an elastic force when that weight shall be removed.

• Thirdly; that country, which from its infancy was nursed by the kind and indulgent aid of the parent state, which screened it from foreign invasion, and supported its civil and military establishments, must feel an alarming reverse of fortune when subjected to the taxes that will be unavoidably necessary for the support of the new government; for the defence of the coast; for the payment of the interest of the public debt; for the establishment of a military system, with fortifications; together with a navy, dock-yards, and ports. The taxation of America, it has been computed, under the British government, did not exceed one sixpence on the poll of the people: under the new system, it will amount, at the least, to forty shillings*.

• Fourthly; the produce of America, when exported indiscriminately to all the markets of Europe, will fall in its value, and return much less to the planter, than it did when circulated all over the world through the channel of Great Britain: because the merchants of that country to whom it was formerly consigned, by means of their contiguity and mercantile knowledge, were able to judge of the state of markets; while their large capitals and established credit enabled them to keep up the prices. But these advantages can have no place, when planters must sell off their goods at all adventures, ignorant themselves of the state of markets in the old world, and confiding in masters of vessels, still more ignorant; when they are obliged to submit to the mercenary and subtle dispositions of foreigners, who have not, like the English, any natural attachment to them; who have not any interest in procuring a fair market price, because they make no advances; and, whatever they may take, give not any credit. Thus America, stript of that credit which enabled her to cultivate

• Britain was in the uniform practice of nursing the infant colonies with money, goods, credit, markets, and people. She expended in the last French war, ninety millions in the defence of America; and both before and since, continually bore the civil and military charges of government. The country bore only the minute expences of its internal police. The British nation now tax themselves with four millions annually, to pay the simple interest of their advances for the establishment and security of America: and America must have already contracted a public debt of at least thirty-five millions, at a rate of interest not under five per cent. per annum,

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her waste lands, and to trade with ease, must now, by dint of labour and indefatigable industry, in straitened circumstances, and without the prospect of a certain mart, cultivate the lands, raise the commodities, and furnish ships for transportation, many months before they can expect a reimbursement.

' Fifthly; France is too political to encourage the absolute independency of a country so extensive and flourishing as that of North America; for that independency might involve in its consequences, an uncontrollable dominion over the trade of *all* America, Asia, and Africa, and the impoverishment of all Europe; events, which the policy of the most enlightened nation of Europe would alone study to prevent, even if we could suppose all the other powers of that division of the globe so insatuated as to regard them with indifference. The views of France, therefore, can be no other than to take advantage of the unhappy contest between Britain and her Colonies, to humble the power of her proud rival, and by the same means to reduce America to so low a pitch, as to render her an easy prey to be divided among the maritime powers of Europe, retaining, as her own share, the most valuable provinces, Virginia, Maryland, and the Carolinas. This, doubtless, is the object of the policy of France. America, say the politicians of that country, must be enabled to resist the power of Britain, until both countries are so effectually exhausted, that Britain shall cease to be, in trade and naval power, even the rival of France, and that America shall look up to her allies alone for protection; and then France will acquire an ascendancy over America, more absolute and despotic than if it were a French colony. This plan was suggested by the Duke de Choiseul, during his administration, and he has continued to recommend and urge it, *since* he quitted the helm of state. He sent out a Monsieur Boileau, a man of great political talents and address, to foment the rebellion in America in its very first appearances, by preaching a doctrine exploded in his own country, the natural rights of mankind; by holding up to the imaginations of discontented and turbulent men, the dazzling glories of independency, and by well-timed, gilded assurances from the grand monarch. Yet it is certain, notwithstanding all this, that if France had not received certain information that Britain was well disposed to accommodate matters with America, at the conclusion of the year 1777 (in consequence of which Dr. Franklin protested, that unless France would immediately declare in favour of America, her cause would be lost), the interposition of the *grand monarch* would have continued under a political veil for a campaign or two longer. The treacherous and dastardly conduct of Count D'Estaing's fleet, shews clearly that it is not yet the intention of France to enter heartily into the cause of the Americans, because they are not sufficiently reduced in money and power, tamely to bend their necks to that yoke which their allies have long been preparing for them.

' Sixthly; taxes *beyond a certain amount*, cannot be borne by any species of *internal* industry known to mankind. High taxes can be supported only by that kind of commerce which imports from foreign states a balance in the precious metals. Whatever taxes are raised beyond such as are necessary for defraying the *current* expences of government,

vernment, and that are imposed for the purpose of paying the interest of an accumulated or funded debt, are detrimental to all countries, but to those that depend solely on colonization and agriculture, are absolutely ruinous.'

How far the time elapsed since the date of this letter may have confirmed or invalidated the above reasoning, is left to the reflection of the Reader.

Oriental politics, however, occupy by far the greatest portion of these volumes, interspersed with some amusing, descriptive, and miscellaneous articles. The Author enters into an examination of the conduct of those lordly beings called the Company's *servants*, who exert sovereign powers discretionally over tributary Princes; who wage wars, and conclude alliances; and then return to astonish their countrymen at the wealth accumulated by the subordinate agents of a mercantile association! He censures the conduct of Governor Hastings very freely; but the scene of action is so remote, the competition for private gain so eager, parties of course so violent, and accusations, defences, and recriminations are so very abundant; that an attention to them contributes more to confound than to inform the judgment. We shall therefore present our Readers with his general remarks on the present state of the empire of Hindostan, and of the means of restoring peace and prosperity to that injured country:

' Since the 18th of September 1773, the date of the treaty of Benaras, Hindostan has been in a state of perfect anarchy, without a constitutional head, or any acknowledged sovereignty in any particular state or person upon earth. Indecision and uncertainty with regard to this great point of SOVEREIGNTY, have been productive of convulsions, which still continue to threaten sudden destruction to the English Company, and a series of revolutions in Hindostan, more interesting to Europe than those which preceded the ascendancy of the Company's government in that country.

' At this time, the sovereign powers are usurped by *nominal* Nabobs, representing a King of Delhi as Emperor of *Hindostan*: their authority being originally derived from the Emperor, but still limited and revocable. The English Company, as treasurers of the empire, collect the imperial revenues of Bengal, Bahar, and Orissa, under the Emperor's special grant and authority, in consideration of their fidelity, loyalty, attachment, and services; and particularly, upon condition of their being perpetual guarantees for the payment of twenty-six lacks of Sicca rupees, being three hundred and twenty-five thousand pounds sterling, as an annual tribute from the nabobship of Bengal, and for the free and perpetual possession of the provinces of Illiahabad and Corah, *solemnly ceded and guaranteed to the King, as a royal demesne, for the support of his imperial dignity.*—Such were the conditions on which the Nabobs and the English Company received their authority and privilege from the court of Delhi.

' But now the Nabobs refuse allegiance, and the Company have not only withheld the stipulated tribute, but have sold the provinces

of Illiahabad and Corah to the Nabob of Oude, Sujah-ul-Dowla, a tributary and immediate servant of the empire; who had also solemnly joined in the former cessions and guaranty to the King of Delhi.

Although the sovereignty of the Emperor be denied, and his rights withheld from him with equal impolicy and injustice, his name was nevertheless held forth by the Company, as a pretext for demanding from other European states, as well as from natives and British subjects, quit-rents, duties, and imposts. All monies are coined in his name; civil and criminal courts are held in his name; and in his name, justice continues to be administered and executed. Yet the English Company make war and peace, and support a military establishment, and also a court of supreme judicature, which issues writs and administers justice according to the common statute laws of England, upon *ex post facto* principles, in the name of the King of Great Britain. This court executes, with rigorous severity, its criminal and penal decrees, and extends its jurisdiction as well to the lives, liberty, and property of the natives, who are confessedly subjects of the empire, and within the imperial territories, as to the migrating subjects of Great Britain.

This government, the system of which is undefinable, because right, fact, and form, are so manifestly at variance, cannot, in the nature of things, have permanent existence. A succession of discordant measures, springing from various and venal sources, must confound and counteract each other, until the power and influence of a government, at once so iniquitous and unstable, be reduced to so low a state, that necessity will point to its final subversion, as the only method of restoring peace, liberty, and happiness to the people.

The sovereignty is beyond a doubt vested in *Shah Allum*, King of Delhi.—To deny that fact, and not to support the right of that prince, would be to overthrow all British claims and pretensions in every part of Hindostan. Wisdom and sound policy must here overrule the frenzy of avarice and ambition. The reigning prince is the undoubted sovereign of Hindostan, being the great great grandson of Aurenzebe, who was the tenth (that reigned) in direct lineal descent from Tamerlane.—The grand question concerning the sovereignty being decided, another important question may then also be decided; whether the splendid superstructure that has been raised by the English Company in India, be founded on a rock or on sand?

The King of Delhi being acknowledged as the sovereign of all Hindostan, the greatest body of merchants in the world, by a wise improvement of that revolution, would not only prolong its existence, but acquire new and unexampled credit, wealth, and grandeur; and the British nation strictly allied to the Emperor of Hindostan, on principles of justice and mutual security and advantage, would emerge from its present distresses, and be restored to its former power and glory.

Such is the distracted state of Hindostan, and so powerful many of the princes who have usurped the power of the King of Delhi, that that potentate cannot, by his own power and influence, recover his hereditary authority and dominions. But this great object he might attain through the powerful assistance of Great Britain. And that Britain may be induced to afford this assistance, let her be rewarded with

with a participation in that empire, which her justice shall have restored to the natural sovereign. Let the crown of Great Britain be invested with an independent sovereignty over certain provinces, and let the King of Delhi enjoy, as heretofore, a secure, undisturbed dominion over the rest. Thus the political maxim, *divide et impera*, may be applied in a new sense, but with all its established authority. A mutual alliance and junction of power would render the sovereignty of both the Emperor and Britain permanent in India, and make not only their respective subjects, but tributary princes, happy in the full enjoyment of personal security, and the riches that issue from peace, agriculture, and free commerce.'

All due credit being paid to this representation, who are to be the upright agents for reforming the politics of Hindostan? Where are proper men to be found? Our Author tells us, and he tells us truly, that 'the young men that afterwards become the governors of Hindostan, generally set out for that country with ideas of acquiring wealth; which ideas, being nourished not only by example, but advice and exhortation, soon grow up into the predominant passion of the heart, and ruling principle of the mind, which at last, in too many instances, become insensible to every human feeling, and too frequently even dead to the demands of common justice.' It will be no easy matter to send able men to India on important trusts, totally purged of all indirect selfish views.

The following journal is curious, and may assist the Reader in forming an idea of the alterations that a plain old English acquaintance may undergo by a removal to the banks of the Ganges:

'I am now to fulfil my promise, to give you a particular account of the day, as it is commonly spent by an Englishman in Bengal.

'About the hour of seven in the morning, his darvan (porter or door-keeper) opens the gate, and the viranda (gallery) is free to his circars, peons (footmen), haccarrabs (messengers or spies), chubdars (a kind of constables), huccatadars and consumas (or steward and butler) writers and solicitors. The head-bearer and jemmadar enter the hall, and his bed-room at eight o'clock. A lady quits his side, and is conducted by a private stair-case, either to her own apartment, or out of the yard. The moment the master throws his legs out of bed, the whole posse in waiting rush into his room, each making three salams, by bending the body and head very low, and touching the forehead with the inside of the fingers, and the floor with the back part. He condescends, perhaps, to nod or cast an eye towards the solicitors of his favour and protection. In about half an hour after undoing and taking off his long drawers, a clean shirt, breeches, stockings, and slippers, are put upon his body, thighs, legs, and feet, without any greater exertion on his own part, than if he was a statue. The barber enters, shaves him, cuts his nails, and cleans his ears. The chillunjee and ewer are brought by a servant, whose duty it is, who pours water upon his hands, to wash his hands and face, and presents a towel.—The superior then walks in state to his breakfast-

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ing parlour in his waistcoat; is seated; the consumah makes and pours out his tea, and presents him with a plate of bread or toast. The hair-dresser comes behind, and begins his operation, while the huccabadar softly slips the upper end of the snake or tube of the houcca * into his hand. While the hair-dresser is doing his duty, the gentleman is eating, sipping, and smoking by turns. By and bye, his banian presents himself with humble salams, and advances somewhat more forward than the other attendants. If any of the solicitors are of eminence, they are honoured with chairs.—These ceremonies are continued perhaps till ten o'clock; when attended by his cavalcade, he is conducted to his palanquin, and preceded by eight to twelve chuddars, harcarrahs, and peons, with the insignia of their professions, and their livery distinguished by the colour of their turbans and cumberbands (a long muslin belt wrapt round the waist); they move off at a quick amble; the set of bearers, consisting of eight generally, relieve each other with alertness, and without incommoding the master. If he has visits to make, his peons lead and direct the bearers; and if business renders his PRESENCE ONLY necessary, he shews himself, and pursues his other engagements until two o'clock, when he and his company sit down, perfectly at ease in point of dress and address, to a good dinner, each attended by his own servant. And the moment the glasses are introduced, regardless of the company of ladies the huccabadars enter, each with a houcca, and presents the tube to his master, watching behind, and blowing the fire the whole time. As it is expected that they shall return to supper, at four o'clock they begin to withdraw without ceremony, and step into their palanquins; so that in a few minutes, the master is left to go into his bed-room, when he is instantly undressed to his shirt, and his long drawers put on; and he lies down on his bed, where he sleeps till about seven or eight o'clock: then the former ceremony is repeated, and clean linen of every kind, as in the morning, is administered; his huccabadar presents the tube to his hand, he is placed at the tea-table, and his hair-dresser performs his duty as before. After tea, he puts on a handsome coat, and pays visits of ceremony to the ladies: returns a little before ten o'clock; supper being served at ten. The company keep together till between twelve and one in the morning, preserving great sobriety and decency; and when they depart, our hero is conducted to his bed-room, where he

* The houcca is the machine from which the smoke of tobacco and aromatics are inhaled, through a tube of several feet, or even yards in length, which is called a snake. To shew the deference or indulgence shewn by ladies to the practice of smoking, I need but transcribe a card for the Governor General and his lady's concert and supper.

Mr. and Mrs. H——s present their compliments to Mr. ———, and request the favour of his company to a concert and supper on Thursday next, at Mrs. H——s's house in town.

1st October, 1779.

The concert to begin at eight o'clock.

Mr. ——— is requested to bring no servants except his huccabadar.

finds

finds a female companion, to amuse him until the hour of seven or eight next morning.—With no greater exertions than these, do the Company's servants amass the most splendid fortunes.'

If such are the silken things from which the Hindostans are to form their ideas of Britons, we are disgraced there in every sense of the word. But as the writer certainly intended to hold them out to contempt, it may be no more than justice to suppose, that the picture is as strongly coloured as particular instances of extreme Eastern British foppery could justify. We wish to extend our charity to the utmost limits.

There are several good articles of local description, such as, the Cape of Good Hope, Calcutta, Mauritius, Bourbon, and the Nicobar islands, Madagascar, St. Helena, &c. together with some characteristics of the Gentoo and Persee inhabitants of India, which will sufficiently inform and entertain the Reader. With respect to natural history, very little of that branch of learning appears in these volumes; but there is a most indelicate article of this kind, in the first volume, at p. 453, which, in our opinion, the Author might as well have omitted.

To the extracts already given, we shall add one more; it conveys a censure on the pursuits of modern philosophers; but it will not greatly convince the readers of this work of the Author's philosophical attainments:

'It is in my opinion a reproach to the present age, and in general to modern times, that, notwithstanding the advancement of commerce, and the facility of intercourse which is thereby opened with the tribes of India, the sentiments of the *Brabmins* of the present, are not so well understood as were those of the same order in ancient times. Emigrants from Europe travel now into the East, not in search of knowledge, but of gold; and they are of a very different opinion from *Solomon*, who maintains that wisdom is better than *rubies*. I cannot help thinking that the genius of modern times, though more accurate, is less sublime than that of antiquity; and withal, more dogmatical, and less open to conviction. The nature of the elements; the origin and end of all things; the nature of the human soul; the supreme good and chief glory of man; these, with other grand and important subjects, exercised the mental powers of ancient sages; who did not confine their researches to one particular object, to the humble pursuits of a *botanist*, nor even to the more exalted views of a *geometrician*; but who, taking a bold and extensive flight over both animated and inanimated matter, combined different ideas by various analogies; ever intent to deduce from the whole, truths more and more abstracted and sublime, whence they might draw practical rules for the conduct of life. In the pursuit of these objects, they spared neither time, labour, or expence. We may form an idea of that ardent desire of knowledge which inspired the breasts of those ancient enquirers into truth, from the journey of Pythagoras into Egypt and India; his long residence in the former country; his patient solicitation, after repeated repulses and evasions, to be admitted to a knowledge of the mysteries of the priests; and by
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his submitting himself, for that purpose, to the painful rite of circumcision. When we compare the ardour of this man's curiosity, and the variety and extent of his views, with the sedentary and limited occupations of modern *Connoscenti*; it is difficult to determine, which of the two best deserves the name of philosopher. One man of leisure, and without much avarice or ambition, purchases a telescope, with which he stares at the full moon, or makes some observations that have been made a thousand times before him, by way of confirming a theory, which at the same time he supposes to stand in no need of confirmation. Another buys a *microscope*; by means of which he discovers some small vessel or gland, or perhaps, as he may fancy, some insect invisible to the human eye: whence a dispute will in all probability arise, whether it be, after all, an animal or only a particle of matter *? A third, on some remote coast, or unfrequented mountain, observes a plant which has neither been described by the most ingenious *Buffon*, nor by that *Nomenclator Linnæus*. These gentlemen communicate their discoveries to *philosophers* licensed by public authority; and straightway their obscure names swell the lists of *Members of such or such an academy*, and of *Fellows of the Royal Society*. Such is the taste of the present times. We have our *Græviuses* and our *Burmanni*, as well as the last century had theirs, whose microscopic eyes take in narrow objects, but are never sufficiently opened to admit the images of such as are grand and extensive. Many subjects of importance remain unexplored, while trifles are magnified into mighty concerns, and discussed with minute attention.

This appears to be a loose flippant estimate of modern philosophy. The few great philosophers, whose names and works have been transmitted down, and have met with a respectful welcome in every age they passed through, are not sufficiently numerous to characterize the ages and countries they lived in. The early explorers of nature were forced to travel far for that knowledge that now comes home to every inquiring mind. Had they lived under the present diffusion of science, the opportunities of distinguishing themselves would have been found in a considerable degree anticipated. A man must now possess the present stock of that kind of knowledge he cultivates, before he can make advances; and even this acquisition calls for no trifling share of talents and assiduity. That ancient inquirers did not confine their researches to particular departments, will scarcely be urged in recommendation of general pursuits to no particular end: we argue differently at present;

“ One science only will one genius fit;
So vast is art, so narrow human wit!”

When nature was studied at large, it was before natural objects were sufficiently known to admit of being classed under regular arrangements; but it will scarcely be imagined that a

* This is now the case with *Lewenhœck's Animalculi Seminales*.

surgeon, for instance, who should dissipate his attention on astronomy, botany, and mechanics, would ever improve the art of healing! With respect to the literary character of the age, and without the least intention of depreciating the merit of the fathers of natural knowledge, there may be no injustice in supposing, that modern Europe may at any time furnish as many cotemporary names, as will match in number and merit with all those handed down to us from antiquity.

ART. III. *Some Observations and Remarks on a late Publication intitled, Travels in Europe, Asia, and Africa; in which the real Author of this new and curious Asiatic Atalantis, his Character and Abilities, are fully made known to the Public.* 8vo. 2s. 6d. Stockdale. 1782.

THE Travels here referred to are miscellaneous in their nature, and written in an agreeable manner, though as we intimated, there seemed to be some latent political object in view; and the key to them is professedly offered in these Observations. The present animadvertor is Captain Joseph Price, who some months ago publicly addressed Mr. Francis in a letter, complaining of personal ill treatment*; and who renews his correspondence by attributing these travels to an agent employed by Mr. Francis to traduce the character of Governor Hastings; which agent he describes and treats with great asperity and contempt, under the name of Mackintosh. The accusations and recriminations of these Eastern gentlemen seem to acquire a common strength by their currency, to the depreciation of their respective personal vindications. Captain Price may possibly have suffered very ill treatment, and he expresses himself with as imprudent and blameable a degree of acrimony now, as he did on the former occasion. The indifferent reader, who only aims, if possible, to discover the truth, will not imbibe the warmth of the Author's resentments; he may attribute his anger to the weakness of his cause; if an enemy, he may derive great advantages from the Author's heat; or, if as a friend, he gives a more favourable interpretation to his asperity, it is an act of courtesy to which he can lay no claim.

Leaving the merits and demerits of individuals to be settled how they may, our Readers will not be displeased to see what notice Captain Price takes of the general description Mr. Mackintosh gives of the way of life of the English in Bengal †:

'The fifty-fifth letter of this author is a strong but highly caricature likeness of the manners of the Europeans in general who serve in Asia. The pomp and state he reports them to live in, comes but to the share of those few who live long enough to rise by slow degrees,

* See Rev. Vol. LXV. p. 468.

† Vid. the preceding Article.

and after many years service, to the highest offices in the state. The lazy and indelicate custom of being dressed and undressed in the manner he describes, never is practised by any but such as grow very corpulent, and not always by them: it was a sight so rare, that I always used to ridicule and laugh at the very few lazy good-natured fellows, whom I saw indulge themselves in it. The very pointed description which he gives and applies generally, made me endeavour to recollect from whom he drew it; and now I remember that he was lodged and boarded gratis, in the most open, generous, and friendly manner, by a plump, good-natured, hospitable soul as ever existed, who loves a convivial life, and a smart Cleopatra, as well as *Mark Anthony* ever did, but without his vices. He was introduced to the acquaintance and protection of this rumbelly facetious son of Bacchus, by *Parson Yates*; and every part of this jolly fellow's house was as open and free to his friends as to himself; and knowing, as I do, the forward impertinence of this abuser of the laws of hospitality, I am convinced that his assurance has carried him into the most private apartments of this child of good nature, which unseasonable intrusion of his sprung the hen bird, and gave him the opportunity to see the gentleman dress or be dressed. In general, the young gentlemen, as soon after their arrival as they can, muster money to buy a horse, ride from a little before daylight until eight o'clock, then breakfast, and go directly to the public offices, where they write hard until two or three o'clock at noon, then dine, and if all their daily business is done, they drink tea, visit the ladies, and perhaps dance with them, or sup with them, or, which is more common, attend them in their visitings, which is always in the evening; after which they go home, and are fast asleep by twelve o'clock. Gaming and drinking is not known to the younger servants, who value a character with their superiors; and those amongst them (which are by no means few) who early feel the powers of ambition, give up those innocent and powerful indulgencies, to the severe study of the country languages, and reap, in early employments of trust and consequence, the advantages the loving and merry rogues give up to the attendance on the ladies.—*Mr. Mackintosh* knows that the former are mostly North, and the latter South Britons, or from Teague or Taffyland—fellows who never begin to think of making money, until they can dance and dangle after the ladies no longer.

His notes on this letter, as on all other, mark the baseness of the man's disposition; otherwise he would never have reserved a card of invitation to a concert, sent him by the Governor's lady, whilst yet a mere stranger in the place, in order to exhibit it to the world, as a proof of the profligacy of the inhabitants of Bengal.—(I hope that they will take care what strangers they treat so kindly, after *Mr. Mackintosh's* book shall reach them.) When he observes that the gentlemen introduce their hookers, and smoke in the company of the ladies, why did he not add, that the mixture of sweet scented Persian tobacco, sweet herbs, coarse sugar, spice, &c. the smoke of which they inhale by means of the long tube or snake, comes through clean water, and is so very pleasant, that many ladies take the tube and draw a little of the smoke into their mouths; and almost all ladies

like the smell of it, as it goes off directly, and never remains in their cloaths, or the furniture of the rooms.

' To sum up the whole criminality of the charge, the Company's servants sip tea, dine at two, drink a few glasses of wine, smoke sweet-scented tobacco, wear clean linen, kiss a girl, and go to sleep. Even Mr. *Mackintosh's* fair cousins would not condemn a young fellow for doing all this. For my part, in thirty years residence, I never could find out one single luxury of the Bath so much talked of here, except sitting in an arm-chair, smoking a hooker, drinking cold water (when I could get it), and wearing clean linen.

' Hear me, you English mothers and daughters; grudge not to your sons and brothers the above indulgences; it is all that nineteen in twenty of them ever enjoy, for leaving of your paternal and fraternal embraces in the blossom of life, to end their days in a foreign land, and never see you more. It includes their sins too. For let this mouth-piece of party, and vile scandalizer of private character, say what he will, as many Englishmen go from Bengal to Heaven, in proportion to their number, as do from Great Britain; but it is a national misfortune to lament the loss of a Clive and Vansittart dead, whom our popular orators abused whilst living, and the same men now turn their venomous, half-informed eloquence, against a Hastings. — May God forgive them for the sin of prostituting such superior parts to so vile a purpose!

With respect to the principal object of this snappish publication, Captain Price honestly confesses that he was born in Wales, that he was suckled with Welch milk, and that it costs him some trouble to keep quiet the Welch devil within him: we believe him; but, as friends, we wish him to fight this turbulent internal foe more manfully with his own weapons, by transferring the resentment he spends *in vain* abroad to this his worst enemy at home. An angry man exposes himself intirely to the mercy of an artful antagonist.

ART. IV. *An History of Birmingham, to the End of the Year 1780.*
By W. Hutton. 8vo. 7s. 6d. Baldwin. 1782.

IT must, we think, be an agreeable object of literary attention, for the leisure of an intelligent inhabitant of any considerable town, to collect materials toward such a work as that now before us. If such a person has a taste for antiquity, and historical researches, residence will afford him opportunities of improving temporary circumstances, which a stranger even of superior talents cannot, perhaps, attain; and if an inhabitant, thus qualified, entertains a proper conception of the business he undertakes, we can easily dispense with any peculiarities that do not affect his industry and fidelity.

The Writer of this history of Birmingham, who we believe may be an entertaining companion, has in all likelihood told us

every thing he could find relating to the town; he has even done more, for he seldom mentions a subject, or describes an object, without ushering it in with due form by some general reflections, more or less leading to it. Though these incidental reflections are sometimes pertinent, yet the desire of enriching the work with sentiment, is apt to hurry him into frivolous remarks, and puerile terms of expression. However, as he thinks justly upon most subjects, he will oftener amuse his townsmen by interspersing his dry matter with miscellaneous remarks, than offend them by that slipshod affectation of witty turns, which may chance to disgust readers more acquainted with the 'modes of authorship.' We will frankly confess, that the pertness betrayed in an ill-judged preface, gave us a disagreeable impression of the Writer, until a little better acquaintance reconciled us in some measure to the humours of an author fashioned at Birmingham.

Our Readers may not perhaps be displeased with the following specimen of his attainments in ethics, and his management of families, from the account of the air, soil, &c. of Birmingham:

'I do not know any author, who has reckoned man among the amphibious race of animals, neither do I know any animal who better deserves it. Man is lord of the little ball on which he treads, one half of which, at least, is water. If we do not allow him to be amphibious, we deprive him of half his sovereignty. He justly bears that name, who can *live* in the water. Many of the disorders incident to the human frame are prevented, and others cured, both by fresh and salt bathing; so that we may properly remark, "*He lives in the water*, who can find life, nay, even *beats*, in that friendly element."

'The greatest treasure on earth is health; but a treasure, of all others, the least valued by the owner. Other property is best rated when in possession, but this can only be rated when lost. We sometimes observe a man, who, having lost this ineffable jewel, seeks it with an ardour equal to its worth; but when every research by land is eluded, he fortunately finds it in the water. Like the fish, he pines away upon shore, but like that, recovers again in the deep.

'Perhaps Venus is represented as rising from the ocean, which is no other than a bath of the larger size, to denote, that bathing is the refiner of health, consequently of beauty; and Neptune being figured in advanced life, indicates, that it is a preservative to old age.

'The care of disease among the Romans, by bathing, is supported by many authorities; among others, by the number of baths frequently discovered, in which, pleasure, in that warm climate, bore a part. But this practice seemed to decline with Roman freedom, and never after held the eminence it deserved. Can we suppose, the physician slept between disease and the bath, to hinder their junction; or, that he lawfully holds, by prescription, the tenure of sickness in *fee*?

'The knowledge of this singular *art of healing*, is at present only in infancy. How far it may prevent, or conquer disease, to what

measure it may be applied, in particular cases, and the degrees of use, in different constitutions, are enquiries that will be better understood by a future generation.

As we have passed through the water, let us now investigate her sister fluid, the air. They are both necessary to life, and the purity of both to the prolongation of it; this small difference lies between them, a man may live a day without water, but not an hour without air: if a man wants better water, it may be removed from a distant place for his benefit; but if he wants air, he must remove himself.—The natural air of Birmingham, perhaps, cannot be excelled in this climate, the moderate elevation and dry soil evinces this truth; but it receives an alloy from the congregated body of fifty thousand people; also from the smoke of an extraordinary number of fires used in business; and perhaps, more from the various effluvia arising from particular trades. It is not uncommon to see a man with green hair, or a yellow wig, from his constant employment in brass; if he reads, the green vestiges of his occupation remain on every leaf, never to be expunged. The inside of his body, no doubt, receives the same tincture, but is kept clean by being often washed with ale. Some of the fair sex likewise are subject to the same inconvenience, but find relief in the same remedy.

Man is a time-piece. He measures out a certain space, then stops for ever. We see him move upon the earth, hear him click, and perceive in his face the uses of intelligence. His external appearance will inform us whether he is old-fashioned, in which case he is less valuable upon every gambling calculation. His face also will generally inform us whether all is right within. This curious machine is filled with a complication of movements, very unfit to be regulated by the rough hand of ignorance, which sometimes leaves a mark not to be obliterated even by the hand of an artist. If the works are directed by violence, destruction is not far off. If we load it with the oil of luxury, it will give an additional vigour, but in the end clog and impede the motion. But if the machine is under the influence of prudence, she will guide it with an even and a delicate hand, and perhaps the piece may move on till it is fairly worn out by a long course of fourscore years.

There are a set of people who expect to find that health in medicine, which possibly might be found in regimen, in air, exercise, or serenity of mind.

There is another class amongst us, and that rather numerous, whose employment is laborious, and whose conduct is irregular. Their time is divided between hard working and hard drinking, and both by a fire. It is no uncommon thing to see one of these, at forty, wear the aspect of sixty, and finish a life of violence at fifty, which the hand of prudence would have directed to eighty.

The strength of a kingdom consists in the multitude of its inhabitants; success in trade depends upon the manufacturer; the support and direction of a family, upon the head of it. When this useful part of mankind, therefore, are cut off in the active part of life, the community sustains a loss, whether we take the matter in a national, a commercial, or a private view.

We

' We have a third class, who shun the rock upon which these last fall, but wreck upon another; they run upon Scylla though they have missed Charybdis; they escape the liquid destruction, but split upon the solid. These are proficients in good eating; adepts in colling of delicacies, and the modes of dressing them. Masters of the whole art of cookery; each carries a kitchen in his head. Thus an excellent constitution may be stabbed by the spit. Nature never designed us to live well, and continue well; the stomach is too weak a vessel to be richly and deeply laden. Perhaps more injury is done by eating than by drinking; one is a secret, the other an open enemy: the secret is always supposed the most dangerous. Drinking attacks by assault, but eating by sap: luxury is seldom visited by old age. The best antidote yet discovered against this kind of slow poison is exercise; but the advantages of elevation, air, and water, on one hand, and disadvantages of crowd, smoke and effluvia, on the other, are trifles compared to intemperance.

' We have a fourth class, and with these I shall shut up the clock. If this valuable machine comes finished from the hand of nature; if the rough blasts of fortune only attack the outward case, without affecting the internal works, and if reason conducts the piece, it may move on with a calm, steady, and uninterrupted pace to a great extent of years, till time only annihilates the motion.'

It might be deemed ill nature to examine this extract critically; the intelligent Reader will easily perceive how Mr. H.'s good sense is smothered by the incongruous luxuriance of his metaphorical language!

Mr. H. assumes a great latitude of supposition in the antiquity he ascribes to the Birmingham iron manufactory. The Romans, he says, found the Britons armed with swords, spears, shields, and scythes: therefore, we have the utmost reason to believe they were supplied by the black artists of the Birmingham forge. At Aston furnace, used for melting iron stone into pigs, there is an enormous mountain of the calx or cinders produced in the operation which shews no perceptible addition in the age of man; there are also, in Wednesbury field, vestiges of many hundreds of old disused coal pits, which might be deemed as long in sinking as the mountain of cinders was in rising: from all which he inclines to credit Birmingham with as long an existence before the time of Cæsar, as it has enjoyed since! From the narrowness observable in old streets, which are widened by degrees, he with the same facility discovers that, 'perhaps the south end of Moor-street is two thousand years older than the north!' Indeed he oftner has recourse to conjecture, than to ancient records or historical monuments; though an incidental expression in an old deed, is sometimes capable of throwing great light on a subject not obviously connected with it. The town, in 1780, is described, as consisting of 125 streets, 8382 houses, containing 50,295 inhabitants. Its growing state may be conceived from what our Author relates of one of the out-

streets, where three houses were multiplied to 55, between May 1780 and March 1781. He observes, that 'the itch for building is predominant: we dip our fingers into mortar almost as soon as into business. It is not wonderful that a person should be hurt by the *falling* of a house; but with us a man sometimes breaks his back by *raising* one. This private injury, however, is attended with a public benefit of the first magnitude; for every *House to be Let*, holds forth a kind of invitation to the stranger to settle in it, who, being of the laborious class, promotes the manufactures.' By the lamp books, the total rents of Birmingham are computed at 70,000*l*.

In a town so closely engaged in manufactures, no great attention to elegance in buildings will be expected. Mr. H. gives views of all the churches and other public edifices; but none of them detain the eye, excepting St. Philip's church and the theatre, which exhibit some evidences of taste in architecture. The work is also furnished with a plan, and a good perspective view of the town.

ART. V. *Poems*. By William Cowper, of the Inner Temple, Esq. 8vo. 4s. Boards. Johnson. 1782.

WHAT Pope has remarked of women, may, by a very applicable parody, be said of the general run of modern poets, *Most poets have no character at all*; being, for the chief part, only echoes of those who have sung before them. For while not only their sentiments and diction are borrowed, but their very modes of thinking, as well as versification, are copied from the said models, discrimination of character must of course be scarcely perceptible. Confining themselves, like pack-horses, to the same beaten track and uniformity of pace, and, like them too, having their bells from the same shop, they go jingling along in uninterrupted unison with each other. This, however, is not the case with Mr. Cowper; he is a poet *sui generis*, for as his notes are peculiar to himself, he classes not with any known species of bards that have preceded him: his style of composition, as well as his modes of thinking, are entirely his own. The ideas, with which his mind seems to have been either endowed by nature, or to have been enriched by learning and reflection, as they lie in no regular order, so are they promiscuously brought forth as they accidentally present themselves. Mr. Cowper's predominant turn of mind, though serious and devotional, is at the same time dryly humorous and sarcastic. Hence his very religion has a smile that is arch, and his sallies of humour an air that is religious; and yet motley as is the mixture, it is so contrived as to be neither ridiculous nor disgusting. His versification is almost as singular as the materials

rials upon which it is employed. Anxious only to give each image its due prominence and relief, he has wasted no unnecessary attention on grace or embellishment: his language, therefore, though neither strikingly harmonious nor elegant, is plain, forcible, and expressive.

As a specimen of this singular Writer's manner take the following:

' Lucrative offices are seldom lost
 For want of pow'r proportion'd to the post;
 Give ev'n a dance th'employment he desires,
 And he soon finds the talents it requires;
 A business with an income at its heels,
 Furnishes always oil for its own wheels,
 But in his arduous enterprize to close
 His active years with indolent repose,
 He finds the labours of that state exceed
 His utmost faculties, severe indeed,
 'Tis easy to resign a toilsome place,
 But not to manage leisure with a grace;
 Absence of occupation is not rest,
 A mind quite vacant is a mind distress'd.
 The ver'ran steed excused his task at length,
 In kind compassion of his failing strength,
 And turn'd into the park or mead to graze,
 Exempt from future service all his days,
 There feels a pleasure perfect in its kind,
 Ranges at liberty, and snuffs the wind.
 But when his lord would quit the busy road,
 To taste a joy like that he has bestow'd,
 He proves, less happy than his favour'd brute,
 A life of ease a difficult pursuit.
 Thought, to the man that never thinks, may seem
 As natural, as when asleep, to dream,
 But reveries (for human minds will act)
 Specious in show, impossible in fact,
 Those flimsy webs that break as soon as wrought,
 Attain not to the dignity of thought.
 Nor yet the swarms that occupy the brain
 Where dreams of dress, intrigue, and pleasure reign,
 Nor such as useless conversation breeds,
 Or lust engenders, and indulgence feeds.
 Whence, and what are we? to what end ordain'd?
 What means the drama by the world sustain'd?
 Business or vain amusement, care or mirth,
 Divide the frail inhabitants of earth.
 Is duty a mere sport, or an employ?
 Life an intrusted talent, or a toy?
 Is there as reason, conscience, scripture say,
 Cause to provide for a great future day,
 When earth's assign'd duration at an end,
 Man shall be summon'd, and the dead attend?

The trumpet—will it sound? the curtain rise.
 And show th' august tribunal of the skies,
 Where no prevarication shall avail,
 Where eloquence and artifice shall fail,
 The pride of arrogant distinctions fall,
 And conscience or our conduct judge us all?
 Pardon me, ye that give the midnight oil,
 To learned cares, or philosophic toil,
 Though I revere your honourable names,
 Your useful labours and important aims,
 And hold the world indebted to your aid,
 Enrich'd with the discoveries ye have made,
 Yet let me stand excused, if I esteem
 A mind employ'd on so sublime a theme,
 Pushing her bold enquiry to the date
 And outline of the present transient state,
 And after poising her adventurous wings,
 Settling at last upon eternal things,
 Far more intelligent, and better taught
 The strenuous use of profitable thought,
 Than ye when happiest, and enlighten'd most,
 And highest in renown, can justly boast.

A mind unnerv'd, or indispos'd to bear
 The weight of subjects worthiest of her care,
 Whatever hopes a change of scene inspires,
 Must change her nature, or in vain retires.
 An idler is a watch that wants both hands,
 As useless if it goes as when it stands.
 Books therefore, not the scandal of the shelves,
 In which lewd sensualists print out themselves;
 Nor those in which the stage gives vice a blow,
 With what success, let modern manners show;
 Nor he, who for the bane of thousands born,
 Built God a church and laugh'd his word to scorn,
 Skillful alike to seem devout and just,
 And stab religion with a sly side thrust;
 Nor those of learn'd philologists, who chase
 A panting syllable through time and space,
 Start it at home, and hunt it in the dark,
 To Gaul, to Greece, and into Noah's ark;
 But such as learning without false pretence,
 The friend of truth, th' associate of sound sense,
 And such as in the zeal of good design,
 Strong judgment lab'ring in the scripture mine,
 All such as manly and great souls produce,
 Worthy to live, and of eternal use;
 Behold in these what leisure hours demand,
 Amusement and true knowledge hand in hand.
 Luxury gives the mind a childish cast,
 And while she polishes, perverts the taste,
 Habits of close attention, thinking heads,
 Become more rare as dissipation spreads,

'Till authors hear at length, one gen'ral cry,
Tickle and entertain us, or we die.'

What he says of the missionaries in Greenland not only marks the particular bias of the Writer's mind, but shews, that he can, when he chuses, be elegant and poetical :

* God gives the word, the preachers throng around,
Live from his lips, and spread the glorious sound:
That sound bespeaks salvation on her way,
The trumpet of a life-restoring day ;
'Tis heard where England's eastern glory shines,
And in the gulphs of her Cornubian mines.

And still it spreads. See Germany send forth
Her * sons to pour it on the farthest north :
Fir'd with a zeal peculiar, *they* defy
The rage and rigour of a polar sky,
And plant successfully sweet Sharon's rose,
On icy plains and in eternal snows.

Oh blest within th' inclosure of your rocks,
Nor herds have ye to boast, nor bleating flocks,
No fertilizing streams your fields divide,
That show revers'd the villas on their side,
No groves have ye ; no cheerful sound of bird,
Or voice of turtle in your land is heard,
Nor grateful eglantine regales the smell
Of those who walk at ev'ning where ye dwell—
But winter arm'd with terrors, here unknown,
Sits absolute on his unshaken throne,
Piles up his stores amidst the frozen waste,
And bids the mountains he has built, stand fast,
Beckons the legions of his storms away
From happier scenes, to make your land a prey,
Proclaims the soil a conquest he has won,
And scorns to share it with the distant sun.
—Yet truth is yours, remote, unenvied isle,
And peace, the genuine offspring of her smile,
The pride of letter'd ignorance that binds
In chains of error, our accomplish'd minds,
That decks with all the splendor of the true
A false religion, is unknown to you.
Nature indeed vouchsafes for our delight
The sweet vicissitudes of day and night,
Soft airs and genial moisture, feed and cheer
Field, fruit and flow'r, and ev'ry creature here,
But brighter beams than his who fires the skies,
Have ris'n at length on your admiring eyes,
That shoot into your darkest caves the day
From which our nicer optics turn away.'

* The Moravian missionaries in Greenland. Vide Krantz.

ART. VI. *A Vindication of the Appendix to the Poems called Rowley's; in Reply to the Answers of the Dean of Exeter, Jacob Bryant, Esq. and a third anonymous Writer; with some further Observations upon those Poems; and an Examination of the Evidence which has been produced in Support of their Authenticity.* By Thomas Tyrwhitt. 8vo. 3s. 6d. Payne. 1782.

WE believe that by this time our Readers have had enough of this controversy, and it is out of our power to stimulate the palled appetite of the Public on a subject, which however curious, yet perhaps owed more to its novelty than its merit. We shall of necessity be very brief with the present Article, because we have no inclination to repeat what we have already said.

Mr. Tyrwhitt divides his work into four parts. The first consists of a vindication of the arguments drawn from language, in the former part of the Appendix, to prove that the poems were not written by Rowley. This first part is divided into four sections. The first contains an examination of three suppositions which have been adopted to evade the force of all arguments from language. 1. That the poems are written in a provincial dialect. 2. That there was no standard language in the 15th century. 3. That the poems may have been altered by the transcriber. Each of these hypotheses he refutes with equal candour and judgment. The second section consists of a reply to the answers which have been given to the objections in the Appendix, under the first general head of words not used by any other Author, such as *abesse, aberne, abreydyng, &c. &c. &c.* The third section replies to the answers under the second general head, of words used by other writers, but in a different sense: and the fourth section examines the answers under the third general head of words, inflected contrary to grammar and custom. In an instance or two, our Author ingenuously acknowledges his mistake: but with respect to the greater number of words that he before objected to, he still adheres to his general opinion; and gives the most satisfactory reasons for his conviction.

The second part contains observations on some other internal evidences, which arise out of the poems themselves, to shew that they could not have been the compositions of a priest of the 15th century. In this part Mr. Tyrwhitt considers the use of some *phrases* which are evidently modern; as also some *figures of speech*; together with the *versification* which prevails in the poems of Rowley. He examines also Mr. Bryant's arguments from comparison of other writers, and proves indisputably, that the comparison, so far from answering Mr. Bryant's purpose, effectually defeats it. In this section the learned Vindicator considers

considers the use of the *Alexandrine* measure, examines the *Pindaric*, and quotes a passage in *blank verse*, that bears every mark of modern fabrication. He enters into a discussion of the *forms of composition*, adopted by the supposed Rowley, such as *Odes, Eclogues, Discourfing Tragedies*, &c. and observes, that 'not one example of them could be found in England in the 15th century.' He next considers the *anacronisms* and *contradictions to history* which are observable in these poems; and having discussed this part of the argument with that acuteness and accuracy which might be expected from his pen, he proceeds to the third part, which consists of an examination of the *external evidence* for the existence of any poems under the name of Rowley. Under this division of his work, he proves that there is no evidence that any such poems were deposited by Canynge in Redcliff church, either in Canynge's will, or in any deed of his. He argues with great ingenuity on the improbability that the works of Rowley should have been preserved in a single copy deposited in a church chest; or if more copies had existed, that the name of the Author should have so long escaped all notice. In the progress of this argument, our Author remarks, that the name of Rowley was totally unknown for many years after the chest in which his works are supposed to have been deposited had been broken open; that they were never mentioned by the attorney under whose inspection the chest was opened in 1727; or by any of the persons who are related to have had access to the MSS. which were left at large from 1727 to 1765, viz. Chatterton, the Father, Perrot and Shiercliff, and Morgan.

The Author having brought his enquiry into the *external evidence* down to the year 1765, observes [in part fourth], that 'at that time it is very clear that there was not even a rumour or imagination that any such poems either did exist or ever had existed.' His observations on this argument are so just and striking, that we will present the Reader with them in his own words:

'Very soon after this period (viz. 1765), the poems which are the subjects of our present discussion, were produced to the world, as having been written by one Thomas Rowley in the 15th century, and were attempted to be authenticated, by the person who produced them, by various species of evidence. It has been proved, I hope, to the reader's full satisfaction, that these poems could not have been written by Thomas Rowley, or any other person in the 15th century; and I shall now endeavour to make it probable, that they and the evidence, such as it is, in support of them, were both fabricated, a little before their first appearance in the world, by the person who produced them. That person is universally acknowledged to have been Thomas Chatterton, the son of Chatterton the writing-master above mentioned, born, soon after his father's death, on the 20th of November 1732. We have just seen that not an idea of Rowley or his

his poems was entertained by any one till several years after this æra; and it is as certain that not a single poem, purporting to be the work of Rowley, has since appeared in the world, which did not come originally out of the hands of this Thomas Chatterton. The poems, therefore, having been proved to be forged; the suspicion, at least, of having forged them falls naturally upon him. His defence, whenever he was questioned about them, was merely this; "that he copied them from the manuscripts which his father had taken out of a chest in Redcliff church." It has been shewn, that there is not the least ground for believing that any poems were ever deposited in Redcliff church. If any had been there, is it credible that they should all have been swept away, at one haul, by old Chatterton, so that no one who came after him should have been able to pick up a single line? If even that had happened, is it credible that he, who was probably capable of reading any hand of the 15th century, should either have never discovered himself, or should have obstinately concealed from every body else, that some of these manuscripts contained poems? Lastly, supposing him to have been entirely ignorant of their contents, is it possible that they should have been applied for eight or nine years together, indiscriminately, as far as appears, to the covering of writing-books, and bibles; that, for fourteen or fifteen years more, the remainder should have been applied, with as little selection, to the making of thread-papers, patterns, dolls, and the like; and that, after all, the refuse of that remainder should be found to contain a number of poems, by a poet never heard of before (one of twelve hundred lines without a single chasm), and a number of pieces in prose by the same Author? It is true, that, in order to gain some credit to this very improbable tale, Chatterton did, at different times, produce a few fragments of what he called the original manuscripts, from which his copies were made. Had all these fragments been proved to be genuine, they would have gone a very little way towards authenticating the poems attributed to Rowley; but, in fact, there are the strongest reasons for believing them all forged. They are four in number, and contain all together 174 verses. The most considerable in length was that which he produced first, containing 66 verses. It has since been lost; but we know that it contained the Challenge to Lydgate, the Song to Ella, and Lydgate's Answer; and therefore we can have no difficulty in pronouncing it a forgery, as the correspondence itself between Lydgate and the supposed Rowley is plainly fictitious. Another of these fragments, entitled, "The Account of William Canynge's Feast," has been copied in the manner of a *Fac simile*, and submitted to public examination in my edition, and since in the Dean's. I have never met with any one, who had examined that *Fac simile* with the least attention, who was not satisfied that the archetype was a forgery. Of the two other fragments, one contains the "Epitaph on Robert Canynge," and the other the 36 first verses of the "Storie of William Canynge." If it had been thought that either of them would bear the light better than "The Account of W. Canynge's Feasts," one or other of the learned advocates for Rowley would certainly have obtained Mr. Barret's permission to give us a *Fac simile* of them. An engraving of that sort would have afforded, at least, as interesting a decoration to the

the Dean's Commentary, as either the seal of Sir Baldwin de Fulford, or the tombstone of John Lamington, or even the Anglo-Saxon dulcimer, with nine or ten strings! However, there is no reason why they, who cannot have the *ocular proof*, should suspend their judgment upon this occasion.

In a note, Mr. Tyrwhitt says, 'I cannot part with these curious fragments, without observing, that they are very ill calculated to impress us with the idea of their having been deposited among other valuable curiosities by a wealthy merchant in Redcliff church. One should rather suspect them of having been scrawled by a beggar, upon scraps of parchment picked off a dunghill. The Dean of Exeter (p. 429) says, "that the hand in which the fragment of the *Storie of William Canynge* is written, is somewhat different from the account of *Canynge's Feast*:" and I add, that the hand in which the *Epitaph on Robert Canynge* is written, differs entirely, as I remember, from both. To get rid of this difficulty, the Dean asks, "Why might they not have been transcribed by different amanuenses?" To which the answer is obvious, that neither Canynge nor Rowley could possibly have hired three such execrable scribblers to write for them. I rather advise the Dean to maintain, that the *Accounte of Canynge's Feast*, was, as it purports to be, written by Canynge himself, being subscribed by his name. The two others, being in different hands, could not both have been written by Rowley: but one of them might, Which it is, Mr. Bryant will be able to determine best; who, it seems (p. 570), knows where to find "*several manuscripts still extant, which were written by Rowley himself, and are subscribed by his name in his own hand writing.*" The third, perhaps, might as probably be attributed to Sir *Tobyot Gorge*, who, being a man of quality, we may suppose, did not pique himself much upon calligraphy.'

The Author next proceeds to a vindication of the latter part of his Appendix, in which he endeavoured to prove, from the internal evidence of the language only, that these poems were written entirely by Thomas Chatterton.

'My argument (says he) was founded upon this principle, that if a person produces a composition which nobody but himself can interpret, he must be considered as the Author. I proved, as I thought, in many instances, that these poems were inexplicable, except by the false and unwarrantable interpretations which Chatterton had annexed to them. If I had stopped there, the consequence would have followed immediately, that he was the Author; but in tracing his misinterpretations to their sources, I made an unlucky mistake, which the Dean of Exeter has refuted as ostentatiously as if it affected the main argument. I supposed that the interpretations annexed to the poems were almost all taken from Skinner's Etymologicon; but the Dean with more probability, I confess, supposes, that they were rather taken from Speght's Glossary to Chaucer. As at present advised, I shall suppose, that they were taken from a lexicographer of whom I am ashamed to say, I had never heard the name till very lately, Mr. John Kersey, *Philobibl* as he signs himself; who with laudable industry hath collected almost all the old words, I believe, that are to be found either in Speght or Skinner, and has generally, with much fidelity, copied, the interpretations assigned to them by those two glossarists.

farists. Wherever, therefore, Chatterton is supposed in the Appendix to have been misled by Skinner, I beg leave to substitute Kersey instead of Skinner; and in that case, I flatter myself that the main argument will be so far from receiving any detriment, that it will be considerably improved; as it will be manifest, that the impostor who wrote these poems lived not only long since Skinner, but since Kersey too.'

We directed Mr. Tyrwhitt to Kersey and Bailey, instead of Skinner; and this hint of ours arose from an accidental discovery of the word *cherisaunei* in the latter. It brought the controversy to a short issue: and we are happy to find, that the generality of the learned, since they were put in this plain track of enquiry, have acquiesced in our decision.

ART. VII. *Biographical and literary Anecdotes of William Bowyer, Printer, F. S. A. and of many of his learned Friends.* Containing an Incidental View of the Progress and Advancement of Literature in this Kingdom, from the Beginning of the present Century to the End of the Year 1777. By John Nichols, his Apprentice, Partner, and Successor. 4to. 11. 1s. Printed by and for the Author. 1782.

THE life of a private tradesman, however distinguished as a scholar, cannot be expected to *abound with adventure.* Our industrious Biographer is fully aware of the objection that may be made to his undertaking, from the want of curious and important incidents in the life of a man of so retired a character; and acknowledges that the anecdotes of Mr. Bowyer are few, when compared to the many that are introduced of his learned friends. Without the latter, the former would have afforded little information, and less entertainment, as the anecdotes which more immediately respect Mr. Bowyer consist chiefly of details relating to the *trade* of publication, which are calculated to afford amusement but to a very small class of readers. 'The principal figure of the piece stands, however, every where foremost on the canvass; and the other persons, of whom anecdotes are occasionally introduced, were connected with him by the ties of friendship or of business.' In this view the work before us acquires some degree of consequence; is curious and amusing; and contains a vast store of literary and biographical information.

Mr. Bowyer, we are informed, was born in London, in the year 1699. His father was also a Printer, and in the foremost rank of his profession. In June 1716, he was admitted as a Sizer at St. John's College, Cambridge. Here he formed many of those connections which introduced him into general esteem. But the greatest share of his intimacy was with Mr. Markland, and Mr. William Clarke a polite and accomplished scholar;

two friends, with whom he regularly maintained a correspondence throughout life. In June 1722, Mr. Bowyer left college, and entered into the printing business with his father. In 1728, he married a very accomplished woman, who died suddenly about three years after; by whom he had two sons, one of whom survived him. Through the friendship of the Right Hon. Arthur Onslow, he was appointed Printer of the Votes of the House of Commons in the year 1729, and continued in that employ under three successive Speakers for almost fifty years. In 1736, he was appointed Printer to the Society of Antiquaries; and was elected into that respectable body the 7th of July, in the same year, and soon shewed himself to be a very useful member. In the year 1747, Mr. Bowyer entered a second time into the matrimonial state with a most benevolent and worthy woman, by whom he had no children. In the year 1761, he succeeded Mr. Richardson, the celebrated Author of *Clarissa*, &c. as Printer to the Royal Society, and had the satisfaction of continuing in that employment till his death, under the friendship and patronage of five successive Presidents, viz. the Earls of Macclesfield and Morton, Sir James Burrow, James West, Esq; and Sir John Pringle. In 1767, he was appointed to print the Rolls of Parliament, and the Journals of the House of Lords. He was principally indebted for this appointment to the Earl of Marchmont. The want of sufficient room now compelled him, though not without reluctance, to exchange White Fryars, where he was born, and had resided nearly 67 years, for Red Lion Passage, Fleet-street; where he opened his new office, with the sign of Cicero's head, under which was inscribed

“ M. T. CICERO, A QUO PRIMORDIA PRELI,”

in allusion to the well known early editions of Tully's Offices.

Mr. Bowyer had always been subject to a bilious colic, and during the last ten years of his life was afflicted with the palsy and the stone; but, notwithstanding these infirmities, he preserved in general a remarkable cheerfulness of disposition, and received great satisfaction from the conversation of a few literary friends, by whom he continued to be visited. The faculties of his mind, though somewhat impaired, were strong enough to support the labour of almost incessant reading, which had ever been his principal amusement; and he regularly corrected the learned works, and especially the Greek books, which came from his press. This he did till within a very few weeks of his death, which happened in November 1777, when he had nearly completed his 78th year.

* The publications * of Mr. Bowyer are an incontrovertible evidence of his abilities and learning: to which may be added, that he was

* In 1722, he wrote the Preface to Mattaire's *Miscellanea Græcorum*, &c. In 1726, he published a ‘*View of Baxter's Reliquia*,’ an admirable sketch of W. Baxter's *Glossary of Roman Antiquities*. In

was honoured with the friendship and patronage of the most distinguished personages of his age. For more than half a century he stood unrivalled as a learned Printer; and some of the most masterly productions of this kingdom appeared from his press. To his literary and professional abilities, he added an excellent moral character. His regard to religion was displayed in his publications, and in the course of his life and studies; and he was particularly distinguished by his inflexible probity; and an uncommon alacrity in assisting the necessitous. His liberality in relieving every species of distress, and his endeavours to conceal his benefactions, reflect great honour on his memory. Though he was naturally fond of retirement, and seldom entered into company excepting with men of letters, he was, perhaps, excelled by few in the talent of justly discriminating the real characters of mankind. He judged of the persons he saw by a sort of intuition; and his judgments were generally right. From a consciousness of his literary superiority, he did not always pay that attention to the Booksellers which was expedient in the way of his business. Being too proud to solicit the favours in that way which he believed to be his due, he was often disappointed in his expectations. On the other hand, he frequently experienced friendships in cases where he had much less reason to have hoped for them: so that, agreeable to an expression of his own, "in what he had received, and in what he had been denied, he thankfully acknowledged the will of Heaven." The two great objects he had in view in the decline of life, were to repay the benefactions his father had received, and to be himself a benefactor to the meritorious of his own profession. These purposes are fully displayed in his last will. Mr. Bowyer, agreeably to his own direction, was buried with his friends in the church-yard of Low-Leyton in Essex, near the South-west corner of the church, where an inscription is placed to the memory of himself and several of his relations.

From this immense storehouse we are at a loss what to make choice of for the amusement and information of our Readers. We have anecdotes on anecdotes: for it is the disposition of the indefatigable compiler of these memoirs rather to give too much than too little; and to gratify a hungry hunter of biography with all the sport he can desire, starts more game than a person less keen in the chase hath any inclination to pursue, or any appetite to partake of.

Amidst a multitude of curious and original papers relating to the literature of the present century, we are presented with anecdotes of some of the most distinguished authors who have figured in it:—the bare recital of whose names would fill many pages of our review. Some of the most interesting and enter-

1731, he wrote an Answer to Bowman's Sermon on the Traditions of the Clergy, &c. &c. But his tract on the Origin of Printing (in which he was much assisted by his ingenious Biographer), and his Conjectures on the new Testament, are performances which most strongly mark his abilities, learning, and application.

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aining accounts are of Mr. Nelson, Dean Stanhope, Mrs. Elstob (celebrated for her knowledge of the Saxon language), Mr. Markland, Dr. W. Wotton, Dr. John Taylor, Dr. Courayer, Bishop Tanner, Bishop Littleton, Dr. Middleton, Dr. S. Chandler, Mr. S. Richardson, Maittaire, Bishop Pococke, Carte the Historian, Mr. Thomas Edwards author of the *Canons of Criticism*, Dr. J. Brown, Dr. Beattie, Bishop Clayton, George Vertue the Painter, Mr. Burgh, Browne Willis the celebrated Antiquary, Dr. Mead, Dr. Jortin, Dr. Armstrong, Mr. Garrick, Bishop Squire, Mr. Rowe-Mores, Dr. William Friend, Mr. Spence, Mr. Cheselden the celebrated Surgeon, Dr. Zach. Grey, Dr. John Ward, Dr. Parsons, Mr. Hooke, Mr. Hollis, Dr. Borlase, Mr. Henry Baker, Bishop Warburton, Sir William Brown, Dr. Salter, &c. &c. &c.

Mr. Nichols's resources have been very numerous and very respectable. He tells us, that he had once an intention of giving an alphabetical list of all the friends who have afforded him assistance in this elaborate undertaking; but, says he, 'they are now so numerous, that to name them would certainly be considered as ostentation; and to some of them (to Sir John Pringle, Dr. Richardson, Dr. Fothergill, and Mr. Costard) those thanks would come too late, which to the surviving contributors are nevertheless very cordially paid.' Some anachronisms have unavoidably arisen from the works having been so long passing through the press. Many of them, however, are corrected in the Appendix, which is exceedingly copious, and abounds with fresh stores of literary information and entertainment; and in which the Author chooses rather to appear triflingly minute, than to suffer articles to remain which it was in his power to correct or improve.

From the multifarious matter which lies before us, we will select, for the amusement of our Readers the account given of that truly great scholar, and original writer, Dr. Warburton, the late Bishop of Gloucester.—But for the anecdotes relative to this celebrated person, we must refer the curious Reader to our next Review.

ART. VIII. *Letters from an American Farmer*, CONCLUDED. See Review for August.

THE interesting materials of which these letters are composed will be a sufficient apology for extending our account of them beyond the limits usually assigned to publications of this class.

There are few parts of these letters that will excite greater astonishment in the breasts of those who are unacquainted with the rigour with which the poor slaves are treated in the southern

States of America, than that in which our Author so feelingly describes (and we fear without exaggeration), the state of the negroes in South Carolina :

While all is joy, festivity, and happiness, says he, in Charleston, would you imagine that scenes of misery overspread in the country? Their ears by habit are become deaf, their hearts are hardened; they neither see, hear, nor feel for the woes of their poor slaves, from whose painful labours all their wealth proceeds. Here the horrors of slavery, the hardship of incessant toil, are unseen; and no one thinks with compassion of those showers of sweat and of tears which, from the bodies of Africans, daily drop, and moisten the ground they till. The cracks of the whip, urging these miserable beings to excessive labour, are far too distant from the gay capital to be heard. The chosen race eat, drink, and live happy, while the unfortunate one grubs up the ground, raises indigo, or hawks the rice; exposed to a sun full as scorching as their native one; without the support of good food, without the cordials of any cheering liquor. This great contrast has often afforded me subjects of the most afflicting meditation. On the one side, behold a people enjoying all that life affords most bewitching and pleasurable, without labour, without fatigue, hardly subjected to the trouble of wishing. With gold, dug from Peruvian mountains, they order vessels to the coasts of Guinea; by virtue of that gold, wars, murders, and devastations are committed in some harmless, peaceable African neighbourhood, where dwelt innocent people, who even knew not but that all men were black. The daughter torn from her weeping mother, the child from the wretched parents, the wife from the loving husband; whole families swept away, and brought through storms and tempests to this rich metropolis! There, arranged like horses at a fair, they are branded like cattle, and then driven to toil, to starve, and to languish for a few years on the different plantations of these citizens. And for whom must they work? For persons they know not, and who have no other power over them than that of violence; no other right than what this accursed metal has given them! Strange order of things! Oh, Nature, where art thou?—Are not these blacks thy children as well as we? On the other side, nothing is to be seen but the most diffusive misery and wretchedness, unrelieved even in thought or wish! Day after day they drudge on, without any prospect of ever reaping for themselves; they are obliged to devote their lives, their limbs, their will, and every vital exertion to swell the wealth of masters, who look not upon them with half the kindness and affection with which they consider their dogs and horses. Kindness and affection are not the portion of those who till the earth, who carry burdens, who convert the logs into useful boards. This reward, simple and natural as one would conceive it, would border on humanity; and planters must have none of it!

‘ If negroes are permitted to become fathers, this fatal indulgence only tends to increase their misery: the poor companions of their scanty pleasures are likewise the companions of their labours; and when at some critical seasons they could wish to see them relieved, with tears in their eyes they behold them perhaps doubly oppressed, obliged to bear the burden of nature—a fatal present—as well as that

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of unabated tasks. How many have I seen cursing the irresistible propensity, and regretting, that by having tasted of those harmless joys, they had become the authors of double misery to their wives. Like their masters, they are not permitted to partake of those inestimable sensations with which nature inspires the hearts of fathers and mothers; they must repel them all, and become callous and passive. This unnatural state often occasions the most acute, the most pungent of their afflictions; they have no time, like us, tenderly to rear their helpless offspring, to nurse them on their knees, to enjoy the delight of being parents. Their paternal fondness is embittered by considering, that if their children live, they must live to be slaves like themselves; no time is allowed them to exercise their pious office, the mothers must fasten them on their backs, and, with this double load, follow their husbands in the fields, where they too often hear no other sound but that of the voice or whip of the task-master, and the cries of their infants, broiling in the sun. These unfortunate creatures cry and weep like their parents, without a possibility of relief; the very instinct of the brute, so laudable, so irresistible, runs counter here to their master's interest; and to that god, all the laws of nature must give way. Thus planters get rich; so raw, so unexperienced am I in this mode of life, that were I to be possessed of a plantation, and my slaves treated as in general they are here, never could I rest in peace; my sleep would be perpetually disturbed by a retrospect of the frauds committed in Africa, in order to entrap them; frauds surpassing in enormity every thing which a common mind can possibly conceive. I should be thinking of the barbarous treatment they meet with on ship-board; of their anguish, of the despair necessarily inspired by their situation, when torn from their friends and relations; when delivered into the hands of a people differently coloured, whom they cannot understand; carried in a strange machine over an ever-agitated element, which they had never seen before; and finally delivered over to the severities of the whippers, and the excessive labours of the field. Can it be possible that the force of custom should ever make me deaf to all these reflections, and as insensible to the injustice of that trade, and to their miseries, as the rich inhabitants of this town seem to be? What then is man; this being who boasts so much of the excellence and dignity of his nature, among that variety of unscrutable mysteries, of unsolvable problems, with which he is surrounded? The reason why man has been thus created, is not the least astonishing! It is said, I know, that they are much happier here than in the West Indies; because land being cheaper upon this continent than in those islands, the fields allowed them to raise their subsistence from, are in general more extensive. The only possible chance of any alleviation depends on the humour of the planters, who, bred in the midst of slaves, learn from the example of their parents to despise them; and seldom conceive either from religion or philosophy, any ideas that tend to make their fate less calamitous, except some strong native tenderness of heart, some rays of philanthropy, overcome the obduracy contracted by habit.

It will surely be one of the first regulations of general policy, as soon as the turbulency of the times will permit the Americans to attend to internal reformation, to restore to these th

unfortunate fellow-creatures a full enjoyment of the rights of free men. The quakers are the only people, as a body, among whom short-sighted self-interest has given way to justice, humanity, and religion; they having been the first to set the example of emancipating their slaves. The effect of this benevolent act is pleasingly related in a letter from a Russian gentleman, describing the visit he paid, at the request of our Author, to Mr. John Bertram, the celebrated Pennsylvanian botanist.

‘ By what means, said I, Mr. Bertram, do you rule your slaves so well, that they seem to do their work with all the cheerfulness of white men? He answered—“ Though our erroneous prejudices and opinions once induced us to look upon them as fit only for slavery, though ancient custom had very unfortunately taught us to keep them in bondage; yet of late, in consequence of the remonstrances of several friends, and of the good books they have published on that subject, our society treats them very differently. With us they are now free. I give those whom thee didst see at my table, eighteen pounds a year, with victuals and clothes, and all other privileges which white men enjoy. Our society treats them now as the companions of our labours; and by this management, as well as by means of the education we have given them, they are in general become a new set of beings. Those whom I admit to my table, I have found to be good, truly, moral men; when they do not what we think they should do, we dismiss them, which is all the punishment we inflict. Other societies of Christians keep them still as slaves, without teaching them any kind of religious principles: what motive beside fear can they have to behave well? In the first settlement of this province, we employed them as slaves, I acknowledge; but when we found that good example, gentle admonition, and religious principles could lead them to subordination and sobriety, we relinquished a method so contrary to the profession of Christianity. We gave them freedom, and yet few have quitted their ancient masters. The women breed in our families; and we become attached to one another. I taught mine to read and to write; they love God, and fear his judgments. The oldest person among them transacts my business in Philadelphia, with a punctuality, from which he has never deviated. They constantly attend our meetings, they participate in health and sickness, infancy and old age, in the advantages our society affords. Such are the means we have made use of, to relieve them from that bondage and ignorance in which they were kept before. Thee perhaps hast been surprised to see them at my table; but by elevating them to the rank of freemen, they necessarily acquire that emulation, without which we ourselves should fall into debasement and profligate ways.”

The whole of this letter is exceedingly interesting. Mr. Bertram, the Linnæus of America, was one of those men, who received the first bias of his botanical pursuit from an accidental contemplation on the curious formation of the earth, while he was reposing himself under the shade of a tree, after being fatigued

fatigued with holding the plough. This self-taught philosopher has been honoured by the correspondence of the first botanists of Europe; and even by a crowned head, the accomplished Queen Ulrica of Sweden. He has also been employed in making very extensive botanical collections for the King of Great Britain.

We cannot part with good Mr. Hector St. John, the ingenious author of these *new* * *Pennsylvanian Farmer's Letters*, without thanking him for the entertainment and instruction which he hath afforded us. If he should think proper to hold any further communication with the Public, on American subjects, we doubt not but he will be attended to with pleasure, by all who are admirers of natural, easy composition,—where truth and simplicity unite with good sense, to furnish the philosophic inquirer with rational amusement, and useful information.

* A work with a similar title appeared some years ago, but *that* was a political production. Its author, if we mistake not, was Mr. Dickens.

ART IX. *Dr. Stuart's History of Scotland*, CONCLUDED. See our last Month's Review.

IT is much to be regretted, that historians should so frequently seek for reputation in paths which almost unavoidably deviate from truth. That the ancients fell into this error, in mingling with their narrative continued speeches and harangues, has been often acknowledged; and perhaps the same objection may lie with equal force against the formal delineation of characters in terms of general description, so usual in modern history: for, in this method of dealing out praise or censure, a writer has full scope for communicating, in an indirect and almost imperceptible manner, his own private opinions and prejudices, and will therefore be often liable to mislead the judgment of his readers. This kind of writing, however, gives an author so favourable an opportunity of displaying his talents, that it is no wonder, if those who find themselves equal to the task, chuse to embellish their narrative with historical portraits.

Dr. Stuart's pen is particularly suited to delineations of this nature. There is a pointed brevity and strength in his diction, which enables him to mark, with precision and distinctness, the features of the characters which he describes. Our Readers will, we doubt not, be pleased with the bold and masterly style in which the following characters are drawn.

THE ~~death~~ ^{character} and character of James Stuart Earl of Murray described:

James Hamilton, of Bothwellhaugh, who had been taken a prisoner at the battle of Langside, obtained his liberty and life, but his estates were forfeited. His wife, the heiress of Woodhouslie, retired upon his emergency to her paternal inheritance, in the hope that it might escape the rapacity of the Regent. He had, however, given it away in a gift to one of his favourites, Sir James Ballenden; and the instruments of his power having the inhumanity to strip her of her garments, and to turn her naked out of her house, in a cold and dark night, she became distracted before the morning. Hamilton vowed revenge; and the Regent made a mockery of his threats. This contempt inspired his passions; and the humiliation of the house of Hamilton, to which he was nearly allied, fostered the eagerness of his discontents. The madness of party fermented in him with the atrociousness of rage. His mind reconciled itself to assassination. After watching, for some time, a proper opportunity to commit his horrible purpose, he found it at Linlithgow. The Regent was to pass through this town in his way from Stirling to Edinburgh. Intimations reached him, that Hamilton was now to perpetrate his design; and he unaccountably neglected them. The assassin, in a house that belonged to the Archbishop of St. Andrews, waited deliberately his approach, and firing his musquet from a window, shot him through the body. The wound, when examined, was not judged to be mortal; but the Regent, finding its pain to increase, prepared himself for death; and in a few hours his soul took its departure. A fleet horse of the Abbot of Arbroth's carried the assassin to the palace of Hamilton; and from thence he soon after effected his escape into France.

Such was the lamentable fate of James Stuart, Earl of Murray. Great talents, a pleasing exterior, and a propitious fortune, had conducted him to distinction and eminence. A selfish and insatiable ambition was his ruling appetite; and he pursued its dictates with an unshaken perseverance. His inclination to aspire beyond the rank of a subject was encouraged by the turbulence of his age; and his connections with Elizabeth overturned in him altogether the virtuous restraints of allegiance and duty. He became an enemy to his sister and his sovereign; and the arts by which he accomplished her overthrow, are the vouchers of his capacity, and his demerits. His obligations to her were excessive; his ingratitude was monstrous; and no language has any terms of reproach that are sufficiently powerful to characterize his perfidiousness and cruelty to her. Uncommon pretensions to sanctity, and to the love of his country, with the perpetual affectation of acting under the impulse of honourable motives, concealed his purposes, and recommended him to popular favour. His manners were grave, even to sadness. By a composed and severe deportment, and by ostentatious habits of devotion, he awakened and secured the admiration of his contemporaries. His house had a greater resemblance to a church than a palace. A dark solemnity reigned within its walls; and his domestics were precise, pragmatical, and mortified. The more zealous of the clergy were proud of resorting to him; and while he invited them to join with him in the exercises of religion, he paid a flattering respect to their explications of the Scriptures, which he hypocritically considered as the rule of

of his life. By an attention to law and justice, he endeavoured to conciliate the approbation of men, upon whom he could not impose by his affectations of piety. He was sedulous in attending the court of session; and as the most salutary statutes are of little avail where their administration is corrupt, he repressed with vigour the inordinate venality of its senators. To the interests of science and learning he was favourable in an uncommon degree; and Buchanan, who had tasted his bounty, gives a varnish to his crimes. The glory of having achieved the Reformation, afforded him a fame that was most seducing and brilliant. His other projects were equally successful; and perhaps they were more difficult and arduous. But as they were little distinguished by heroic action, and were far less honourable, they added no splendor to his renown; and it has been supposed that his talents were more eminent in his youth, than in his riper age. His activity, however, had only changed its objects; and his capacity and ambition were, at all times, equally ardent and vigorous. His abilities, notwithstanding, though extensive and various, were better calculated for the struggles of faction, than the speculations of polity. He was greater as a demagogue than as a minister; and it was more flattering to him to be the viceroy of a foreign potentate, than to direct the councils of his natural sovereign. His genius assimilated with bustle; and though he could be easy and tranquil in the midst of dangers, the ever-flowing stream of circumstances in the details of government, fatigued his attention, and disturbed his repose. With a cold and perfidious heart, he conferred favours without being generous, and received them without being grateful. His enmity was implacable; his friendship dangerous; and his caresses, oftener than his anger, preceded the stroke of his resentment. The standard of his private interest directed all his actions, and was the measure by which he judged of those of other men. To the necessities of his ambition he was ready to sacrifice every duty and every virtue; and in the paroxysms of his selfishness, he feared not the commission of any crime or cruelty, however enormous or detestable. Upon his elevation to the Regency, he gave a free indulgence to his pride. He parted with that shew of sincerity and candour which had contributed to his rise, and became sullen and distant. He neglected and despised his ancient friends, and, indulging himself in the enjoyment of state-liness and adulation, assumed that contemptuous air which befits only a despot who is surrounded with slaves. The pillars of his greatness were forsaking him; and the blow that laid him in the dust only prevented his exit in the field, or on the scaffold. To the great body of the Scottish nobles, whose consequence he had humbled, his death was a matter of stern indifference, or of secret joy; but to the common people, it was an object of sincere grief, and they lamented him long under the appellation of the godly Regent. Elizabeth bewailed in him a strenuous partizan, and a chosen instrument by which she might subvert the independency of Scotland; and Mary, tender and devout, wept over a brother, a heretic, and an enemy, whom a sudden and violent destiny had overtaken in his guilty career, with his full load of unrepented crimes.

The following is our Author's description of that eminent Reformer John Knox:

The zeal which he had displayed in overturning Popery, and in resisting the despotic projects of Mary of Lorraine, have distinguished and immortalized his name; and upon the establishment of the Reformation, he continued to act with fortitude according to his principles. His piety was ardent, and his activity indefatigable; his integrity was superior to corruption; and his courage could not be shaken by dangers or death. In literature and learning his proficiency was slender and moderate; and to philosophy he was altogether a stranger. His heart was open, his judgment greater than his penetration, his temper severe, his behaviour rustic. The fears and contempt he entertained of Popery were extravagant; and while he propagated the reformed doctrines, he fancied he was advancing the purposes of heaven. From his conviction that the ends he had in view were the noblest which can actuate a human creature, he was induced to imagine that he had a title to prosecute them by all the methods within his power. His motives of conduct were disinterested and upright; but the strain of his action and life deserve not commendation. He was ever earnest to promote the glory of God; but he perceived not that this sublime maxim, in its unlimited exercise, consists not with the weakness and imperfections of man. It was pleaded by the murderers of Cardinal Beaton; and he scrupled not to consider it as a sufficient vindication of them. It was appealed to by Charles IX. as his apology for the massacre of Paris; and it was urged by Ravallac as his justifying motive for the assassination of Henry IV. The most enormous crimes have been promoted by it; and it stimulated this Reformer to cruel devastations and outrages. Charity, moderation; the love of peace, patience, and humanity, were not in the number of his virtues. Papists as well as Popery were the objects of his detestation; and though he had risen to eminence by exclaiming against the persecutions of priests, he was himself a persecutor. His suspicions that the Queen was determined to re-establish the Popish religion, were rooted and uniform; and upon the most frivolous pretences, he was strenuous to break that chain of cordiality which ought to bind together the prince and the people. He inveighed against her government, and insulted her person with virulence and indecency. It flattered his pride to violate the duties of a subject, and to scatter sedition. He affected to direct the politicians of his age; and the ascendant he maintained over the people, drew to him their respect and obeisance. He delivered his sentiments to them with the most unbounded freedom; and he sought not to restrain or to disguise his impetuosity, or his peevishness. His advices were pressed with heat; his admonitions were pronounced with anger; and whether his theme was a topic of polity, or of faith, his knowledge appeared to be equally infallible. He wished to be considered as an organ of the Divine will. Contradiction inflamed him with hostility; and his resentments took a deep, and a lasting foundation. He considered the temporal interests of society as inferior to the ecclesiastical; and, unacquainted alike with the objects of government, and the nature of man, he regarded the struggles of ambition as impious and profane; and knew not that the individual is carried to happiness and virtue on the tide of his passions, and that admiration and eminence are chiefly to be purchased by the vigour,
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the fortitude, and the capacity which are exerted and displayed in public occupations. He inculcated retired and ascetic virtues. He preached the unlimited contempt of this world; he was a mortal enemy to gaiety and mirth; and it was his opinion that human life ought to be consumed in the solemnities of devotion, in sufferance, and in sorrow. The pride of success, the spirit of adulation, the awe with which he struck the gaping and ignorant multitude, inspired him with a superlative conception of his own merits. He mistook for a prophetic impulse the illusions of a heated fancy; and with an intemperate and giddy vanity he ventured at times to penetrate into the future, and to reveal the mysteries of Providence. Not contented with being a saint, he aspired to be a prophet. In discharging the functions of his ministry, his ardour was proportioned to his sincerity. Assiduous and fervent toils, watchful and anxious cares waited his strength, and hastened his dissolution. He saw it approach without terror; spoke with exultation of the services which he had rendered to the Gospel and the church; and was almost constantly in prayer with the brethren. His confidence of a happy immortality was secure and firm, and disdained the slightest mixture of suspicion or doubt. He surrendered his spirit with cheerfulness, and without a struggle. It belongs to history to describe with candour his virtues as well as his imperfections; and it may be observed in alleviation of the latter, that the times in which he lived were rude and fierce; and that his passion for converts, and his proneness to persecution, while they rose more immediately out of the intenseness of his belief, and the natural violence of his temperament, were keenly and warmly fostered by his professional habits. The members of every spiritual polity are necessarily employed in extending its glory, and in advancing its interests; and in that age the conflicts between the Popish and the Protestant doctrines had been driven to their wildest fury. To protect religion is the apparent end of every form of ecclesiastical government; yet the articles of faith held out by each being discordant and hostile, the guides of every church are in a continual warfare. They contend respectively for the tenets entrusted to them; and where they are not corrupted by the riches of their establishment into an indolent indifference, that brings religion into contempt, they are strenuous, like our Reformer, to increase their consequence, to diffuse the malevolent dislike of other religionists, and to kindle into ferment and agitation the angriest and the most incurable passions of mankind. They give a check to religion in its happiest principle of universal benevolence; they are guards to prevent the truth from taking its boldest and widest range; the advantages they produce compensate not their calamities; and perhaps it would be fortunate for human affairs, if the expence, the formalities, and the abuses of religious establishments were for ever at an end; if society were deprived alike of the sovereign Pontiff with his tiara, the stalled Bishop, and the mortified Presbyter; if no confessions and creeds were held out as standards of purity and doctrine; if faith and futurity were left unfettered like philosophy and science; if nations were not harnessed in opinions like horses to a carriage; and if every man's heart were the only temple where he was to worship his God.

Of the celebrated princess, Mary Queen of Scots, our Author gives the following lively and interesting, but perhaps flattering, portrait :

Her abilities were an honour to her birth, which was most illustrious. Her virtues were great ; her misfortunes greater. While she was capable of profound views, and a bold policy, she was firm and strenuous. Her understanding was clear, her judgment penetrating, her spirit lofty, her application vigorous. But she was called to the exercise of royalty in an unhappy and most critical period. The troubles of the Reformation had confirmed the turbulence of her nobles ; and she had been accustomed to the orderly government, and the refined and seducing manners of France. The zeal of her people for the new opinions was most passionate ; and she was attached to the ancient religion with a keenness that excited their fears. Her prime ministers, though able and popular, were destitute of integrity and patriotism ; and a conspiracy to disturb her peace, and to accomplish her ruin was formed early by an imperious rival, who, to exorbitant power and immense wealth, added the singular felicity of being directed by statesmen devoted to her purposes, and possessed of the greatest talents. With the happiest intentions, with public spirit and the love of justice, with moderation, liberality, and splendour, she attained not the praise of true glory. Circumvented by the treachery of smiling and corrupted counsellors, and exposed to the unceasing hatred and suspicions of turbulent ecclesiastics, she perpetually experienced the miseries of disappointment, and the malignity of detractions. With great capacity for business, she was unsuccessful in affairs. Infinitely amiable in her private deportment, she enjoyed not tranquillity and happiness. She was candid and open ; engaging and generous. Her manners were gentle, her temper cheerful, her conversation easy and flowing, her wit polite, her information various, her taste elegant. But her husbands, like her courtiers, were eager to interrupt her prosperity and enjoyments ; and while her administration was deformed with disasters and faction, her domestic life was embittered with disquietudes and sorrow. With every claim to felicity, she was exposed to all the crosses of fortune ; and her form, which gave a splendour to her rank, her abilities, her virtues, and her accomplishments, served to ennoble her afflictions. The incomparable beauty and expression of her countenance, the exquisite propriety of her stature, and the exact symmetry of her shape, attracted and fixed the admiration of every beholder. In her air, her walk, her gesture, she mingled majesty and grace. Her eyes, which were of a dark grey, spoke the situations and sensibility of her mind ; the sound of her voice was melodious and affecting ; and her hair, which was black, improved the brightness of her complexion. To give the greatest lustre to her person, she took a full advantage of the adventitious aids and garniture of dress. She discovered an inexhaustible fancy in the richness and variety of her garments. She delighted in jewels and precious stones ; and she was anxiously curious in the fineness and fashion of her linen. But while her mind and her person were so perfect and so alluring, she was not exempted from frailties. Though capable of dissimulation, and acquainted with the arts of management and address, she did not sufficiently accommo-

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moderate herself to the manners of her people. Her respect for her religion was too fond and doating to consist with the policy and the dignity of a great sovereign. In her counsellors she uniformly reposed too unbounded a confidence; and from the softness of her nature, she could be seduced to give them her trust even after their demeanour was equivocal and suspicious. Her clemency was not guided by prudence, and was generally repaid with ingratitude and insult. To the Protestant clergy, whose insolence was inordinate and seditious, she conducted herself, sometimes with a passion that was unbecoming, and sometimes with a remissness that detracted from her consequence. A determined contempt, or a vigorous severity, would have suited better with her royal condition. She received her impressions with too much vivacity; and from the delicacy of her organization, she was disposed to that spirit of caprice which is in some measure characteristic of her sex; but which, though often pleasant, and even delightful, in the still and endearing intercourse of private life, betrays in public concerns the suspicion of inconstancy and indiscretion. Her faults, however, were the result of amiable weaknesses; and they excite regret rather than indignation. The most unpardonable error of her life was the romantic imprudence with which she ventured into England, and entrusted herself to the power of Elizabeth. By courage and perseverance she might have defeated the turbulence and ambition of her nobles; and experience and time would have opened up to her all the arts of government. But by this fatal step she involved herself in difficulties which she was never able to surmount. Elizabeth, to whom her abilities and beauty were a source of the most unrelenting jealousy and anger, embraced with a ferocious ardour the opportunity of humbling her completely as a Queen, and as a woman. She was exposed to all the practices of a cunning and a wicked vengeance. The vilest calumnies, the most insulting mortifications, the most studied barbarities were employed against her. She was made to exchange a kingdom for a prison; and while she felt in her own person the cruellest injuries, she was afflicted with the dangers that threatened her country and her son. An inclement and suspicious adversary, who dreaded to encounter her when at liberty, tarnished the glory of an illustrious reign, by trampling upon her sceptre while she was a captive. The rivalry of beauty, still more perhaps than of talents, fostered the resentments of Elizabeth; and while she made Mary to suffer under her power, she found the most exquisite delight in overturning the dominion of her charms. It pleased her in the greatest degree, that the beauty of the Scottish princess should waste itself in solitude, that she should be kept at a distance from admiration and homage, and that she should never experience, in any fortunate alliance, the melting tenderness, and the delicate sensibilities of connubial love. During the long period which passed from the flight of Mary into England till her death, her miseries were intense, piercing, and uninterrupted. The bitter cup of her fortune, which often overflowed, never ceased to be full. But, though agonizing with constant afflictions, and though crowned with thorns, she still remembered that she was a Queen, and maintained the elevation and the dignity which became her. To overwhelm her with distress and anguish, Elizabeth scrupled not to insult and to vio-

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late the most established principles of law and justice, the honour of hospitality, the reverence of her sex, the holiness of religion, the solemnity of engagements, the ties of relation, the feelings of humanity, the sanctity of innocence, and the majesty of Kings. But no insolence of tyranny, no refinement of anger, and no pang of woe could conquer or destroy her greatness and her fortitude. Her mind, which grew in its powers under struggles and calamity, seemed even to take a strain of vigour from the atrocious passions of her rival; and during her lamentable captivity, and in her dying scene, she displayed a magnanimity and a heroism that perhaps may have been equalled, but which has never been surpassed in any age, or in any nation.

Every one must perceive in this character an high wrought strain of panegyric, which necessarily awakens some suspicion of partiality. The delineation, however, as well as the preceding—(and many other passages of equal merit might have been selected)—will doubtless give the Public no unfavourable impression of our Author's talents as a writer. In our judgment, his style is for the most part elegant and animated, and sometimes clothed with all the brilliancy and embellishment which history admits of: but he frequently falls into a laboured conciseness, and an artificial arrangement, which give his work somewhat of the air of a translation from another language. Our concern for the preservation of the purity of the English tongue obliges us likewise to remark, that Dr. S. sometimes adopts a kind of phraseology, not altogether consistent with the idiom of the English language.

The following phrases seem nearer allied to the French than to the English tongue: The clergy *the most learned and able*, held frequent consultations—*the newness, the greatness, and the complication of her cares*—an insult *the most flagrant and the most manifest*—*she has been kind enough to reproach to me my youth and inexperience*—*found the means to break off*—the Earl of Lennox had no talents *for affairs*—*detailing her services*—*it consisted with her security and prudence* [*for, her security required*] *infinitely humiliating, infinitely sorry, infinitely impopular, &c.*

These phrases must be classed under the head of *Scotticisms*: they importuned her to *condescend upon* the particulars of a proper scheme—*in the event of* the failure of children—the Queen was *in use to* hunt—*she said, she would be happy to give him*—*she perceived the troubles to which she would be exposed.*

Grammatical propriety, or the idiom of the English language, appears to be violated in the phrases which follow:—his mind was not sufficiently vigorous to bear *with* success and propriety—esteem *of* them—*insisting to know*—to console *with* her—if they meant to *operate* their purpose—*she meditated its* painful enjoyments—*command over* a musical instrument.

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The following are inelegant redundancies:—a confinement more rigorous and severe than *what* she had hitherto experienced—he felt his courage *to* forsake him—she was now at her *freedom* and *liberty*.

The following phrases are singular, and seem to convey the Author's meaning obscurely:—*Exasperated* all the other sources of her resentment—inveterate *habits of insult fortified them into* a contempt of authority—till a full *provocation* has been given to their importance and their passions—the *hardness* of their wants irritated their resentments—to carry a penetrating eye to his operations—the madness of party fermented in him with the atrociousness of rage—the negotiations grew into length—the fulness of his demerits and their exact knowledge of them, while they acted as a spur, impelling their fears and goading on their activity, were yet a *source* that could engender turmoils and calamities.

This detail of minute inaccuracies may possibly be of some use to the ingenious Author in a future edition of his work; at least, it may serve to guard young adventurers in literature from being led astray, by a desire of adorning and elevating their style, into that singularity and novelty of expression, which in the present state of our language is seldom attempted with success.

FOREIGN LITERATURE.

FRANCE.

ART. X.

- I. *VIE du Dauphin, Pere de Louis XV.* &c. i. e. The Life of the Dauphin (Duke of Burgundy), Father of Lewis XV! composed from authentic Memoirs, and enriched with some of the Compositions of that illustrious Prince. By the Abbé POYART, Member of several Academies, &c. 2 Vols. in 12mo, containing 828 pages. Paris. 1782.—This excellent book exhibits a model to princes, and an inestimable collection of important and instructive lessons to their preceptors. Happy the prince and the preceptor, that shall be able to read it, without a blush arising to betray the inward feelings of confusion and remorse! The man who undertakes to form a prince, undertakes, indeed, a momentous and arduous task, since the happiness of millions of his fellow-creatures depends upon his virtue, his talents, and his success: yet with what levity and facility the task is assumed, and with what negligence and incapacity it is performed, the nations of the world know to their cost. The important task was neither thus assumed nor performed by *Feuillon*; we see in the work before us a candid, faithful, and most interesting

resting portraiture both of the preceptor and the pupil, as they fulfil their respective parts in the sphere of education; and we have beheld and studied the representation with instruction and delight. The Duke of Burgundy was seven years old when he was committed to the care of Fenelon; great natural parts, accompanied with a constitutional propensity to vehement anger, and with the defects of pride, impatience, and caprice, which flattery forms in the minds of princes, even from their cradle, rendered him a difficult but, at the same time, an interesting subject for education. Accordingly, the field was admirably cultivated, and it yielded the fairest and richest fruits. With what a gentle, firm, and intelligent hand Fenelon eradicated the weeds, watered, cherished, defended from bad air and inclement weather the tender plants, and promoted their growth, we see here related in such a manner, as must please and touch every Reader, who is endowed with moral sensibility and good taste.

The papers, from which this work is composed, were communicated to our Author by the Abbé *Soldini*, Confessor to the present King of France. The Abbé had them from the late Dauphiness, and has given public testimony to their authenticity in a letter, that is inserted in the Preface. The work is also enriched with farther materials, drawn from the writings and papers of Madame de *Maintenon*, the Archbishop of Cambray, the Abbés *De Choisy* and *Fleury*, of whom the latter was one of the Sub-preceptors to the Prince, and the Military Memoirs of the Marquis de Quincy, the Marshal Duke of Berwick, and other cotemporary historians of different nations.

The citizen of the world and the friend of man will read this work with pleasure, and the subjects of France will, no doubt, read it with *peculiar* feelings.—We shall cite but one passage from the writings of the Duke of Burgundy, which are to be found in these volumes. The passage is remarkable, not for the novelty of the thought, but for the energy with which it is expressed, and the humane sentiments it discovers in a prince, who, considering his years, was as great in the field * as he was wise in the cabinet.—“The most successful war (says he) is always ruinous, and each victory is a wound to the vitals of a country. The *only* war that can be *just* is that which is *neces-*

* Doubts have been formed of the Duke of Burgundy's military genius and abilities from his supposed conduct in the army, commanded by Vendôme, in the year 1702; but new light is cast upon this matter by the Abbé *POYART* in these volumes, and the reputation of the Prince is ably defended—at the expence, indeed, of that of the General.

sary. But let it be remembered, that when we conclude *war to be necessary*, we conclude, at the same time, that it is *necessary* to drain the nation of men and money; that it is *necessary* to silence the laws of humanity and justice; that it is *necessary* to open a door to a multitude of abuses; in a word, that it is *necessary* to suffer innumerable calamities, and expose ourselves to evils of which we neither can foresee the term nor the issue:—all these are the natural and inevitable consequences of every war.”

II. *Nouveaux Essais sur Paris, &c.* i. e. *New Essays concerning Paris*,—being a Continuation of those of M. de SAINTFOIS. 2 Vols. 12mo. Paris. 1781.—This complement is the production of a certain Chevalier DU COUDRAI, who seems to entertain no apprehension of being esteemed inferior to his predecessor in this walk of literature. We are not quite so free as the Chevalier from this kind of apprehension; nevertheless, among many trivial anecdotes, well known scraps of history, and portraits of eminent characters, that have been daubed over and over again, we find some curious facts, anecdotes, particularities and etymologies, that, every now and then, hinder one from laying down the book, or letting it fall—in a nod.

III. M. SONNERAT, Commissary of the Marine, Correspondent of the Royal Academy of Sciences, and already advantageously known by the publication of his *Voyage to New Guinea*†; offers to the Public, *by subscription*, a work of much greater consequence, as will appear by its title—*Voyage aux Indes Orientales et à Chine, par Ordre du Roi, depuis l'Année 1774 jusqu'à l'Année 1781, &c.* i. e. A Voyage to the East Indies and to China, made by the KING'S ORDER, during the Space of Six Years (from 1774 to 1781);—containing an Account of the Manners, Religion, Arts and Sciences of the Indians, Chinese, Peguans, and Malgachians: to which are annexed, *Observations* on the Cape of Good Hope, the Isles of France and Bourbon, the Maldivas, Ceylon, and Malacca; and Details relative to the Natural History of those Countries, both in the Animal and Vegetable Kingdoms.

This title, however comprehensive, does not give a full and adequate idea of what this important work is to contain: we must, therefore, have recourse to the *Propectus* of M. SONNERAT, to instruct our Readers more fully on this head. This industrious and intelligent traveller seems to have been fully persuaded of the peculiar difficulties that attend inquiries into the manners, politics, science, and religion of the Indians, from the local divisions of their country, the mysterious alle-

† Of which farther mention will be made in our Review; an English translation of this Voyage having been lately published.

gories that envelope their religion, and the fables that disguise their history, in consequence of their pretensions to an origin much more remote than that of the human species. These difficulties he hopes to have surmounted, in a great measure, by a long residence in India, by connections formed in the different *castes*, by a careful study of the language and its different dialects, by an acquaintance with the sacred books, and the conversation of the Brahmins.—The work, which M. SONNERAT has composed from materials thus industriously acquired, is comprised in two quarto volumes, which are to be enriched with 140 plates. The first treats of the great *Peninsula of India*, its revolutions from the last war to the loss of Pondicherry (taken from the French), its topography and commerce; the division of the Indians into *castes* or tribes, the manners, language, and arts of those which compose these tribes, their taste for allegory and the composition of fables, exemplified by the translation of some pieces of that kind, the state of science among them, their opinion concerning the origin and duration of the world, their systems of astronomy, their manner of dividing time, their notions of the metempsychosis, of Heaven and Hell; every thing relative to their religious doctrines, rites, ceremonies, festivals, marriages, and funerals; the resemblance between their religious worship with that of the Chinese, Siamese, and Peguans, and that of ancient nations, whose empire no longer subsists. This volume concludes with an history of the Indian *Coenobites*, who are so highly revered in those countries, which they have filled with their superstition and fanaticism.

The second volume contains a compendious view of Indian mythology, the state of manners, arts, and sciences in China, an account of the manners of the Peguans, and their commerce with the European nations, as also of the revolutions that have happened during an hundred years past, in the kingdoms of *Pegu* and *Ava*, countries very little known, and which have hitherto attracted the attentive observation of no traveller. The history of Pegu is followed by that of *Madagascar*, which contains an account of the arts, manners, and customs of that great island, and a particular description of its southern provinces. The work is terminated by observations on the Cape of Good Hope, the isles of *France* and *Bourbon*, the *Maldivas*, *Ceylon*, and *Malacca*, and the natural history of all these places is treated in the same manner with that of *New Guinea*, formerly published by our Author.

The subscription is 36 livres, the half of which is to be paid on subscribing, and the other half at the delivery of the two volumes in December 1782. A certain number of copies will be printed on a large paper, with the plates illuminated, at the price of 120 livres, payable in two terms.—Non-subscribers will

will be obliged to pay 48 livres for the work in sheets, instead of 36..

IV. *Essai sur l'Electricité naturelle et artificielle*, &c. i. e. An Essay on Natural and Artificial Electricity, by Count de CÉPEDE, Colonel in the Circle of Westphalia, and Member of several Academies. 2 Vols. 8vo. Paris. 1781.—This is the performance of a young nobleman, who is an elegant and lively writer, as well as an ardent and attentive observer: The subjects treated in this *Essay* are, the electrical fluid, its nature, and its most palpable effects—the elements of light and fire—original electrics and conductors—the effects of artificial electricity, and of that of the tourmaline—the Leyden experiment—the electrophorus—earthquakes, volcanos, Will with a whisp—thunder storms, water-spouts, hail, magnetism, the influence of electricity and magnetism upon animals and vegetation, the electricity of the sun, planets, comets, zodiacal light, and Aurora Borealis.

V. *Histoire Generale des Provinces Unies*, &c. i. e. A General History of the United Provinces, dedicated to the Duke of Orleans. By Messrs. D***, Ancient Master of Requests and S***. 8 Vols. 4to. Paris. 1781.—This is not a new work. It was published many years ago, and fell from the press almost perpendicularly into deserved oblivion. It wants the most essential parts of the Dutch history, being carried down no farther than the year 1648, after which we are entertained with a Monkish chronicle of the state of the Romish church in the province of Utrecht, which is meagre and insipid in the utmost degree. As to historical truth, it is barbarously mutilated throughout this work; often, we believe, through ignorance, and frequently, we suspect, to accommodate it to French politics.

VI. *Choix d'Histoires interessantes*, &c. i. e. Select Pieces of History, such as the Conspiracy of the *Pazzi* against the House of *Medicis*—the Revival of Letters in Italy—the singular Education of Charles V. (Emperor of Germany)—curious Anecdotes concerning the *Sforzi*, Dukes of Milan, the Three Daughters of the Duke de Nevers, called the *Three Graces*.—Together with several Relations of Facts relative to the History of different Nations. 12mo. Paris. 1781.—This is one of those well-judged collections, that are adapted to allure youth to the study of history, by exhibiting agreeable and interesting samples of the instruction and entertainment it affords.

VII. *Dictionnaire de Physique*, i. e. A Dictionary of Natural Philosophy. By M. SIGAUD DE LA FOND, Professor of Experimental Philosophy, and Member of many Academies. 4 Vols. 8vo. Paris. 1781 (Pr. bound 24 Livres).—This work is worthy of the well-established reputation of its Author. Rev. Oct. 1782. U thor,

thor, and will cope with that of *Briffon*, which bears the same title, and is allowed to be a performance of great merit. All the recent discoveries in natural philosophy are contained in the work before us, in which we find the same perspicuity, precision and sagacity, that distinguish the *Philosophical Lectures* in this science, which were published by our Author a few years ago. All the branches of *chymistry* and *physiology* that have a more peculiar connection with natural philosophy, are admitted into this Dictionary, and are treated with a masterly hand.

VIII. *Lettres écrites de Suisse, d'Italie, de Sicile, et de Malte, par M. —, Avocat en Parlement, de plusieurs Academies, qui mores hominum multorum vidit et urbes, à M^{lle}. —, à Paris.* i. e. Letters written from Switzerland, Italy, Sicily and Malta, by M. — *Somebody*, Member of several Academies, to Miss or Mistress — (perhaps) *Nobody*, at Paris, in the Years 1776, 1777, and 1778—in Six Vols. 12mo. (Pr. 15 Livres stitched) Paris. 1782.—As there are neither state nor love secrets in these letters, we are at a loss to conceive why the Author has not prefixed his name to this publication. Travellers, almost always, tell us *who* they are; and so they ought to do; for as *facts* make a principal part of their epistolary correspondence, it is proper that the relaters should appear to be answerable for them; for an *anonymous witness* is an absurdity *in terminis*; it is no more than a voice out of a coat. Reflections and remarks stand upon their own legs, but facts require vouchers.—Be this as it may, Mr. *Somebody* is a man of parts and taste: he seems to have a passion for the fine arts, and he speaks of them with the true spirit of a *connoisseur*. We have, moreover, a strong propensity to believe, that his accounts of the various productions of nature in the countries through which he has (or might have) passed, are exact, when we consider the care he seems to have taken to obtain information, and the uncommon knowledge of natural history and agriculture, which his relations discover. He speaks also of commerce, language, manners, government, poetry, music, like one who had acquired considerable knowledge in all these branches, and is ardently desirous of acquiring more. From hence we conclude, that if our *anonymist* has travelled only in his library, like Gemello Carrari, and many others, he is, at least, an ingenious and entertaining compiler. There are, however, some reasons, which engage us to look upon him as a real traveller. His accounts of Sicily in general, and of Palermo in particular, contain circumstances which we have not met with elsewhere. There are moreover not only new ideas, but also facts little known, exhibited in his description of the Isle of Malta. As to his reflections, they are often solid, always spirited, but sometimes they are not just. When he says, that the Neapolitans neither have nor can have a national

tional character, because they have a *master*, whose example influences and modifies the taste, manners, and inclinations of his slaves or subjects, he is mistaken both in the theory and in the fact, and speaks more like a generous lover of liberty, than like a philosophical observer. Despotism certainly suppresses the exertions of genius, and the bold displays even of character, in a multitude of cases; but there are still shades of character that distinguish one nation from another even under sovereigns equally arbitrary and despotic.

The most interesting part of this work, at least for political readers, is that which relates to the government of the Pope's dominions in general, and of Rome in particular. It is in reading this part of it that we felt a peculiar curiosity to know the Author's name. 'Of all the governments I know (*says he boldly*) there is none more moderate and mild than that of Rome. I know no people less burthened *with taxes* (for they pay nothing or next to nothing) than those of the Ecclesiastical State, or the Pope's dominions; nor is there any people that enjoys more fully the liberty of thinking, *speaking*, and acting. Though they are poor, lazy, and destitute of spirit and vigour, they are of all the Italians the least disposed to bow their necks to the yoke of servitude. They do not fear their master, nor do they love him when he does not deserve it. They consider his *good works* as his duty: they censure keenly his *errors* and laugh at him when he is ridiculous.'—(We did not think there was such a people in the patrimony of St. Peter.)—'The Pope (*says he farther on*) is a sovereign, and even a despotic sovereign, *de jure*, or in theory; but in reality (*de facto*), Rome and all the large governments are true republics, which are ruled with great moderation, each according to its laws and conventions.' Our Author represents the influence of the Cardinals as the main spring of the administration at Rome, and considers their extensive power as derived from their being the electors of the sovereign, princes of the church and of the Roman territory, ministers or protectors (and sometimes both) of foreign crowns, to whose interests they are often more devoted than to those of the church.

Our traveller, who seems to be no bad hand at shuffling and dealing politics, observes, that the government of Rome is feeble and wavering; that the administration has no solid basis; and that to keep the machine in equipoise, all the refinements of Roman cunning are scarcely sufficient. He thinks the Catholic powers will defer, as long as they can, a rupture with that court (which would annihilate it at once), because they can bring about this rupture whenever they please;—so amazingly are the times changed. They will not probably allow the Papal chair to be filled by the subjects of any prince, or by any Pon-

tiffs chosen from the leading and most illustrious houses in the republic of Venice or Genoa, or in the Roman territory: 'And thus (continues he) the Papal dominion will go on declining, till *some* monarch, more powerful than the rest, or in concert with them, shall seize upon Rome, establish there the seat of his empire, be civil to the Pope, if he deserves respect, as a good Bishop, continue or suppress the college of Cardinals, and preside at the election of the Pontiff until he thinks proper to chuse him alone.'—This looks something like a prophecy,—not a divine suggestion; but one of those predictions which arises from a supposition, that causes will produce their effects, and that, when the match is approaching to the powder, the mine will be sprung.

The Roman grandees, our Author thinks, would not be displeased with such a revolution; and yet *we* cannot see what *they* would gain by it. At present, the magnificence of their sovereign neither eclipses nor burthens them;—for, on the one hand, this magnificence is but a sorry business; and, on the other, they contribute nothing to it. The pomp of the Pontiffs has little resemblance to that of royalty;—it is merely sacerdotal:—it is an insipid, uncomfortable, uniform, silly-solemn ceremonial, that has no connection with any other kind of grandeur. The Pope carries about his priestly mock-majesty in his coach, in his chapels, at his solitary dinner: while the nobles are free, independent, do as they please, or as they can, and are very little constrained by any kind of subjection, either in their persons or in their possessions. They, moreover, partake of the most distinguishing marks of favour, and a long custom has given the houses of *Colonna*, *Conti*, *Chigi*, and others, pretensions to the *Cap*, which are rarely disappointed. Our Author acknowledges this, but persists, nevertheless, in thinking, that the nobles would rather second, than oppose the revolution in question, as they do not like to be *subjects* of a sovereign, who is a priest; and often a man of no birth, and under whose government they have so few occasions to augment or repair their fortunes, that they are obliged to seek employment in foreign courts.

After having gone through all the countries mentioned in the title-page of this work, and described them in a circumstantial manner, our Author concludes his correspondence by a comparative view of all the states which he has visited.—If in a second edition of this work he could be persuaded to reduce his *six* volumes to *three*, by lopping off a multitude of trivial details, that neither instruct nor amuse, and to spare us the trouble of reading his chit-chat with the host, hostess, or ostler of the inns where he put up, the work would certainly be received with approbation, and read with pleasure. But let him not retrench one
word

word of what he has said relative to the *arts*, for of these he speaks always with uncommon propriety and taste.

IX. *Decouverts de M. Marat, D^{ct}eur en Medecine, sur la Lumiere, &c.* i. e. Discoveries concerning *Light*, ascertained by a Series of *New Experiments*, often repeated in presence of Persons appointed for that Purpose by the *Royal Academy of Sciences*. By M. MARAT, Physician to the Life Guards of the Count d'Artois. Second Edition. 8vo. Paris. 1782.—We mentioned formerly the discoveries of this ingenious and laborious investigator of nature with respect to *Fire*. The first edition of the work before us was out of print, almost as soon as we had notice of its publication. No wonder; since it excited a peculiar curiosity, by announcing a new revolution in optics, and an attempt to dispossess our immortal NEWTON of one of his most brilliant acquisitions in that field of science. The boldest and best-armed *Cartesians* had been often repulsed, with loss and shame, in this attempt; and a contest of above thirty years had confirmed Newton in the possession of his discoveries, with the concurring applause of all the learned Academies and Societies of Europe, when M. MARAT came forth, with a fresh legion of experiments and observations, to renew the combat, and set up a new standard.

Refraction and reflection were the only alterations known in the direction of the rays of light, when Sir Isaac Newton, repeating the experiments of Dr. *Hook*, and the Jesuit *Grimaldi*, observed that the rays coming, in their passage, along bodies at a certain distance, undergo an alteration of direction, distinct from reflection and refraction, which he calls *inflection*. This change or deviation, according to him, only takes place at a very small distance ($\frac{3}{32}$ of an inch) from the body along which the ray passes, and he attributes it to a repelling power, which makes the solar rays recede from the body without any previous contact between them.—M. MARAT is of opinion, that this *inflection* has neither been accurately observed nor explained by his predecessors; and to do better, he undertakes to prove, by a multitude of facts, that all bodies are surrounded with a luminous atmosphere more extensive than their diameter, and that the rays, which form the different layers of that atmosphere, after bending towards these bodies, converge and reunite all in different foci. We refer the curious Reader to the work for a view of the experiments which are brought to confirm this hypothesis; they exhibit a new law of optics, which must produce important effects in nature, and more especially in the planetary system. From this law may be deduced a natural explanation of the dawn, the twilight, the optical appearances of eclipses, and of several other phenomena, which have not hitherto been accounted for in a satisfactory manner, as our Au-

thor proposes to shew in the work, of which that now before us is only an extract.

Our Author undertakes to demonstrate, that a ray of light never passes, in a right line, through the sphere of attraction of any body,—and never without being decomposed. His demonstration is founded upon experiments made, according to his method of observing, with the *camera obscura*. If these experiments prove (as they really seem to do) that light is always decomposed at the circumference of bodies, the prism will lose a great part of its honours; for the light must, according to this hypothesis, be necessarily decomposed at the borders of the hole made in the window-shutter, to introduce the bundle of rays that is to be employed in prismatic experiments. M. MARRAT is surprised that Sir Isaac Newton shewed no regard to this circumstance in his theory, after having repeated the experiment of Grimaldi. He goes still farther, and proves that light is not decomposed in passing through the prism. This he does by shewing us a bundle of solar rays, with which it is impossible to produce the *spectrum* or image, let the number of prisms through which they pass be ever so great. For this purpose he transmits these rays through a lens, and receives their focus on a prism; from which operation nothing ever results except a circular field of pure light, whose borders alone are circumscribed with coloured crescents,—a phenomenon which our Author thinks inconceivable on the Newtonian system.

Sir Isaac took particular pains, in his Treatise of Optics, to establish, upon solid foundations, the theory of the different refrangibility of heterogeneous rays; and the experiments and observations, that were employed for this purpose, seemed to answer it completely. But our Drawcanfir levels an audacious blow even at this theory. He analyzes the experiments of our great philosopher, and pronounces them illusory. He pretends to prove, by plain and decisive facts, that the heterogeneous rays are all equally refrangible.—*Nil mortalibus arduum est*.

If the rays, decomposed at the borders of the hole of the window shutter, are differently refracted by the prism, our Author attributes this entirely to their *deviating* or bending on their approaching that body. On this occasion, he observes, that the *deviability* (or susceptibility of inflection) of the rays has been always improperly confounded with their refrangibility; as also, that it appears from a multitude of experiments (made in various ways, and always followed by the same results), that the yellow is the most, and the blue the least *deviable* of all the rays, which is entirely different from the Newtonian theory of refraction.

If it be true, says our Author, that light is not decomposed by the prism in the Newtonian experiments, and is never decomposed by refraction in a glass of a good sort and a fine polish,

polish, it follows evidently, that the aberration of refrangibility, which has given such keen occupation to some modern geometricians, is a mere illusion; and this he undertakes to prove undeniably in another part of this work. If his proofs be admitted, the theory of achromatic telescopes must be explained upon new principles.

After having treated of the *invariability* of the deviation of heterogeneous rays, and of primitive colours exhibited on surfaces or grounds differently coloured (under which articles we find several curious observations), M. MARAT concludes his work by the consideration of colours in bodies. Under this article, he observes, that the *whiteness* of metals does not come so near to pure light as that of paper, linen, calcareous earths, and other bodies, because the image of the former is always of a blueish cast; that *black* is not merely produced by a privation of light, because black bodies are seen by reflection, and more especially, because the blue rays concur in forming this colour; and that there is no transparent body of a pure tint, because they all reflect and transmit the various heterogeneous rays. From this last observation, he deduces the inutility of employing coloured object-glasses to remedy the pretended aberration of refrangibility, as also the insufficiency of the methods of *deputating* heterogeneous rays by transmitting them through these glasses.

We have only cursorily touched upon some of the principal things contained in this publication. This, however, will be sufficient, we think, to make the curious inquirer prick up his ears, and to alarm the orthodoxy of the Newtonian *synod*, who are here called upon to defend their *creed* or to reform it. The adversary is bold even to temerity; yet his experiments are specious and alluring, and his observations are subtle and ingenious. Manifold, indeed, are the experiment-makers that have gone forth in this age of investigation, to deceive,—and they have been sometimes caught in false cloathing. It is likewise certain, that experiments begin to lose somewhat of their credit, from their being accumulated often without intelligence and choice, and without that momentous art of analyzing them, which can alone hinder facts from being equally sources of truth and error. But we think, that the experiments of M. MARAT have a peculiar title to a fair trial.

X. *Considerations sur l'Esprit Militaire des Germains, &c. i. e.* Considerations on the Military Spirit of the Germans, from the year of Rome 640 to the Commencement of the French Monarchy, about the Year 476 of the Christian *Æra*. By M. de SIGRAIS Captain of Cavalry, Knight of the Order of St. Lewis, and Member of the Royal Academy of Inscriptions and Belles Lettres. 12mo. Pr. 3 Livres in Sheets. Paris. 1781. —This is the same Author, who published, several years

Considerations on the Military Spirit of the Gauls, and his design seems to be of a patriotic nature; viz. to set in a true light the free, bold, and warlike characters of two nations, from whom the French equally derive their origin. The work before us exhibits a view of the Germans during a series of about 600 years. Its plan does not take in a circumstantial account of their government, religion, and domestic customs; nor does the Author propose to give a history of their wars, or an accurate description of their tactics and their arms. All these objects are treated in a very cursory manner, nor, indeed, are they capable of furnishing any interesting details. M. SIGRAIS confines himself to an account of the genius, character, and military spirit of the Germans, and of the passions, principles, and prejudices, the kind of courage, or ferocity and fury, and the constitutional force and vigour which they discovered in their warlike enterprizes.—But extremely tiresome is the uniformity which this plan occasions in our Author's *Considerations*. Great bodily strength, a spirit of conquest excited by hunger, savage ferocity, and contempt of danger and death,—these make the burthen of our Author's song.

XI. *Histoire de Charlemagne*, &c. i. e. The History of Charlemagne; which is preceded by *Considerations on the First Race* of the French Kings, and followed by *Considerations on the Second Race*. By M. GAILLIARD, Member of the French Academy, as also of the Academy of Inscriptions and Belles Lettres. 4 Vol. 12mo. 1782.—We have many histories of this prince and this period; but none, certainly, by so able a pen as that of M. GAILLIARD, who has already given applauded proofs of his capacity and talents in this walk of Literature*. By his *Considerations on the first race*, he designs to shew us the enormities which Charlemagne had to reform, and which he reformed in part; and by his *Considerations on the second*, he shews us what improvements his successors had to destroy, and which in effect they destroyed. In exhibiting the state in which Charlemagne received the Kingdom of France, the Author gives us a judicious summary (we cannot say an interesting one, where the objects are so atrocious) of the French history, till the death of Dagobert, where the authority of the Kings ends, and the royal power of the *Mayors of the Palace* begins. In this period of about 150 years, 40 Kings, or sons of Kings, had been killed in battle, or assassinated in cold blood, and as many princely infants (perhaps many more) butchered in their cradles: the

* In his *History of Francis I.*—his *Account of the Rivalship between the English and French Nations*, and other Publications, particularly his *Memoirs in the History and Memoirs of the Academy of Inscriptions and Belles Lettres*; of all which we have given accounts, in the course of our literary labours,

general manners of the time were in an odious unison with these horrid events; and in this state of things Charlemagne ascended the throne. What he effected during his reign, his conduct both in public and domestic life, and his character as a politician, a warrior, and legislator, our Author has displayed with great judgment and knowledge of his subject.

XII. *Memoir sur le Passage par le Nord, qui contient aussi des Reflexions sur les Glaces.* i. e. A Memoir concerning a Northern Passage, containing also Reflections on the Ice in the Polar Regions. By the Duke DE CROY. 4to. 23 Pages. Paris. 1782.—This learned nobleman, whose high birth is known to be the object on which he values himself the least, and who cultivates the sciences with the simplicity of a true philosopher, gives us here his ideas of the uncertainty of finding a passage to America by the North, and the inutility of this passage to commerce and navigation, even it could be found.

MONTHLY CATALOGUE,

For OCTOBER, 1782,

MEDICAL.

Art. 11. *Observations on the superior Efficacy of the Red Peruvian Bark in the Cure of Agues and other Fevers.* Interspersed with occasional Remarks on the Treatment of other Diseases by the same Remedy. By William Saunders, M. D. Member of the Royal College of Physicians in London, and Physician to Guy's Hospital. 8vo. 2s. Johnson, &c. 1782.

ALTHOUGH the use of the Peruvian bark has gradually been extending with respect to the variety of diseases in which it has been exhibited, yet a confidence in its virtues in those for which it was first recommended has of late years been rather abated; so that its certainty in the cure of an intermittent has almost ceased to be proverbial. That the cause of this failure was an inferiority in the quality of the drug imported, has been suspected by several practitioners; but it is to an accident that we are indebted for an important confirmation of this opinion. The circumstance is thus related by the writer of the present pamphlet:

In the year 1779, a Spanish ship from Lima, bound to Cadiz, was taken by the Hussar frigate, and carried into Lisbon. Her cargo consisted chiefly of bark, a part of which was afterwards brought into this country, and purchased by several Drug-gists in London. It is of so large a kind, and has so coarse an appearance, that it was with much difficulty they could prevail on medical practitioners to prescribe it. Its reputation was first

established in the public hospitals, and has since been confirmed by numerous trials in private practice.

Dr. Saunders gives the following account of the sensible qualities of the *red bark*, by which name this sort is distinguished.

‘ It is in much larger and thicker pieces than the common Peruvian bark. It evidently consists of three distinct layers. The external, thin, rugged, and frequently covered with a mossy substance, and of a reddish brown colour. The middle thicker, more compact, and of a darker colour. In this appears chiefly to reside its resinous part, being extremely brittle, and evidently containing a larger quantity of inflammable matter than any other kind of bark. The innermost has a more woody and fibrous appearance, of a brighter red than the former. The intire piece breaks in that brittle manner described by writers on the *Materia Medica* as a proof of the superior excellence of the bark. It is evidently more aromatic, and has a greater degree of bitterness than the common bark.’

From a number of experiments on this drug, which follow, the result is, that both watery and spirituous menstrua, with or without heat, extract a much larger portion of active matter, as well bitter as astringent, from the red than from the common bark. Other important advantages are, that the red bark does not undergo the same decomposition by long boiling as the other is found to do; nor does a decoction of it spoil near so soon on keeping.

Its medical efforts have been experienced, both by the writer himself, and his correspondents (whose letters are inserted), to be in an equal degree more powerful than those of the common kind. The remarkably obstinate agues so prevalent this year, which had resisted very large quantities of the latter, were speedily and effectually removed by the former. We can add our unreserved testimony to the truth of this account; and we join the Author in felicitating the Public on the acquisition, or recovery, of so valuable a remedy.

Dr. Saunders is convinced that this must have been the kind imported in the time of Sydenham and Morton, in whose hands it acquired so much fame. It appears, also, to be that which at present is preferred by the Spaniards, who certainly have the power of choosing the best. The Doctor’s opinion, that it is the bark of the trunk of the tree, while the grey-quilled sort is that of the branches, is rendered probable, both by their respective appearances, and from the analogy of other barks, particularly the astringent one of oak, which is much stronger in the trunk than in the branches.

With respect to the Writer’s observations on the use of the bark in general, in fevers and other diseases, though they may be perused with advantage, we find nothing in them particularly
remarkable

remarkable to extract for the information of our medical Readers.

On the whole, this pamphlet is well-timed, and merits attention; and the Public are obliged to its ingenious Author for his early communication on this interesting subject.

Art 12. *A Description of the Influenza; with its Distinction and Method of Cure.* By R. Hamilton, M. D. 8vo. 1s. Johnston. 1782.

Art. 13. *An Account of the Epidemic Cattarrhal Fever, called the Influenza* as it appeared at Bath in the Months of May and June, 1782. By W. Falconer, M. D. F. R. S. 8vo. 1s. Dilly, &c.

Art. 14. *Observations on the Influenza, or Epidemic Cattarrh; as it appeared at Bristol and its Environs, during the Months of May and June, 1782. To which is added, a Meteorological Journal of the Weather.* By A. Broughton, M. D. 8vo. 1s. Robinson, &c.

We take the liberty of arranging these three publications in one article, as their subject is common, and at present not interesting enough to engage much attention from our Readers.

The epidemic concerning which they treat, was so rapid in its progress, and so soon finished its course, that there was scarcely time to circulate any instructions relative to its medical treatment. Fortunately, such instructions were very little requisite; the disease being of so mild a nature, that the assistance of medicine was in most cases very little necessary, and where it was, the indications to be pursued were sufficiently obvious to an intelligent practitioner. It is now, therefore, chiefly to be regarded as an object of philosophical curiosity; in which light, its origin and progress, and the mode by which it communicated itself, will probably be the principal subjects of enquiry. These, we hope, will be considerably elucidated by the liberal and spirited measure of the London College of Physicians, of soliciting information from all quarters of the kingdom. These publications will doubtless be valuable, as making part of the materials for such a general history.

Art. 15. *Select Cases of the Disorder, commonly termed the Paralysis of the lower Extremities.* By John Jebb, M. D. F. R. S. 8vo. 1s. Stockdale. 1782.

It is with great pleasure we announce as a writer in his new department, a person, to whose active spirit of free enquiry, and zeal in the cause of public good, we have already on various occasions borne our testimony. The subject of the present work is that disease, proceeding from, or attended with, a curvature of the spine, which Mr. Pott lately described in a separate publication, at the same time advising for its cure the application of a caustic on each side of the spinal tumour. Dr. Jebb's view in this piece seems to be, to throw additional light on the disorder by cases very circumstantially related, with a retrospect to every thing which might have had a tendency to induce the complaint; a view of the gradual effects of the remedies used; and the appearances on dissection, when the event was fatal. Such histories, he justly observes, may be considered as analogous to the reports and year-books of our lawyers—to the recorded

corded observations of the appearances in the heavens—and may be referred to as authorities, and as evidences of Nature's powers, and of Nature's laws.

From a work of this kind, however useful, it is not possible to give any other extracts, than the Author's general deductions from the whole. These, in the present performance, are the following:

1. 'That the caustics, which were indiscriminately applied in every stage of the disease, were the efficient means of cure in a majority of the cases, and that they generally succeeded, when the case could with propriety be termed a fair one.

2. That in the remainder, with one or two exceptions, they produced an evident effect in restoring sensibility and some degree of motion.

3. That in the unsuccessful cases, the patients died exhausted by hectic fever, and the genuine effects of the distemper, and did not appear to be prejudiced, in the remotest degree, by the application of the caustics.'

In the Appendix to this pamphlet is related a curious case of Cataplexy in a young lady. It is most graphically described; and a perfect cure was the consequence of the Writer's judicious treatment.

Art. 16. *The Principles and Practice of Midwifery*, in which are comprized, and methodically arranged, under the four general heads of Generation, Gestation, Delivery, and Recovery, all the Anatomical Facts, Physiological Reasonings, Pathological Observations, and Practical Precepts, necessary to constitute the fullest and most complete System of Midwifery. By Edward Foster, M. D. &c. Completed and Corrected by James Sims, M. D. 8vo. 4 s. 6 d. Baldwin. 1781.

What peculiar merit the Editor saw in this posthumous *System of Midwifery*, to induce him to complete, correct, and publish it, we are at a loss to conceive. Even granting that all the doctrines contained, and the practices briefly described and recommended in it, were unexceptionable, we cannot comprehend what advantages a student in midwifery can derive from the perusal of it, as a *general or systematical* treatise, who is, or ought to be, already in possession of the works of Smelly, Johnson, and other writers on the subject. By these he has already been fully and *circumstantially* instructed in all the particulars of an art, in which circumstances, seemingly the most minute, are frequently of the utmost importance: whereas the present work is a mere collection of Aphorisms, compiled and arranged by the Author, principally with the view of being used as a text book, containing only *Heads of Lectures* to be delivered by him at Dublin. The work therefore does not, nor can it, from its very nature, justify the bold assertion in the title page, that it contains '*all the Anatomical facts, Physiological reasonings, &c. necessary to constitute the fullest and most complete system of Midwifery.*'

This performance might have been rendered more useful, had either the Author, or Editor, occasionally referred the student, for fuller information, to the preceding writers on the subject of midwifery; particularly on such points as are disputable, or of very great importance: but we do not, throughout the whole of this performance, meet even with the name of any writer, or a single reference

ference to any passage in their works, which might serve to elucidate or confirm any of the aphorisms in the text. Thus, to give only one instance, the controverted and important question, whether the *Placenta* should be extracted soon after delivery, or whether its expulsion should be left to nature? is decided in two Aphorisms, and in the compass of little more than a single page; but without giving the Tyro the least hint that any doubts have been entertained on the subject, or any reason for his decision and directions concerning it. An implicit obedience to these directions would, in certain cases, prove not only injurious, but fatal, to the patient, as we have had the misfortune, on more than one occasion, to observe.

A few of the Author's aphorisms, or sections, are somewhat longer and more circumstantial; and a few others are perhaps new: but these last might surely, with more propriety, have been given as a small pamphlet, than laid as the foundation of a *general* treatise, of which they constitute a very small part. At the same time, we cannot help observing, that some of the Author's practical aphorisms appear to us justly reprehensible; particularly where he directs the use of the forceps, even when the head of the child is still so high, that its most bulky part is not fairly entered into the brim of the *pelvis*. The danger of the mother, or child, it may be said, will justify the practice:—but, without dwelling on the vagueness of the term, and the great and salutary powers of nature—surely the art of Midwifery has generally, in this case, other resources, less difficult, precarious, and injurious,—not to give this practice much harsher epithets.

Further, we should not have expected, at this time, to see the accoucheur so often incited and directed to handle his formidable instrumental apparatus. Not only the forceps, but the crotchet, is much too frequently called into the service; together with the scissars, employed in the office of cutting off the arms, or other parts, of the child *within the womb*. In short, the operative or instrumental part of Midwifery appears to have been the author's principal favourite; nor do we recollect to have seen, in this general system of Midwifery, even a single short aphorism employed in recommending to his Tyro the virtues of patience and forbearance:—virtues, the exercise of which will, upon the whole, be more productive of good to his patient, and credit to himself, than the most dextrous application of the crotchet and scissars.

Art. 17. *Some Observations on the present Epidemic Dysentery.*

By Francis Geach, F. R. S. and Surgeon of the Royal Hospital at Plymouth. 8vo. 1s. Baldwin. 1781.

We have too long, through mere accident, overlooked this performance. It is not, however, too late to take notice of it: for though its title indicates it to be of a temporary and local nature, the observations contained in it may, in our opinion, be of use in future, and elsewhere, on the appearance of a disorder similar to that which is the subject of it. We are rather surprized, however, to find a writer, in general so judicious, assigning the *influence of the planets* as one of the possible causes of epidemic disorders. Speaking of the *Influenza*, which prevailed throughout England, and on the Continent, some years ago, he says, 'The origin of this was, *with reason perhaps*, deduced from the winds, and from the *planets*, or from

from subterraneous vapours, &c.' Again, 'Planetary, or atmospheric, or subterranean infection, first falling on some, may be followed by a communication of the disorder to others, by contact, by cohabiting, &c.' After owning that no absolute proof can be brought for any of these notions, or if there could, the mode of treating the disorder would be much the same, he adds, 'We may correct the atmosphere of a sick chamber, but we cannot alter the course of the winds to stop the spreading contagion, *check the influence of the planets*, &c.'—What kind of influence, and what planets the Author here alludes to, we cannot conjecture. Only *one* planet, the moon, can reasonably be supposed to have any sensible influence on the earth, and that only on its atmosphere, in raising *tides* there, which some observers abroad have very lately affirmed that they have actually perceived, by means of their barometers.

The epidemic dysentery, which is the subject of this performance, was successfully treated by the Author, by the plentiful exhibition of calomel and other evacuants downwards, preceded by an emetic, and occasionally by bleeding. No attention was paid to irritation, nor any laudanum given to take off the spasms. On procuring a proper and sufficient discharge from the intestines, both the irritation, and the painful defection of blood and mucus, attended with tenesmus, very soon ceased.—But we recommend to our medical readers the perusal of the pamphlet itself, which contains many useful hints relative to the disorder of which it treats.

Art. 18. *An Enquiry into the Nature, Causes, and Method of Cure of Nervous Disorders.* In a Letter to a Friend. By Alexander Thomson, M. D. 8vo. 1s. Murray. 1781.

At the beginning of this letter, we are informed that it was written at the urgent request of a friend: but as it contains nothing that can be new even to the generality of medical Readers; we cannot conceive what could induce the Writer to print and publish it.

Art. 19. *A Medical and Philosophical Essay on the Theory of the Gout; to which are subjoined some practical Observations on the Effects of Negative Electricity.* 8vo. 1s. Elmsly. 1781.

In this short essay, eked out with quotations from Haller, Priestley, Thomson, Dr. Lofius Wood, the Monthly Review, and Celsus, the Author declares his opinion, that the gout proceeds from an *excess* of phlogiston, or electric fluid in the body; and expresses his hopes, that a *negative* electric machine may be invented, capable of discharging this accumulated and peccant electric fluid, or phlogiston. He conceives that it is not impossible that '*fixed air* enters into the composition of the *nervous fluid*;' and he asks—'Might not the wool or flannel,' to which the gouty patient so often has recourse; 'be effectually impregnated with the *fumes* or *substance* of *negative* electricity?'—Because, it seems, the gout made a very sudden disappearance from the arm of a relation of his, *after* it had been wrapt in a certain 'blue flannel *nine* times dipped,' sold in London. The gentleman himself, our Author owns, was not so superstitious as to attribute this fortunate event to the flannel. Notwithstanding this, 'I must own,' says the Author, 'I wish to know the composition of its dye.' Credulity cannot well go much further.

Art.

Art. 20. *The Physician's Vade Mecum, or a concise System of the Practice of Physic.* Extracted from the Writings of the most eminent Physicians. 12mo. 2s. 6d. Robinson. 1781.

In the preface to this compilation, we are told, that 'notwithstanding the numerous late improvements in physic, nothing is yet so much wanted as a judicious compendium of practice. The only treatise of this kind is the *Processus integri* of Sydenham; a work which, however valuable, is now, on account of the progress of observation, become in a great measure obsolete.'—At what era the present compiler lived, or whether he now lives, we know not: but surely, we recollect the publication of many works of this kind, much posterior to the days of Sydenham, and the publication of his *Processus integri*. We need only mention the well known performance of Dr. Buchan. We need not say more of this *Shandean* volume; in which, all that is said of the *diarrhœa*, for instance, is comprehended in a page; and the cure of the *dropsy* is settled in twelve lines.—Conversant as we may be supposed to be in the mysteries of the press; we own we cannot conceive who are the persons who find their account in publishing the numerous works of this kind that come before us; or who are the persons who finally pay for the expences of paper and print.

P O L I T I C A L.

Art. 21. *A Letter to the Author of the Lucubrations during a short Recess* *. 8vo. 1s. Stockdale.

The writer here referred to, giving up the idea of shortening the duration of Parliaments, as open to great objections; proposed a plan for reforming, if not of equalizing, the representation of the people. The present writer combats the idea of more equal representation of the people as a speculative principle, impracticable to effect, and very dangerous to attempt. 'Systems of government, he observes, are seldom dictated by philosophy upon speculative and abstract reasonings. Necessity, which first united mankind in societies, points out to them, from time to time, those establishments which they think likely to contribute to their prosperity. Present inconvenience gives birth to immediate remedy; which often producing unlooked for inconvenience, calls for new remedies in its turn; and thus systems are formed and changed *ad infinitum*. It is with political institutions as it is with language; chance, inconvenience, and circumstance, are the inventors of both; grammar and theory are formed from the contemplation of them, but are seldom or never the parents of either. In both cases the exceptions are almost as numerous as the rules; and they both attain their end, whatever philosophers may think of them, if by the one we make ourselves understood, and by the other enjoy the benefits of good government.' Accordingly, he shews, from the act of Henry VI. for regulating elections, that the object in view was not to extend the right of representation, but to contract it, to prevent knights of the shire being 'chosen by outrageous and excessive numbers of people, and of small substance.' In a plan that ranked the counties of York and Rutland as of equal importance, what shadow was there of equality in representation? In

* See Rev. May, p. 383.

summoning the boroughs, he contends, that no proportion, no uniform rule was observed, they were summoned capriciously, and the right of voting in them sometimes extended to the inhabitants at large, and sometimes the majority of the inhabitants excluded from partaking of it.

All this being admitted, the question arises, whether we are not at liberty to new-model our constitution, and make a more perfect system of representation? Not supposing this would be attempted to the full extent, but only as far as may be found practicable; he shews how we should be embarrassed by the discordance between theory and fact: 'Upon the whole, permit me to observe, that it seems as if our principal mistake was in supposing that an alteration in the mode of election will alter the hearts of the electors or the elected. We have seen county members, under the influence of contracts, voting for the Court, and repeatedly returned, whilst members for the most exceptionable boroughs have been in the opposite scale.' As this is a curious part of the pamphlet, it deserves some attention; the Author's ideas of the rotten parts of our Constitution having at least novelty to recommend them. 'The cities and great towns stand by themselves, nobody wishing to interfere with them. The other boroughs may be thrown into three classes: those where there is a popular election, such as housekeepers not receiving alms, &c. the right of election in a corporation only, to the exclusion of the rest of the inhabitants; and the burgate tenures. The two last are more frequently what are called family boroughs, being generally, more or less, under the influence of some neighbouring gentlemen or noblemen, in some few instances under their command: the first is under no influence or command whatever; and being extended to every inhabitant not receiving alms, approaches the nearest to that mode of representation that is most in fashion. In these open and uninfluenced boroughs, you would, according to theory, expect to find the purest and most perfect specimen of representation. Every candidate who offers for their favour stands upon equal advantage; and the merits alone of each individual must be supposed to determine the free choice of the electors. I need not tell you what those merits generally are, or in what manner such elections are commonly decided. *These are the rotten boroughs of the Constitution in the most eminent degree*, and the sure refuge for every pilferer and betrayer of his trust, who brings home sufficient fruits of his peculation to purchase security for his malversations. These Sir, if any franchise must be taken away, seem to be the most obnoxious, whatever be the numbers of voters or inhabitants amongst them; unless indeed it were possible to single out such as are called Government boroughs, like that which a late Secretary to the Treasury boldly called, upon his legs the other day, a Treasury borough. As to those who, though their franchise be confined to a small number of voters, are more or less under the influence of men of property, if I am to speak the truth, I have no great apprehensions from them. It is to them we owe the first production of the talents of the late Lord Chatham, and that son who promises to emulate his father's fame, as he already does his eloquence; Mr. Fox, Mr. Burke, Mr. Barré, Mr. Dunning, and, in short, almost all the characters the most eminently distinguished for abilities

'abilities and public spirit.' In short, to enjoy a pure form of government, depends as much upon the human as the political constitution: the passions of mankind being continually poisoning the wisest institutions.

In conclusion, the Author warns his correspondent, on the best of all authorities, recent and bitter experience, against applying abstract and speculative principles to government. This, he affirms, has stripped Great Britain of her dependencies, and left her scarcely any evidence of her former greatness, but the burden of debt, which, with the diminution of our resources, is left a load upon us alone and upon our posterity; and having mutilated our empire, has now found its way into our own bosom, to throw this island itself into confusion.

Art 22. *An Enquiry whether the absolute Independence of America is not to be preferred to her partial Dependence*, as most agreeable to the real Interests of Great Britain. Addressed to the People of Great Britain, by *One of themselves*. 8vo. 1s. Bew.

The Author, after many sensible observations, candid arguments, and just conclusions from the principles and premises which he lays down, determines this great question in the affirmative.

AFFAIRS OF IRELAND.

Art. 23. *A Letter to the Right Hon. Edmund Burke*, concerning the Justice and Expediency of a total Renunciation on the Part of Great Britain of the Right to bind Ireland by Acts of the British Parliament, either internally or externally; from a Student of Lincoln's Inn. 8vo. 1s. Kearsley.

The design of this liberal and well-written pamphlet is to prove that *a total renunciation, on the part of England, of every claim of a right to bind Ireland, in any case whatever, by the decrees of a Parliament, in which she is not represented*, will not only give complete satisfaction to the Irish, but will prove also a permanent bond of union and affection between the two nations; and this position he maintains by asserting, that the renunciation for which he pleads, is equally expedient and just: an assertion in which every dispassionate mind, we are of opinion, will agree with him. Indeed nothing that is not strictly just can be (though short-sighted politicians and moralists are apt to think otherwise) truly expedient.

P O E T I C A L.

Art. 24. *The Maid of Orleans*. Written by M. Voltaire. Translated from the French. Canto the First. 4to. No Book-seller's Name. 1782.

Whatever depends more on the *manner* than the *matter*, will be ever found difficult to translate. Voltaire's *La Pucelle*, if divested of its happy peculiarities, which in most instances are owing to the language in which it is written, will be found uninteresting or indecent. To infuse these peculiarities into another language, may perhaps be impossible.

The undertaking appearing to us so difficult, of course pleads its own excuse if it fails. This translation hits off a passage now and then with tolerable success; but the Author hath taken a liberty not only in omitting, but in amplifying, which will not be readily granted him by the admirers of Voltaire. And in some instances,

where the Author only gives us a fly peep, the Translator treats us with a whole display!

The appearance of *St. Denis* to the great officers of the French army at their council at Orleans, when besieged by the English, is well described.

‘ On gala days we may suppose
That saints put on their Sundays cloaths
Like men below are better dress’d;
—And good *St. Denis* wore his best.
With shining pendants ap’ly grac’d,
A mitre on his head was plac’d.
His sacred robes and stole were known,
And on his brow a glory shone;
Whilst in his past’ral hand, he bore
That ensign *, less for use than show,
Which erst the ancient augurs wore
At least two thousand years ago.
The Chiefs are lost in dread amaze,
And silent on the phantom gaze;
Trimouille, a canting knave, prepares,
Quick kneeling down, to say his pray’rs;
Good *Louvst* runs in haste to scatter
Around the room some holy water.
But *Richemont*, who from fear was free,
As fam’d for oaths and blasphemy,
With imprecations dreadful, cries,
“ Tho’ ghosts and spirits he defies,
“ Yet surely, without charm or spell,
“ The devil himself appears from hell,
“ And therefore that he cannot see
“ What great objection there should be,
“ On equal footing, to confer
“ A little while with *Lucifer*.”

As we cannot help numbering the *Maid of Orleans* among the most pernicious of Voltaire’s performances, from its impure tendency, we would discourage every attempt to render it familiar to the English Reader; and wish the ingenious Translator to apply his talents to such pursuits, as on reflection will afford him infinitely more satisfaction, than to be the instrument of conveying to the British youth the poison of an abandoned Frenchman, even though the vehicle should be as polished and as pleasing as Voltaire’s.

N. B. For what we have said of a former translation, see Review for July 1780, p. 72.

Art. 25. *Verses on Sir Joshua Reynold’s Painted Window at New College, Oxford.* 4to. 1s. Doddsley. 1782.

These elegant complimentary verses, ‘ were not,’ as an advertisement informs us, ‘ originally designed for the press, and would not

* The *Cross* in shape bears a most exact resemblance to the *Litus* of the Roman augurs.

now have appeared in public, if they had not been incorrectly circulated in manuscript.' The literary world has long suffered from the carelessness of copyists; in this instance, however, they have conferred an obligation, witness the following picturesque and animated lines :

* But chief, earapter'd have I lov'd to roam,
A lingering votary, the vaulted dome,
Where the tall shafts, that mount in massy pride,
Their mingling branches shoot from side to side ;
Where elfin sculptors, with fantastic clew,
O'er the long roof their wild embroidery drew ;
Where SUPERSTITION, with capricious hand
In many a maze the wreathed window plann'd,
With hues romantic ting'd the gorgeous pane,
To fill with holy light the wonderous fane ;
To aid the builder's model, richly rude,
By no Vitruvian symmetry subdued ;
To suit the genius of the mystic pile :
Whilst as around the far-retiring ile,
And fretted shrines with hoary trophies hung,
Her dark illumination wide she flung,
With new solemnity, the nooks profound,
The caves of death, and the dim arches frown'd.
From bliss long felt unwillingly we part :
Ah, spare the weakness of a lover's heart !

* * * * *
Ye brawny prophets, that in robes so rich,
At distance due, possess the crisped nigh :
Ye rows of Patriarchs, that sublimely rear'd,
Diffuse a proud primeval length of beard :
Ye Saints, who clad in crimson's bright array,
More pride than humble poverty display :
Ye Virgins meek, that wear the palmy crown
Of patient faith, and yet so fiercely frown :
Ye Angels, that from golden clouds recline,
But boast no semblance to a race divine :
Ye tragic Tales of legendary lore,
That draw devotions ready tear no more :
Ye Martyrdoms of unenlighten'd days,
Ye Miracles, that now no wonder raise :
Shapes, that with one broad glare the gazer strike,
Kings, Bishops, Nuns, Apostles, all alike !
Ye Colours, that th' unwary sight amaze,
And only dazzle in the noontide blaze !
No more the Sacred Window's round disgrace,
But yield to Grecian groupes the shining space,
Lo, from the canvas Beauty shifts her throne,
Lo, Picture's powers a new formation own !
Behold, the prints upon the crystal plain,
With her own energy, th' expressive stain !
The mighty Master spreads his mimic toil
More wide, nor only blends the breathing oil :

is carried on with the usual humour and pleasantry of this Author, is thus introduced :

DEAN.

'Squire Jenyns, since with like intent
We both have writ on Government,
And both stand stubborn as a rock
Against the principles of Locke,
Let us, like brother meeting brother,
Compare our notes with one another.
'Tis true, I've not had time to look,
Tho' much I wish'd it, in your book.'

In the course of their argument, the Dean observes, in answer to what had fallen from his opponent, namely, that the very act of being born implies slavery :

DEAN.

— I'd have you know,
Protection, while in embryo,
Is his, ere you can justly date
His *quasi-compact* with the state.
Once, Sir, I knew a pious lady,
Who, just as she was getting ready
For church, one Easter-Sunday morn,
With labour-pains was sorely torn.
The church, good soul ! she lov'd so dearly,
That with her spouse she chose to parley ;
Nor would she let the midwife lay her,
Till she had been at morning prayer ;
When, lo ! in midst of all this fray,
Before mama had time to pray,
Her heir, a free-born British boy,
Bolted to light and liberty.

'SQUIRE.

Your story, Mr. Dean, is pleasant,
And wrapt withal, in terms right decent
Yet vainly sure such proof you bring ;
One swallow does not make a spring.
I say, in spite of your strange tale,
For full nine months he lies in jail.
And what a jail ! so little roomy,
So dank, so sultry and so gloomy,
Howard, who ev'ry prison knows,
Ne'er ventur'd there to thrust his nose.
Yet there he lies, unlucky wight !
Depriv'd of sunshine and of sight,
Floating in brine, like a young porpus,
Till, by obstetric Habeas Corpus,
The brat is pluck'd to liberty.
But, tell me, is such freedom free ?
In swaddling clothes he now is bound,
Like Styx, that gird him nine times round ;
They squeeze his navel, press his head,
Feed him with water and with bread.

Thus nine months more he lies in chains,
 And, when his freedom he regains,
 He puts it to so bad a use,
 'Tis found he must not yet go loose.
 Tyrannic nurse then claims her right
 To plague him both by day and night.
 Then grave as Pope, and gruff as Turk,
 Prelatic schoolmaster, like York,
 Thrashes the wretch with grammar's flail,
 To mend his head corrects his tail,
 And this with most despotic fury,
 Heedless of mercy, law and jury.'

Should it be thought that this facetious Writer has not succeeded so happily in this production as in some former ones, it must be remembered, that there are subjects (and the political reveries of the Dean and the 'Squire are surely of the number) which are in their own nature so obviously absurd and ridiculous, that it is not in the power of human wit to place them in any additional point of ridicule.
 Art. 29. *Enoch*, a Poem. Book the First. 4to. 1s. 6d.

Cadell. 1782.

The poem, of which this is a part, is to be completed in five books. How far it may be advisable for the Author to complete or relinquish his design, the Reader will form his own judgment from the following short extract which is impartially selected:

'In night's still shade tir'd Nature finds repose;
 But no repose finds ENOCH. O'er his head
 Now Time's cold hand had shower'd his fleecy snow,
 And the revealing furrow of deep care
 Was pictur'd on his visage. Yet serene
 His manner, as enur'd to trying scenes;
 His soul superior rising on the wing
 Of Contemplation. His majestic mien,
 His look sublime, his penetrating eye,
 Temper'd by mildness and benignant grace,
 Created love and reverence. RAPHAEL saw,
 (For quick as light he join'd the heaven-rapt Seer,
 And, clad in human habit stood reveal'd,
 Of age mature, yet languid, faint, and wan)
 He saw, and soft compassion fill'd his breast,
 To mark the long relentless train of woe
 That hasten'd to approach him. "Hail," he cry'd,
 "Most venerable Sage! Canst thou direct
 To where my wearied feet may safely rest;
 And this worn frame, fatigued by weakening toil,
 Enjoy the rights of hospitality?"

Art. 30. *N—w—n's Principia: or, Live to Love. A Poem.*
 With a Prologue. 4to. 1s. Lewis. 1782.

An effusion of the Harlot-Muse; and Mrs. Newton's harlotry is the subject. The Author of this wretched encomium on lasciviousness says (by way of apology for its defects) that he was sick when he wrote it: it will be his Reader's turn, if they have the patience to go half way through it.

L A W.

Art. 31. *The Jurymen's Guide; or the Englishman's Right.* With a new Preface, &c. By David Davies, Esq; of the Middle Temple. 8vo. 1s. 6d. Harrison. 1779*.

This little tract is said to have been originally written by Sir John Hawles, Solicitor General to King William; and has enjoyed a considerable share of popularity. Mr. Davies has presented the Public with a new Preface, containing directions for the assistance of jurymen in making proper minutes on trials, and has likewise subjoined (what he calls in his title-page) 'some useful modern Notes.' These useful modern notes are a few scraps of law (taken principally from Blackstone's Commentaries), which, though they shew no very great compass or extent of knowledge in the Editor, may be of service to jurymen, by impressing them with a proper sense of the dignity and importance of their trust. We consider it, however, as an unpardonable omission, that he takes no notice of the celebrated verdict of the jury in the case of Woodfall, who was prosecuted for printing Junius' Letters to the King; a case that gave rise to much curious argument, particularly applicable to a great part of the subject of this publication: a subject on which those persons who are liable to serve on juries ought to be much better acquainted than they usually are.

N A T U R A L H I S T O R Y.

Art. 32. *A Short History of the Brown Tail Moth*, the Caterpillars of which are at present uncommonly numerous and destructive in the Vicinity of the Metropolis. Illustrated by a Copper-Plate, coloured from Nature, representing the Insect in its various States. By William Curtis, Author of *Flora Londinensis*. 4to, 1s. 6d. White, &c. 1782.

This short but accurate account of a very common insect, was seasonably published last spring, when some persons, of more zeal than knowledge, raised an alarm among the good people of the metropolis, on its being found in uncommon numbers in the neighbouring trees and hedges. The only misfortune is, that wonderers seldom read, even if they can; unless it be something to wonder at! They love an object of astonishment far better than dull matter-of-fact explanation, that destroys their amusement.

P H I L O S O P H I C A L.

Art. 33. *The Phoenix*: an Essay. Being an Attempt to prove, from History and Astronomical Calculations, that the Comet, which, by its Approximation to our Earth, occasioned the Change made at the Fall, and at the Deluge, is the real Phoenix of the Ancients. By John Goodridge †. 8vo. 3s. Wells, in Cornhill. 1781.

In the very last number of our Journal, we informed the world, as far as the discoverer enabled us, with the invention of the *Philosopher's Stone*. We have now an opportunity of announcing another great

* This article has been mislaid.

† Late Commander of one of his Majesty's packet-boats stationed at Falmouth.

discovery,

discovery, but of a different nature, and which will render the former of very little value 500 years hence. This last discovery is nothing less than the assigning the period, within a year or two, of the habitable earth's existence, or, in other words, the general conflagration.

The conduct of the two discoverers is exceedingly different. The first observes the most profound and truly alchemical secrecy, even with respect to the history of the invention, and only brings evidence of the fact. But our open-hearted Captain divulges all he knows, and relates every particular of the *prophetic process*. He declares his apprehensions of the severity of the ill-natured Critics: but, on the contrary, we almost envy the honest soul for the self-complacency and conviction with which he assigns the date of the earth's final catastrophe; at the same time that we admire his diffidence, in 'thinking it presumptuous to point out the day.'—'*As to when the conflagration is to take place,*' says he, 'I have not in the least hinted either the day or month, in which it may happen; nor have I attempted to confine the time to a single year: but, unless it should please God to alter the course of the comet'—for this is the grand instrument of *prejudice* in the Captain's sublime process—'I am confident it will happen some time in the year 2255 or 6.'

The comet above mentioned is that of 1680, whose period is 573 years. This same comet according to the Author, 'is the real *Phoenix* of the ancients; which returns once in nearly 600 years, goes down to the altar of the sun, and is there burnt:—but our Readers, who are inclined to patronize the 'labour of an old man, worn out at sea,' will, if we conjecture right, do a meritorious action in *purchasing* the volume; where they may at least be amused, in seeing how the honest Captain, who is perfectly in earnest throughout, lets fly his *Phoenix*, now, alas! on her last flight, and predicts her return.

MISCELLANEOUS.

Art. 34. *Observations, and Closer Remarks, on Commodore Johnstone's Letter to the Earl of Hillsborough, dated at Port Praya, in the Island of St. Jago. By a Seaman. 8vo. 1s. Stockdale. 1782.*

Commodore Johnstone, who had irritated Lord Howe's friends by his parliamentary strictures on that Commander, as we observed on a former occasion, has by the account of his own action with the French in Port Praya road, afforded them opportunity for two * retorts, not of the most courteous kind.—Turn and turn about.

Art. 35. *Hints respecting some of the University Officers, its Jurisdiction, its Revenues, &c. submitted to the Consideration of the Members of the Senate of the University of Cambridge. By Robert Plumptree, D. D. Master of Queen's College. 8vo. 6d. Cadell. 1782.*

Not only from the decrease in the value of money since 1570, when the University fees were regulated by statute, but from other causes, the emoluments of the Vice-chancellor, and other officers, being no longer adequate to the trouble that attends them, Dr. Plumptree is of opinion, that some new regulations ought to take place; but what those regulations should be, he has not specified, reserving

* See Review, Vol. LXV. p 156.

the consideration of them till the subject is fully debated in the senate of the University.

Whenever the business of regulation comes before the University, it might not be unworthy of their attention to advert to another matter, which calls loudly for reform—the expences of residence to the younger students; which are now almost intolerable, and will, if they are suffered to increase, soon render an University education unattainable by any but men of large fortune.

Art. 36. *Memoirs of the Life and Writings (Prose and Verse) of K—ch—d G—rd—n—r, Esq; alias Dick Merry-Fellow, of serious and facetious Memory! Author of the History of Pudica; An Expedition to the West Indies; the Lynn Magazine; The Contest; Letters to Sir H. H. and T. W. C. Esq.; the Tripping Jury, &c.* 8vo. 3 s. 6 d. Keasly. 1782.

We have transcribed nearly the whole of the title of this performance, principally for the sake of such of our Readers as may have perused some of the works mentioned in it; and may, from thence, have acquired some curiosity to learn any anecdotes of the author of them. The greatest part of these compositions is of a local and temporary nature; and can only be relished, and indeed understood, by an inhabitant of the county of Norfolk: for though the life of the gentleman, who is the subject of this piece of biography and criticism, may afford entertainment in the circle of his acquaintance, by reminding them of what they otherwise might have forgot; it is not to be supposed that the Public at large can interest themselves very deeply in reading the particulars of a life not variegated by any very singular events; and chiefly compiled from writings which were, with a few exceptions, even originally, circulated within a very narrow compass. Extracts, however, from these works, are occasionally and frequently given; and perhaps still more frequently the observations and reflections of the Biographer.

In the greater part of these extracts, the Reader will meet with much political, provincial, electioneering, and personal satire; with a little panegyric intermixed, *invitatâ Minervâ*. Their prevailing feature is *inequality*. The biographer does not imitate the manner of our polite neighbours, the French; who, in their *Eloges*, constantly adhere to the old maxim of *De mortuis nil nisi bonum*. What could be his motives for writing and publishing these *Memoirs*, we cannot conjecture: but reverence, or affection for the subject of them, notwithstanding his occasional praises, could scarce be of the number.

N O V E L S.

Art. 37. *Letters of an Italian Nun and an English Gentleman.* Translated from the French of J. J. Rousseau. Small 8vo. 2 s. sewed. Bew. 1781.

Not Rousseau's, but in many respects worthy of his exquisite pen. The story is interesting and pathetic: and the letters are written with spirit and elegance.—We are sorry to have omitted noticing this little novel so long.

Art. 38. *Blandford Races.* A Novel, in Two Vols. small 8vo. 6 s. bound. Bew. 1782.

This is one of those neutral things whose “generation is so equivocal,” that it would puzzle Aristotle himself to characterize them.

RELIGIOUS.

RELIGIOUS.

Art. 39. *A New History of the Holy Bible.* By a Lady. 8vo. 3s. Boards. Ipswich, Panchard; London, Rivington, &c.

It is the laudable design of this female writer, to invite young persons into an acquaintance with the Scriptures, by giving the historical parts of the Bible a modern dress; connecting the several portions in a continued narrative, and relating the facts in a copious paraphrase, and with interspersed reflections. The present volume is employed upon the book of Genesis: it is written in an agreeable style, and may be very useful to those for whom it is designed. If the work meets with the approbation of the Public, it is to be continued.

Art. 40. *St. Paul's Reasons for not being ashamed of the Gospel.*

A Sermon preached at Salter's Hall, May 15, 1782, at the Ordination of the Rev. Hugh Worthington, Jun. and the Rev. Robert Jacomb. By Andrew Kippis, D. D. F. R. S. and S. A. To which are added, the Questions proposed by the Rev. Michael Pope to the Gentlemen ordained; and the Charge by the Rev. Hugh Worthington. 8vo. 1s. Buckland.

Ordination subjects are so hacknied, that it would require a more than ordinary degree of genius to say any thing original or striking on such exhausted topics. With respect to the present performance, what is wanting in novelty, is made up in wholesome doctrine: and if there is but little to captivate the curious, or gratify the critical, there is much to edify the serious, and nothing to offend the judicious.

S E R M O N S.

I. *Erroneous Opinions concerning Providence refuted; the true Notion stated and illustrated, by the Events which have lately happened to this Nation.* Preached in the Parish Church of Great Yarmouth, Feb. 28, 1782. To which are added Notes. Published by request. By Samuel Cooper, D. D. Minister of that Parish. 4to. 1s. Becker. 1782.

This is a sensible, ingenious, and animated discourse. The reader may form some idea of the Author's sentiments and manner from the following extract:

'It must indeed be acknowledged, that even in the common occurrences of human life some events befall us, which are seemingly so unconnected with any prior causes, so surprizing, if not altogether singular, so wonderful, if not absolutely miraculous, that it is sometimes difficult to discern the marks of discrimination; and they are allowed by almost every one to be such striking demonstrations of a divine providence, that, for the moment at least, they rouse the most careless, and appal the most abandoned.' 'All such events, the pious but hasty zealot instantly pronounces to be marks of a *miraculous interposition*. But by seeming to confine the divine agency to these particular events, he occasions in some a disbelief of its operations in the more general course of human affairs; whilst others, discovering that regular though latent series of causes and effects, by which some singular acquisition or deliverance was brought

brought about, and, at the same time, forgetting the omniscient mind which planned, and the almighty hand which conducted it, run into the contrary extreme, and deny altogether the agency of God's *particular* providence, and every *miraculous interposition*. Much is it to be lamented when zeal in a good cause is without knowledge; when the credulity of some doth but generate infidelity in others; and when an excessive blaze of devotion kindles only the flame of impiety.' 'Infinite power is without doubt as equal to the task of adjusting every event to the designs of infinite goodness, by his arrangements *at first*, as by his interposition *afterwards*. The same wisdom which foreknows, and the same power which produces all things, could evidently as well adjust every event to every man's former future disposition, as to his known present one. The same reward may as well be provided, in a regular course of things, for that piety and devotion which is yet to come; and the same punishment for that impiety and blasphemy which is not yet uttered, as if the one had now called forth the admiration of the world, and the other had excited its abhorrence. 'To vindicate, then, the doctrine of providence, which regulates the affairs of every nation and every individual, there is no necessity to call in, or to suppose the assistance of prodigies and miracles. Every circumstance may have its appointed place in a *regular course of things*, which is required to raise the individual to happiness, or to depress him in misery; which is necessary to *increase nations and to destroy them, to enlarge them, and to straiten them again*.'

By this representation of the doctrine of providence, the candid and ingenious Author attempts to steer his course (as he expresses it) 'between the pertinacity of bigots, and the scepticism of infidels.'

14. Preached in Lambeth Chapel; at the Consecration of Lewis, Lord Bishop of Bristol, April 7, 1782. By John Randolph, B. D; Student of Christ Church. Published by the command of his Grace the Archbishop of Canterbury. 4to. 1 s., Rivington.

A defence of the order and constitution of the established church.—The Preacher acknowledges, that scripture is not very explicit as to the laws and ordinances of the first Christian churches, Baptism and the Lord's Supper were the great common marks of a Christian congregation. The mode of celebration must be that which best enforces and explains the true nature of such institution. The exact form may not be defined by scriptural authority. The determination of a point unessential to its nature may be left to an inferior authority; and when that is settled, caprice ought not to object to a mode which, though indifferent in itself, yet becomes, in some degree, necessary for the sake of decency and order. With respect to lesser ordinances, many of them, says our author, must be local, and must give way to the exigences of time and place. He instances particularly, in the provision for the maintenance of Ministers, which, as it must be connected with the civil polity of each state, cannot always be invariably the same. 'But in all those cases (says he) I should judge the examples of the purest times, wherever it can be ascertained to be of great weight, if not of authoritative force; and the purest times are certainly the most ancient, those of the Apostles themselves, or such as are nearest to them. We approach thus
6 nearer

meeter to these blessed times when God spake and ordered all things by the voice of his Holy Spirit. It becomes us to approach them with respectful awe and decent submission.'

It will be thought by many that Mr Randolph's sentiments respecting the *right of private judgment*, originate from state-policy, and are utterly inconsistent with that liberty wherewith the Son of God hath made us free. Others will think the preacher a very prudent man—and *wise in his generation*.

III. Preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St Paul's, May 17, 1781. By Robert Markham, D. D. Rector of St Mary's, Whitechapel, and Chaplain in Ordinary to his Majesty. 4to. 1s. Rivington.

A pathetic application of the Prophet's words to the very benevolent institution for the relief of the widows and orphans of poor clergymen, called *The Feast of the Sons of the Clergy*. Jerem. xlix. 11. *Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me.*

To this discourse are added Lists of the Nobility, Clergy, and Gentry, who have been Stewards for the Feasts of the Sons of the Clergy, together with the names of the preachers, and the sums collected at the anniversary meetings.

The first preacher on the occasion was the Reverend George Hall, M. A. Pastor of St. Botolph, Aldersgate, and afterwards Bishop of Chester. This sermon was preached at St Paul's, Nov. 18, 1655, from Numb. xvii. 8. The second sermon was preached by the Reverend Thomas Manton, D. D. from Psal. cii. 28. This sermon is in the third volume of Dr. Manton's works, p. 116.

The largest collection that was ever made amounted to 1224l. 14s. in the year 1763. The sermon was preached by Dr. Thomas Franklin, from the same text that Dr. Markham hath chosen. The collection in 1781 was 1060l.

IV. *How the Knowledge of Salvation is Attainable.* Preached at the Arch-Deacon's Visitation at Aylsham, in Norfolk, April 12, 1779. By Richard Baker, A. M. Rector of Causton, in Norfolk, and lately Fellow of Pembroke Hall in Cambridge. 4to. 1s. White. 1782.

Something about knowing and doing the will of God!

V. *The general Objects of Clerical Attention considered, with particular Reference to the present Times.* Preached at Leicester, May 6, 1782. At the Visitation of the Archdeacon of Leicester. By R. R. Nichols, Rector of Stoney Stanton, Leicestershire. 8vo. 1s. Printed by J. Nichols.

Pedantic, diffuse, and obscure.

VI. On the Lawfulness and Expediency of Inoculation for the Small Pox. Preached at St. Nicholas's Church in Liverpool, March 17, 1782. By G. Gregory, Curate of the said Church. Second Edition. To which is added a Letter from William Buchan, M. D. on that Subject. 8vo. 6d. Crane, Liverpool. Law, London.

Well calculated to remove vulgar prejudices against this most beneficial practice, from the minds of the over-scrupulous.

VII. *The National Debt considered.*—Preached at Wrexham in Denbighshire,

highshire, February 21, 1781. By Joseph Jenkins, A. M. 8vo.
6d. Buckland.

Taxes! what is not taxed? They lie upon almost every thing you can fix your eye on; lands, houses, and windows; the light of heaven, and the glass through which it passes: not only on spiritous liquors, on wine and the bottles that hold it, on equipages and servants, and articles which are reckoned among the highest luxuries of life, but on tea and sugar, ale and vinegar; "on the poor man's pipe of tobacco, and his farthing's worth of small beer;" on our salt and our shoes, the candles we burn, and the soap we wash with. We are taxed if we go abroad, we are taxed if we stay at home; taxed even for the chaise and horse that takes us abroad. We are taxed if we peruse a news-paper, or insert an advertisement, or receive a legacy, or draw up an agreement for any long duration, or if even the hardship of the times should oblige a distressed person to set up his little all to the highest bidder. It is not my province to arraign or defend public measures. I only give the facts as they stand in the statutes of the realm: a small part of a catalogue, so large that it requires more than superior discernment to invent what to tax next. . . . [But] warmly as the debt of the nation, in a political sense, is canvassed, there is another debt, by most people not suspected, and by all too generally disregarded, *'The debt of the nation to Almighty God!'*

The design of this pious discourse is to rouse us to an earnest attention to *this* debt—a debt equally complicated and alarming; which concerns individuals in their personal, and societies in their connected and relative capacity, that while we "render to Cæsar the things that are Cæsar's," we may (as the text exhorts) "render to God the things that are God's."

VIII. Preached at the Cathedral Church of Gloucester, upon the Anniversary of the Restoration, and published at the Request of the Dean and Chapter and the other Clergy of that Church. By the Rev. Thomas Stock, A. M. Head Master of the Grammar School at Gloucester, and late Fellow of Pembroke College, Oxon. 8vo. 6d. Cadell. 1782.

A well written discourse on the great danger of innovations on political and ecclesiastical establishments, particularly illustrated by the confusion and anarchy of the Cromwellian æra. "It is not here intended (says the Author) to advance one single argument in defence of that long exploded doctrine of the divine right of Kings. No such thing is so much as insinuated. Common sense must certainly inform every person who thinks proper to make use of it, that such a doctrine in the hands of able but ill-disposed governors would sanctify every measure, however iniquitous or oppressive. No. The merits of the cause rest solely upon this footing, that the experiment has, with infinite cost to this nation, been made, and upon trial it hath appeared, that the government of this nation by a King, controlled by, and at the same time possessing authority sufficient to check improper proceedings in the two other estates, is the only one that can promote the general good, the great end of all civil establishments, be their denomination what it may. This is a mode of pleading in behalf of our constitution much more reasonable, liberal, and salutary, than either

either the claim of divine right on the part of the King, or of unalienable rights on that of the people.'

The Author makes some just remarks on the plea of *reformation*, which is generally set up by crafty and ambitious innovators, to sanctify their encroachments on the constitution of their country. But however just these remarks may be in a *general* view, yet they may be inapplicable to particular cases, in which the plea may be made without hypocrisy, and its object pursued without rebellion. Who can draw the line between necessary resistance and culpable obduracy? Who will point out the exact limits where reformation ends and where innovation begins? Who that are interested in continuing a system of corruption will not give amendment the appellation of encroachment?

The Author, we plainly perceive, is much alarmed at the change of the ministry; and suspects the designs of the gentlemen who at present direct the helm of state to be unfriendly to the Constitution. We think his insinuations not perfectly candid: and his method of exciting the alarm of others reminds us of what Pope says of Addison,

Willing to wound, and yet afraid to strike.

At the conclusion of this discourse are some *Addenda* by the Dean of Gloucester. They consist of a very concise historical detail of the political affairs of this county, during the civil war to the era of the Restoration. The Reader is left to make his own reflections on the transactions of that eventful period:—but not without a *hint*, that the same perilous consequences will ensue, 'if certain schemes now in agitation should be carried into execution.'

What those schemes are, we are not informed. Doubtless, he "could a tale unfold."—We wish he had spoken out; that knowing the worst, we might be the better prepared to repel the evil, or submit to our fate.

IX. *The Love of our Country*. Preached in the Church of St. Anne's, Dublin, June 23, 1782. By Thomas Leland, D. D. 8vo. 6d. Longman.

This discourse answers its title. We cannot pay it a better compliment—unless we add, that it is not only patriotic, *but benevolent*, in the largest extent of the word.

X. Preached at St. Michael's Cornhill, May 8th, 1782; before the Governors of the City of London Lying-in Hospital. By Colin Milne, D. D. 8vo. 1s. Cadell.

In the explanatory and didactic part of this discourse, the Author is sober, rational, and sensible; but in the declamatory, he is *still* verbose, fulsome, and fatiguing. We say he is *still* so—because we gave ourselves the trouble of pointing out his error in this respect when we reviewed some other publications of the Doctor's; but he hath not yet had the humility, or the wisdom to amend it. We are afraid, that like the Pharisees, he "thinks he hath no sin; and therefore suffers his sin to remain." Nous verrons—as the Frenchman says—*we shall soon see*—for he hath advertised a second volume of sermons "to be published speedily."

XI. Preached In the Parish Church of Painswick, in the County of Gloucester, June 16, 1782. Occasioned by the recent and glorious Victories

Victories over the enemies of our national Peace. By the Rev^d Thomas Bradshaw. 4to. 1s. Vallance.

The design of this discourse is to shew, that signal mercies demand gratitude, and that gratitude is the parent of thanksgiving.

So obvious a doctrine needed little argument; but when a preacher hath not much to say by way of proof, he may at least have ample scope for illustration: and by the abundance of rhetoric, make amends for the deficiency of logic. This is the case with our Preacher: but there is one figure of speech in which he is peculiarly happy; and that is the *anti-climax*. As a specimen, take the following—and let *Scribblers* produce a better, if he can.

We have lately been informed of victories in regions the most distant from us and from each other, surprisingly brilliant and equally substantial. Victories that have materially altered the face of our affairs, and warrant our entertaining the most pleasing hopes. We are credibly informed that a late recent naval engagement was not only unequalled in point of glory to this kingdom during the present war, but, considering the number of ships and their weight of metal, it was perhaps unrivalled in the history of the world. The battle was well fought, the victory was decisive; the officers and the men exerted themselves valiantly, their country being at stake, and the Lord of Hosts terminated the engagement—*considerably* in our favour.—That this was owing to the interposition of Heaven, we need only refer to *the daily papers*. Most respectable authority!—And here ends this anti-climax.—Vote the preacher the *Morning* —. Such a *score* deserves such a prize!

XII. Preached before the University of Oxford, at St. Mary's, May 29, 1782, the Anniversary of the Restoration. By Edward Dupré, M. A. Fellow of Pembroke College. 4to. 1s. Rivington.

The Author candidly acknowledges the erroneous sentiments of regal authority which Charles I. entertained; while he censures the measures pursued by the opponents of that despotic prince. From both considerations Mr. D. proceeds to extol our Constitution as it has been restored and settled. We unite with him in acknowledging its general utility and excellence, while we think as to particular parts some amendments might be made, if the legislature would endeavour it, that might render it yet more comfortable and valuable: particularly with respect to the more easy and speedy administration of law and justice.

XIII. Preached at St. Andrew's Holborn, April 7, and at the Parish Church of Clapham, May 26, 1782, for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by Drowning. By Robert Anthony Bromley, Rector of St. Mildred's in the Poultry, Lecturer of St. John's Hackney, and Minister of Fitzroy Chapel. 8vo. 1s. Rivington, &c.

This discourse is well adapted to recommend a most laudable institution, of whose successful efforts, as the worthy preacher hints, we do not yet know the limits.

✠ Some other single Sermons are deferred to a future opportunity.

✠ We are obliged to the Writer of a letter signed QUEEN BESS. But it came too late—the occasion was past.



THE MONTHLY REVIEW,

For NOVEMBER, 1782.



ART. I. *Reflections upon the present State of England, and the Independence of America.* By Thomas Day, Esq. 8vo. 2s. Stockdale. 1782.

THIS ingenious Writer opens his performance with a striking picture of the present critical situation of public affairs. After reprobating, in a strain of keen indignation, the unhappy and miserable policy which has reduced the English grandeur nearly to annihilation, he proceeds to inquire into the most effectual and speedy means for terminating the American war, and producing that peace which is now become absolutely necessary for our national salvation.

Having illustrated with great power of argument the inflexible spirit of the Americans, and their determined resolution to be free, he gives it as his opinion, that America ought to be declared independent. He conceives, that great advantages will result from this measure; and we cannot but allow, that his reasonings are solid, and well supported.

From the consideration, that American independence is properly the object for which the nations of Europe are solicitous, he is induced to affirm, that England ought to yield with magnanimity, what it cannot withhold by arms.

'From that instant,' says he, 'she will be enabled to make an honourable peace, or, if compelled to carry on the war, the principles and fortune of it will be changed. France has hitherto had the address to cover her ambitious views with the specious semblance of moderation; she has ceased to be the common invader of all her neighbours, and the disturber of the general peace; she is become the patroness of universal liberty, the guardian of public rights, and the disinterested championess of the distressed. England, on the contrary, from the unfortunate principles of the war in which she is engaged,

ged, and from the headlong spirit of revenge with which she has prosecuted it, has lost the advantage of the ground, and presented herself to the eyes of Europe, too much in the light of a proud, imperious conqueror. So long as she suffers the contest to be carried on upon its present principles, that disadvantage will remain; and her crafty rival may bereave her of all her most valuable possessions with the appearance of desiring peace, and only acting upon the defensive. But let England once desist from those ambitious schemes of subjugating the Colonies, which have already cost her so much; and offering them the contested points, offer to her other enemies an equitable peace; and France, who is the principal of her enemies, will either be compelled to accept it, or to lose her present situation. Not all the artifices she can then use, not all her policy, will then prevent her from appearing the aggressor; and she will excite so much the more jealousy and suspicion, as her present dissimulation is deeper, and her ambition more carefully concealed.

This general argument for peace he supports with great ingenuity, by stating the real condition of the confederacy which has been formed against us. Though France may be desirous to weaken the naval power of England, she cannot, in his opinion, be sincere in upholding an empire in America, of which she must soon become jealous. To Holland, he conceives, the continuation of hostilities can bring only losses; and he points her out as waging a war of defence, indignation, and revenge: and Spain he represents as seduced into the confederacy by the hopes of recovering Jamaica or Gibraltar, and as 'combating to aggrandize an ally against whom she entertains a secret and hereditary hatred.'

Proceeding in his argument, he describes the probable consequences which the declaration of its unlimited independence would produce in America. This declaration, if it concealed no insidious project of renewing the war, would, he thinks, unbind the chain which all our forces could not break. 'It is evident,' says he, 'that from this moment the Americans will cease to consider the English people as their foe; that from this moment every former prejudice in their favour will be revived, and every ancient affection recur to their minds. Their prohibitory laws will be repealed, their ships, no longer fettered by the tyrannic influence of navigation laws, will voluntarily find their way to our ports, and their harbours in return will be open to our fleets. The industry and ingenuity of our manufacturers will again find ample employment, when so immense a market is opened to their exertions. In this sense, the colonies will still be ours; ours in every rational and enlightened view of interest, without infringing the rights of nature, or violating the laws of humanity. Every increase of population, or agriculture amongst them, will equally contribute to our advantage, by the increased demand for our commodities; thus will they voluntarily alleviate our burthens, and bear without repining, the enormous weight of the public impositions here. And indeed, if we consider the true interests of this country, we shall find that it

is commerce alone which had raised us to our late envied pitch of greatness; and that it is by commerce only that we can hope to preserve some political importance, and the shattered fragments of our empire. We neither possess that vast extent of country, or population, which can fit us to aspire at dominion by conquest. Above all, our insular situation, while it secures us from the sudden irruption of our neighbours, renders them in turn more independent of us. For although the empire of the sea may in a certain degree command respect by land, yet I cannot recollect a single instance of any country's being conquered by a naval invasion, that possessed even moderate resources, or the common means of self-defence.

As our Author looks toward a speedy peace as the only means that can restore the fallen majesty of England; so, from the prolongation of the war, he prognosticates the most certain ruin.

'A strict and uniform oeconomy,' he observes, 'applied with unremitting attention, during half a century of peace, might perhaps reduce the public debts within a moderate compass: but what can be expected from our ministers during war, even though they possessed a degree of prudence and disinterestedness which have never yet appeared in man? It is well known, that all the schemes of our greatest political oeconomists would never have made the public savings amount to half a million; while about three and twenty millions may be calculated to compose the moderate purchase of a single year's continuance of the war. Let my countrymen then seriously reflect upon the accumulation of public debts, such as I believe was never experienced in any other country; upon the intolerable burthens with which every article of convenience, or necessity, is already loaded; and upon forty or fifty additional millions of outstanding debts, which must, in all probability, be directly funded, and new taxes imposed to supply the interest, at least if the declining commerce of the country can support them, before new schemes of enterprize and conquest are adopted. I should then wish to be resolved by some of our ablest calculators, whether the most uninterrupted successes would be likely in any degree to pay the expences they had cost; and whether the fee simple of all the possessions we have lost, excepting the monopoly of the American commerce, which I cannot help supposing out of the question, would indemnify us for a two years continuance of the war. But we have no reason to expect such uninterrupted success from any thing we have yet experienced; and nothing but the most childish presumption, can found a sanguine expectation of better fortune, upon the mere remembrance of past disasters. On the contrary, though we have been repeatedly drawn in, like losing gamblers, to hazard more upon a fresh stake, we have constantly experienced the same catastrophe; nor has there been a single period of six months, which has not degraded us to a worse situation than we were in before, and augmented our difficulties, both in respect to making peace and carrying on the war.—But as to all the past, however pernicious, however absurd the contest may have proved, however deservedly the authors of it may be reprobated as the deliberate enemies of their country, that contest was less absurd in the beginning, and less pernicious in the continuance than it would prove at present. It had then a precise and determinate object, however fatal both to hu-

manity and public liberty, the exertion of the legislative authority of Great Britain over the colonies, or, in more explicit terms, the establishment of unlimited authority, and the reducing them to a state of unconditional servitude. But this object, however execrable, was adapted to please the vanity of a considerable party in the nation, and few seemed able to discern the immediate loss, the ultimate shame and ruin which might ensue. Although it required no great penetration to foresee that the attempts of this country to extend her authority by force over the colonies, might at some future period produce their final emancipation, yet such was the apparent disproportion of the contest, that even the clearest understandings might doubt concerning the immediate event. But with the present experience of our own weakness, and the force with which we are to engage, nothing short of madness can hope for success in a new attack upon the independence of America. Indeed, the absurdity would not be more palpable, were we to revive our ancient pretensions upon France, and send over a mighty armament to annex the territories of his Most Christian Majesty to the crown of England. Were we then to continue an offensive war, it is plain that it must now be a war entirely without an object, since all hopes of subduing the colonies are at an end; and it must be a struggle of mere disappointed pride and resentment: passions, which cannot long influence the counsels of nations without the greatest danger, even in their meridian of power and fortune. But as to ourselves, we have too long already been subject to the influence of these blind guides, and wasted too much in rash and visionary pursuits. No farther projects, no farther experiments can be tried with safety, unless we choose to destroy our remnant of wealth and power, as idly as we have dissipated all the rest. That remnant, if wisely managed, is at least sufficient for every purpose of national happiness, though not calculated to satisfy every demand of national vanity. But whatever may be our wishes or expectations, whether we are disposed to content ourselves with the solid enjoyments of safety and tranquillity, or still aspire at dangerous pre-eminence, peace is alike necessary to the acquisition of either object. Peace alone can deliver us from the enormous burthens with which industry is loaded; or at least prevent the necessity of new oppressions; peace alone can revive our drooping commerce and agriculture, and enable us, by wise and salutary laws, and internal efforts at improvement, to increase our population and manufactures. Peace would enable us to turn our attention, at leisure, to the immense territories we possess in India; a territory so vast, so fertile, so well peopled, that it might compensate many of our losses, could we be convinced of the necessity of regulating it by wholesome laws, adapted to the genius of the inhabitants, instead of making it the theatre where European plunderers contend for pillage. Peace would make us more respected in all the dependencies which we yet retain, and probably eradicate the seeds of future civil wars, if we do not think it below our dignity to be taught wisdom by our past experience, or unworthy our greatness to redress the just complaints we have occasioned by our former oppressions.

These judicious remarks are succeeded by an examination of the articles of the treaty of alliance between France and Ame-

rica; and from these Mr. Day is also led to confirm the notion, that the independence of America is a necessary preliminary of peace. He likewise adds strength to his argument from the language and sentiments of the *American agents*. As this part of his work appears to be very masterly, we shall therefore select it for the entertainment of our Readers.

“ Great Britain by her pride, her insolence, her unjust attempts to reduce the colonies to servitude, has compelled them to reject by arms the intended invasion of their rights. In the prosecution of this justifiable resistance, they have declared themselves independent; because, neither duty, compact, nor allegiance, can subsist between the oppressor and the oppressed; between the nation that aims a mortal stroke at the existence of another, and the people that takes up defensive arms to vindicate itself from slavery and destruction. But Providence has uniformly blasted the ambitious designs of England, and favoured the struggles of the Thirteen States, that through such difficulties, through so many various fortunes, through such a storm of blood and death, have persevered in the generous design of maintaining the rights of nature, and the common cause of the human species. If Great Britain, unenlightened by all the past, untaught by her own calamities, still persists in her former arrogance, and dreams of binding the hitherto unconquerable minds of the Americans, let her collect all her remaining forces, and gather auxiliary troops of mercenaries from all the tyrants that deal in human blood, to make a last decisive trial of her fortune. She has already abridged all other rights, and severed every other tie, by appealing to the sword; and the sword is now the only charter of dominion, by which she must hope to rule over American subjects. Does she imagine that the ghastly wounds of a seven years civil war are to be closed in an instant by the charm of a fallacious lenity? Or that the Americans can so soon forget the injuries they have received, their property wasted, their towns destroyed, their country desolated, and every degree of hostile insult and cruelty offered to their families and themselves? Are these the potent arguments which are to induce them to resign the price of all their victories, and trust themselves again to the compassion of a British government, at the expence of all that is manly, just, or noble, either in nations or individuals? Is it for these benefits, so feelingly enforced, that they are to desert allies that have supported them in the hour of danger, cherished the rising hopes of their infant states, and dared the vengeance and the shock of the proudest, if not the most powerful, nation in the universe? Or does the same delusion which made the English promise themselves to easy a conquest in the beginning, make them now imagine that the Americans are to be subdued by policy, after having proved themselves unconquerable by arms? Why else do they hark of proposing terms which they must know would be rejected with scorn by every people that is not delivered up to intemperance? Shall the Americans brand themselves with every epithet of parody and falsehood, violate the unblemished honour of their new republics, and deprive themselves of the future favour and assistance of all Europe, that must be witnesses of their shameful ingratitude, only that they may deliver themselves

up to the very people that has been so long armed for their destruction?—They are not so ignorant of the feelings of established governments toward those that are denominated rebels, or what they must themselves expect even from the moment of their accepting so sinister a league. As to the pretended concessions which are sometimes made to rebellious subjects, they are at best but authorised frauds, to disarm the intended victims of future cruelty and revenge. Is there in all the wide extent of history, that baneful catalogue of human crimes and miseries, a single instance of these involuntary concessions which has not been revoked, without regard to faith or humanity, the very moment when it might be attempted with impunity? And what is there in the nature of the British government, that should produce an exception in its favour? We are not ignorant of the mutability and inconsistency of its counsels; those counsels which sometimes menace the security and independence of all the surrounding nations, sometimes solicit peace with the holy fervour of primitive Christianity. If the English themselves repose an implicit faith in her new Administration, it is not so with the Americans, it is not so with the rest of mankind. We know that the same breath which has blown up the bubble, that now dances upon the atmosphere of national conceit, may dissipate its unsubstantial fabric, and breathe again those pestilential vapours which lately threatened the destruction of half mankind. As to the English themselves, if they have voluntarily joined in this proscription of the Americans, what faith, what confidence is to be given to a barbarous unfeeling nation, that only suspends its cruelties from an inability to pursue them?—If, on the contrary, as some pretend, they have been reluctantly compelled to sanction outrages which they disapprove, on what pretence do they attempt to modify the rights of others, who are incapable of defending their own. Let them therefore understand, that whether their characteristic be cruelty or weakness, we will neither confide in the one, nor share in the mischievous consequences of the other. We will remain fixed to that spot where fortune and Providence have established the foundations of our rising empire, by the agency of our own fortitude and virtue. If England thinks that she can push us from the solid basis on which we now stand firm, let her approach with all her remaining forces, and make the dangerous experiment. If, on the contrary, she has had sufficient experience of her own weakness, and wishes to give the world and herself some interval of repose, let her, as a preliminary, desist from all the schemes of wild and fruitless ambition. Let her equally lay aside the projects of fraud and violence; nor attempt, by the contemptible arts of crooked policy, to deceive those whom she is unable to conquer. Let her meet the Americans with sincerity and magnanimity; let her make all the atonement which is within her power to those she has injured, by desisting from new attempts to injure. As to our independence, in the amplest sense that can be given to the term, we do not ask it of England or her ministers, because it is not theirs to give; we already hold it from Heaven and the points of our swords; and upon these alone shall we depend for its preservation. Yet if she fairly and honourably treat with us upon these terms, we shall acknowledge it as a proof of her sincerity, and accept it as a pledge of offered peace.

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By these means, the memory of past injuries may be gradually obliterated, and she may yet find, in a participation of our commerce, the surest prop of her declining opulence, and in our returning affection and future alliance, no contemptible support of her remaining empire. But let her at length understand the real limits of her power, and desist from the attempt to unite and reconcile contradictions. The two alternatives are indeed before her, and she may take her choice; a firm and profitable peace, accompanied with the independence of the colonies, or a war of hatred, revenge, and fury, to reduce the Americans to servitude, or perish in the attempt. More than this, neither fortune, nor Heaven allows; nor her own ungovernable madness, which has compelled the Americans to seize that independence which she now in vain endeavours to withhold, and completed the dismemberment of the empire."

Having exhibited with so much spirit, justice, and accuracy the thoughts and views of the friends of America, Mr. Day enquires into the probable measures of government. He then apologizes for having given way to the impulse he felt for laying his reflections before the Public; and at length, he concludes by explaining, with a becoming fortitude, the motives which have compelled him to detest the American war.

This short analysis is sufficient to convey to our Readers the intention of these REFLECTIONS; and from the extracts we have given they will be enabled to judge of Mr. Day's ability and style of composition. In our opinion, his reasonings are close, his manner keen without indiscretion, and his language forcible: we cannot, therefore, but recommend his performance to the serious attention of the Public.

To conclude, there is one observation which the example of Mr. Day has suggested to us; and which we beg to throw out in the present situation of affairs. The corruption of Ministers has, of late years, been so great, that they have bribed almost every man of letters into their service, and have discovered an extreme solicitude to deceive the Public by their venal publications. Hence it has naturally followed, that anonymous pamphlets have sunk into so much discredit, that they are seldom read, and that no faith or trust is reposed in them. Unlike to such writers, and unawed by the terrors of power, the Author, whose *reflections* are now before us, gives his name to the world; and stands forward to avow the sentiments he has published. It were to be wished, that all political writers would imitate his disinterestedness. The liberty of the press would then appear in its brightest glory. Motives of prudence would then repress the unprincipled insolence of hired rhetoricians; and ministers would not dare to affect a contempt of the censures of respectable men and incorrupt citizens. The fervour of the people would be kept alive; they would be exactly informed of their due and proper importance, and be able to sound those alarms

which give instruction to Kings. They would be taught to despise and to punish those abominable statesmen, who are eager to exercise their rapacity and not their virtues; whose selfishness is their only idol; and who, disregarding the fortunes of the nation which they are called to govern, are contented with the consequence and gratifications that are afforded by the pride of office and the trappings of greatness.

ART. II. *Nichols's Memoirs of the late Mr. William Bowyer*, CONCLUDED. See our last Month's Review.

HAVING given a brief view of the materials of which this elaborate work is composed, and of the various kinds of entertainment and information which it will afford to the curious and inquisitive Reader, we now proceed to the specimens of literary history promised in our last; Vid. Review for October, p. 273.

The first of these specimens is the account here given of that very eminent writer, the late Bishop Warburton:

‘ This learned prelate was born at Newark upon Trent, Dec. 24, 1698. His father was George Warburton, an attorney, and town-clerk of the place, in which this his eldest son received his birth and education. The family of Dr. Warburton came originally from the county of Chester. Mr. George Warburton died about the year 1706, leaving his widow with two sons and two daughters, of which the second son, George, died young; but of the daughters, one still survives her brother. The Bishop received the early part of his education under Mr. Weston, then master of Okeham school in Rutlandshire; where he shewed no indication of superior genius. His original designation was to the profession of his father; and he was accordingly placed clerk to an attorney, with whom he remained until he was qualified to engage in business on his own account. He was then admitted to one of the courts at Westminster, and for some years continued the employment of an attorney and solicitor at the place of his birth. The success he met with as a man of business was probably not great. It was certainly insufficient to induce him to devote the rest of his life to it; and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profession in which his literary acquisitions would be more valuable, and in which he might more easily pursue the bent of his inclination. He appears to have brought from school more learning than was requisite for a practising lawyer. This might rather impede than forward his progress, as it has been generally observed, that an attention to literary concerns, and the bustle of an attorney's office, with only a moderate share of business, are wholly incompatible; it is therefore no wonder that he preferred retirement to noise, and relinquished what advantages he might expect from the law.

‘ In the year 1724, his first work, consisting of translations from Cæsar, Pliny, Claudian, and others, appeared, under the title of “Miscellaneous Translations, in Prose and Verse, from Roman Poets, Orators,

Orators, and Historians." It is dedicated to his early patron, Sir Robert Sutton; and seems to have laid the foundation of his first ecclesiastical preferment. At this period, it is probable, he had not abandoned his profession, though it is certain he did not attend to it much longer. About Christmas 1726, he came to London, and while there, was introduced to Theobald, Concanen, and others of Mr. Pope's enemies, with whose conversation he was extremely pleased. It was at this time that he wrote a letter * to Concanen, dated Jan. 2, 1726, which by accident falling into the hands of the late Dr. Akenfide, was produced to most of that gentleman's friends, and by that means became the subject of much speculation. About this time he also communicated to Theobald some notes on Shakspeare, which afterwards appeared in that critic's edition of our great dramatic poet. In 1727, his second work, entitled, "A Critical and Philosophical Enquiry into the Causes of Prodiges and Miracles, as related by Historians," &c. was published. He was at this time in Orders, and on the 25th of April 1728, had the honour to be in the King's List of Masters of Arts, created at Cambridge on his Majesty's visit to that university. In the same year, he was presented by Sir Robert Sutton to the rectory of Burnt Broughton in the county of Lincoln, a living which he retained till his death, at which he spent a considerable part of his middle life in a studious retirement, devoted entirely to letters; and there planned, and in part executed, some of his most important works. Several years elapsed, after obtaining this preferment, before Mr. Warburton appeared again in the world † as a writer. In 1736, he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "*Bibliothèque Britannique, pour les Mois Juillet, Aout, & Sept. 1736. A la Haye.*" The design never was completed. Dr. Middleton, in a letter to him, dated April 9, 1737, returns him thanks for his letters as well as the Journal, which, says he, "came to my hands soon after the date of my last. I had before seen the force of your critical genius very successfully employed on Shakspeare, but did not know you had ever tried it on the Latin authors. I am pleased with several of your emendations, and transcribed them into the margin of my editions, though not equally with them all. It is a laudable and liberal amusement, to try now and then in our reading the success of a conjecture; but in the present state of the generality of the old writers, it can hardly be thought a study fit to employ a life upon, at least not worthy, I am sure, of your talents and industry, which, instead of trifling on words, seem calculated rather to correct the opinions and manners of the world." These sentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aside, and never afterwards resumed.

* It was in this year, 1736, that he may be said to have emerged from the obscurity of a private life into the notice of the world. The first publication which rendered him afterwards famous now appeared, under the title of "The Alliance between Church and State; or, the

* Published in Malone's Supplement to Shakspeare.

† An "Apology for Sir Robert Sutton" in the affair of the Charitable Corporation hath been attributed to his pen.

Necessity and Equity of an Established Religion and a Test Law; demonstrated from the Essence and End of Civil Society, upon the fundamental Principles of the Law of Nature and Nations." At the end was announced the scheme of "The Divine Legation of Moses," in which he had at this time made a considerable progress. The first volume of this work was published in January 1737-8, under the title of "The Divine Legation of Moses demonstrated on the Principles of a religious Deist, from the Omission of the Doctrine of a future State of Rewards and Punishments in the Jewish Dispensation. In Six Books. By William Warburton, M. A. Author of the Alliance between Church and State;" and met with a reception which neither the subject, nor the manner in which it was treated, seemed to authorise. It was, as the Author afterwards observed, fallen upon in so outrageous and brutal a manner, as had been scarce pardonable, had it been "The Divine Legation of Mahomet."—It produced several answers, and so much abuse from the Authors of "The Weekly Miscellany," that in less than two months he was constrained to defend himself, in "A Vindication of the Author of the Divine Legation of Moses, from the Aspersions of the Country Clergyman's Letter in the Weekly Miscellany of February 24. 1737-8." 8vo.

Mr. Warburton's extraordinary merit had now attracted the notice of the Heir apparent to the crown, in whose immediate service we find him, in June 1738, when he published "Faith working by Charity to Christian Edification, a Sermon, preached at the last episcopal Visitation for Confirmation in the Diocese of Lincoln; with a Preface, shewing the Reasons of its Publication; and a Postscript, occasioned by some Letters lately published in the Weekly Miscellany. By William Warburton, M. A. Chaplain to his Royal Highness the Prince of Wales." A second Edition of "The Divine Legation" also appeared in November 1738. In March 1739, the world was in danger of being deprived of this extraordinary genius by an intermitting fever, which with some difficulty was relieved by a plentiful use of the bark. The "Essay on Man" had been now published some years; and it is universally supposed, that the Author had, in the composition of it, adopted the philosophy of the Lord Bolingbroke, whom, on this occasion, he had followed as his guide, without understanding the tendency of his principles. In 1738, M. de Crousaz wrote some remarks on it, accusing the author of Spinozism and Naturalism; which falling into Mr. Warburton's hands, he published a defence of the first epistle, and soon after of the remaining three, in seven letters; of which six were printed in 1739, and the seventh in June 1740, under the title of "A Vindication of Mr. Pope's Essay on Man, by the Author of the Divine Legation." The opinion which Mr. Pope conceived of these defences, as well as of their author, will be best seen in his Letters. In consequence, a firm friendship was established between them, which continued with undiminished fervour until the death of Mr. Pope, who, during the remainder of his life, paid a deference and respect to his friend's judgment and abilities, which will be considered by many as almost bordering on servility. In 1741, the second Part of the "Divine Legation," in two Parts, containing Books IV. V. VI. was published; as was also a second edition of the "Alliance between Church and State."

State." In the summer of that year Mr. Pope and Mr. Warburton, in a country ramble, took Oxford in their way, where they parted; Mr. Pope, after one day's stay, going westward; and Mr. Warburton, who stayed a day after him, to visit Dr. Coneybear, then Dean of Christ's Church, returning to London. On that day, the Vice-chancellor, Dr. Leigh, sent a message to his lodgings, with the usual compliment, to know if a Doctor's degree in Divinity would be acceptable to him; to which such answer was returned as so civil a message deserved. About the same time, Mr. Pope had the like offer made him of a Doctor's degree in Law, which he seemed disposed to accept until he learnt that some impediment had been thrown in the way of his friend's receiving the compliment intended for him by the Vice-chancellor. He then absolutely refused that proposed to himself. Both the degrees were therefore laid aside; and the University of Oxford lost some reputation by the conduct of this business, being thus deprived of the honour of two names, which certainly would have reflected credit on the society in which they were to have been enrolled. Mr. Pope's affection for Mr. Warburton was of service to him in more respects than merely increasing his fame. He introduced and warmly recommended him to most of his friends, and amongst the rest to Ralph Allen, Esq; of Prior Park, whose niece he some years afterwards married, and whose great fortune at length came to his only son. In consequence of this introduction, we find Mr. Warburton at Bath in 1742; there he printed a sermon, which had been preached at the Abbey-church, on the 24th of October, for the benefit of Mr. Allen's favourite charity, the General Hospital or Infirmary. In this year also, he printed a Dissertation * on the Origin of Books of Chivalry, at the end of Jarvis's Preface to a translation of Don Quixote, which Mr. Pope tells him, he had not got over two paragraphs of, before he cried out, *Aut Erasmus, aut Diabolus.*

In 1742, Mr. Warburton published "A Critical and Philosophical Commentary on Mr. Pope's Essay on Man. In which is contained a Vindication of the said Essay from the Misrepresentation of M. de Resaül, the French Translator, and of M. de Croufaz, Professor of Philosophy and Mathematics in the Academy of Lausanne, the Commentator." It was at this period, when Mr. Warburton had the entire confidence of Mr. Pope, that he advised him to complete the *Dunciad*, by changing the hero, and adding to it a fourth book. This was accordingly executed in 1742, and published early in 1743, with notes by our author, who, in consequence of it, received his share of the satire which Mr. Cibber liberally bestowed on both Mr. Pope and his annotator.

In the latter end of the same year, he published complete editions of "The Essay on Man," and "The Essay on Criticism;" and from the specimen which he there exhibited of his abilities, it may be presumed, Mr. Pope determined to commit the publication of those works, which he should leave, to Mr. Warburton's care. At Mr. Pope's desire, he, about this time, revised and corrected the "Essay on Homer," as it now stands in the last edition of that trans-

* Censured very effectually by Tyrwhitt. Vid. Malone's Supplement to Shakespeare.

lation. The publication of "The Dunciad" was the last service which our author rendered Mr. Pope in his life-time. After a lingering and tedious illness, the event of which had been long foreseen, this great poet died on the 30th of May 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all such of his works already printed as he had not otherwise disposed of or alienated, and all the profits which should arise from any edition to be printed after his death: but at the same time directed that they should be published without any future alterations.

In 1744, Mr. Warburton turned his attention to the several attacks which had been made on the "Divine Legation," and defended himself in a manner which, if it did not prove him to be possessed of much humility or diffidence, at least demonstrated, that he knew how to wield the weapons of controversy with the hand of a master. His first defence now appeared, under the title of "Remarks on several occasional reflections, in Answer to the Rev. Dr. Middleton, Dr. Pococke *, the Master of the Charter House †, Dr. Richard Gey, and others; serving to explain and justify divers Passages in The Divine Legation, objected to by those learned Writers. To which is added, A General Review of the Argument of the Divine Legation, as far as it is yet advanced; wherein is considered the Relation the several Parts bear to each other and the whole. Together with an Appendix, in Answer to a late Pamphlet, intituled, An Examination of Mr. W——'s second Proposition." This was followed next year by "Remarks on several occasional Reflections, in Answer to the Rev. Doctors Stebbing and Sykes; serving to explain and justify the Two Dissertations in the Divine Legation, concerning the Command to Abraham to offer up his Son, and the Nature of the Jewish Theocracy, objected to by these learned Writers. Part II. and last." Both these answers are couched in those high terms of confident superiority, which marked almost every performance that fell from his pen during the remainder of his life.

On the 5th of September 1745, the friendship between him and Mr. Allen was more closely cemented by his marriage with Miss Tucker, who survived him, and is now (1781) the wife of the Rev. Mr. Smith.

At this juncture the kingdom was under a great alarm, occasioned by the rebellion breaking out in Scotland. Those who wished well to the then established government, found it necessary to exert every effort which could be used against the invading enemy. The clergy were not wanting on their part; and no one did more service than Mr. Warburton, who printed three excellent and seasonable sermons at this important crisis: I. "A faithful Portrait of Popery, by which it is seen to be the Reverse of Christianity, as it is the Destruction of Morality, Piety, and Civil Liberty. Preached at St. James's, Westminster, Oct. 1745." II. "A Sermon occasioned by the present unnatural Rebellion, &c. preached in Mr. Allen's Chapel, at Prior-Park, near Bath, Nov. 1745." III. "The Nature of Na-

* Bishop of Meath.

† Nicholas Mann, Esq.

tional-Offences truly stated.—Preached on the General Fast-Day, Dec. 18, 1745, 1746.”

‘ On account of the last of these sermons, he was again involved in a controversy with his former antagonist, Dr. Stebbing, which occasioned “An Apologetical Dedication to the Rev. Dr. Henry Stebbing, in Answer to his Censure and Misrepresentations of the Sermon preached on the General Fast, &c.”

‘ Notwithstanding his great connections, his acknowledged abilities, and his established reputation; a reputation founded on the durable basis of learning, and upheld by the decent and attentive performance of every duty incident to his station; yet we do not find that he received any addition to the preferment given him in 1728, by Sir Robert Sutton (except the Chaplainship to the Prince of Wales), until April 1746, when he was unanimously called by the Society of Lincoln’s Inn to be their preacher.

‘ In November he published “A Sermon preached on the Thanksgiving appointed to be observed the 9th of October, for the suppression of the late unnatural rebellion.” In 1747 appeared his edition of Shakspeare, and his Preface to *Clarissa*; and in the same year he published, I. “A Letter from an Author to a Member of Parliament concerning Literary Property.” II. “Preface to Mrs. Cockburn’s Remarks upon the Principles and Reasonings of Dr. Rutherford’s Essay on the Nature and Obligations of Virtue,” &c. III. “Preface to a Critical Enquiry into the Opinions and Practice of the ancient Philosophers, concerning the Nature of a Future State, and their Method of teaching by double Doctrine.” (By Mr. Towne) 1747, 2d edition. In 1748, a third edition of “The Alliance between Church and State, corrected and enlarged.”

‘ In 1749, a very extraordinary attack was made on the moral character of Mr. Pope, from a quarter where it could be the least expected. His “Guide, Philosopher, and Friend,” Lord Bolingbroke, published a book which he had formerly lent Mr. Pope in MS. The Preface to this work, written by Mr. Mallet, contained an accusation of Mr. Pope’s having clandestinely printed [but it was never published] an edition of his Lordship’s performance, without his leave or knowledge. A defence of the poet soon after made its appearance, which was universally ascribed to Mr. Warburton, and was afterwards owned by him. It was called, “A Letter to the Editor of the Letters on the Spirit of Patriotism, the Idea of a Patriot King, and the State of Parties, &c. occasioned by the Editor’s Advertisement,” &c. which soon afterwards produced an abusive pamphlet, under the title of “A familiar Epistle to the most impudent Man living;” a performance, as hath been truly observed, couched in language bad enough to disgrace even galls and garters. About this time the publication of Dr. Middleton’s Enquiry concerning the miraculous Powers, gave rise to a controversy, which was managed with great warmth and asperity on both sides; and not much to the credit of either party. On this occasion Mr. Warburton published an excellent performance, written with a degree of candour and temper, which, it is to be lamented, he did not always exercise. The title of it was, “*Julian*; or, A Discourse concerning the Earthquake and fiery Eruption which defeated that Emperor’s attempt to rebuild

rebuild the Temple at Jerusalem, 1750." A second edition of this discourse "with additions," appeared in 1751, in which year he gave the Public his edition of Mr. Pope's Works, with notes, in nine volumes 8vo. ; and in the same year printed "An Answer to a Letter to Dr. Middleton, inserted in a Pamphlet intituled, *The Argument of the Divine Legation fairly stated*," &c.; and "An Account of the Prophecies of Arise Evans, the Welch Prophet in the last Century *;" the latter of which pieces afterwards subjected him to much ridicule.

* In 1753, Mr. Warburton published the first volume of a course of sermons preached at Lincoln's Inn, intituled, "The Principles of Natural and Revealed Religion occasionally opened and explained;" and this, in the subsequent year, was followed by a second. After the Public had been some time promised, it may, from the alarm which was taken, be almost said threatened with, the appearance of Lord Bolingbroke's Works, they were about this time printed. The known abilities and infidelity of this nobleman had created apprehensions, in the minds of many people, of the pernicious effects of his doctrines; and nothing but the appearance of his whole force could have convinced his friends, how little there was to be dreaded from arguments against religion so weakly supported. Many answers were soon published, but none with more acuteness, solidity, and sprightliness, than "A View of Lord Bolingbroke's Philosophy in two Letters to a Friend, 1754;" the third and fourth letters were published in 1755, with another edition of the two former; and in the same year a smaller edition of the whole; which, though it came into the world without a name, was universally ascribed to Mr. Warburton, and afterwards publicly owned by him. To some copies of this is prefixed an excellent complimentary epistle from the President Montesquieu, dated May 26, 1754.

At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, seemed to be approaching towards him. In September 1754, he was appointed one of his Majesty's Chaplains in Ordinary; and in the next year was presented to a Prebend † in the cathedral of Durham, on the death of Dr. Mangey. About the same time the degree of Doctor of Divinity was conferred on him by Dr. Herring, then Archbishop of Canterbury. A new impression of *The Divine Legation* being now called for, he printed a fourth edition of the first Part of it, corrected and enlarged, divided into two volumes, with a dedication to the Earl of Hardwicke. The same year appeared "A Sermon preached before his Grace Charles Duke of Marlborough, President, and the Governors of the Hospital for the Small Pox and for Inoculation, at the Parish Church of St. Andrew, Holborn, April the

* Annexed to the first volume of Dr. Jortin's *Remarks on Ecclesiastical History*.

† Soon after he obtained this preferment, he wrote *Remarks on Neal's History of the Puritans*, in the margin of that copy of Neal which belongs to the cathedral Library of Durham. Mr. Prince of Oxford hath a transcript.

24th, 1755." And in 1756, "Natural and Civil Events the Instruments of God's Moral Government, a Sermon, preached on the last public Fast-day, at Lincoln's Inn Chapel." In 1757, a pamphlet was published called "Remarks on Mr. David Hume's Essay on the Natural History of Religion;" which is said to have been composed of marginal observations, made by Dr. Warburton, on reading Mr. Hume's book; and which gave so much offence to the author animadverted upon, that he thought it of importance enough to deserve particular mention in the short account of his life.

On the 11th of October in this year, our author was advanced to the deanry of Bristol; and in 1758, republished the second Part of "The Divine Legation," divided into two Parts, with a Dedication to the present Earl of Mansfield, which deserves to be read by every person who esteems the well-being of society as a concern of any importance. At the latter end of the next year, Dr. Warburton received the honour, so justly due to his merit, of being dignified with the mitre, and promoted to the vacant See of Gloucester. He was consecrated on the 20th of January 1760, and on the 30th of the same month preached before the House of Lords. In the next year, he printed "A Rational Account of the Nature and End of the Sacrament of the Lord's Supper." In 1762, he published "The Doctrine of Grace; or the Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism," 2 volumes 12mo; and in the succeeding year drew upon himself much illiberal abuse from some writers* of the popular party, on occasion of his complaint in the House of Lords, on the 15th of Nov. 1763, against Mr. Wilkes for putting his name to certain notes on the infamous "Essay on Woman."

In 1765, another edition of the second Part of "The Divine Legation" was published, as volumes III. IV. and V.; the two Parts printed in 1755 being considered as volumes I. and II. It was this edition which produced the well known controversy between him and Dr. Lowth. On this occasion was published "The second Part of an Epistolary Correspondence between the Bishop of Gloucester and the late Professor of Oxford, without an Imprimatur, i. e. without a Cover to the violated Laws of Honour and Society, 1766." In 1776, he gave a new edition of "The Alliance between Church and State," and a "Sermon preached before the incorporated Society for the Propagation of the Gospel in Foreign Parts; at the Anniversary Meeting in the Parish Church of St. Mary-le-bow." The next year produced a third volume of his sermons, dedicated to Lady Mansfield; and with this, and a single "Sermon preached at St. Lawrence Jewry, April 30, 1767, before his Royal Highness Edward Duke of York, President, and the Governors of the London Hospital, &c." he closed his literary labours.

His faculties continued unimpaired for some time after this period; and in 1769 he gave considerable assistance † to Mr. Ruff head,

* See Churchill's Duellist.

† His Lordship gave no other assistance to Mr. Ruff head, than a bundle of original letters, of Mr. Pope and his correspondents, with other papers: but no part of the Memoirs was written by the Bishop.

in his Life of Mr. Pope. He transferred 500 l. to Lord Mansfield, Judge Wilmot, and Mr. Charles Yorke, upon trust, to found a Lecture, in the form of a course of sermons, to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, especially to the apostacy of Papal Rome. To this foundation we owe the admirable Introductory Lectures of Hurd, and the well-adapted Continuation of Halifax and Bagot.

‘ It is a melancholy reflection, that a life spent in the constant pursuit of knowledge frequently terminates in the loss of those powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was in some degree the misfortune of Dr. Warburton. Like Swift and the great Duke of Marlborough, he gradually sunk into a situation in which it was a fatigue to him to enter into general conversation. There were, however, a few old and valuable friends in whose company, even to the last, his mental faculties were exerted in their wonted force; and at such times he would appear cheerful for several hours, and on the departure of his friends retreat as it were within himself. This melancholy habit was aggravated by the loss of his only son, a very promising young gentleman, who died of a consumption but a short time before the Bishop, who himself resigned to fate in the 81st year of his age. A neat marble monument has been lately erected in the cathedral of Gloucester, with this inscription—

“ To the Memory of

WILLIAM WARBURTON, D. D.

For more than 19 Years Bishop of this See,

A Prelate

Of the most sublime Genius, and exquisite Learning;

Both which Talents

He employed, through a long Life,

In the Support

Of what he firmly believed,

THE CHRISTIAN RELIGION;

And

Of what he esteemed the best Establishment of it,

THE CHURCH of ENGLAND.

He was born at Newark upon Trent,

Dec. 24, 1698.

Was consecrated BISHOP of Gloucester,

Jan. 20, 1760.

Died at his Palace, in this City,

June 7, 1779.

And was buried near this Place.”

‘ Beneath the entablature is his head in a medallion.*

We are informed by Mr. Nichols, that a complete and elegant edition of this learned Prelate’s writings is intended for the Public, by his all-accomplished friend, the Bishop of Worcester. A tribute due to such distinguished merit: and we doubt not but that it will be discharged in a manner every way worthy of the memory of one great Prelate, and the abilities of another.

Nor

Nor is this only the tribute of justice to learning ; but of gratitude to friendship.

We shall conclude our extracts of this work with the account which the Editor hath given us of two persons of far different fame ; viz. William Lauder, and Auditor Benson—both of them Editors of Johnston, the old Scotch Physician's Latin version of David's Psalms : the former immortalized by his own infamy, and the latter by Pope's Dunciad.

* *William Lauder* was a Scotchman, educated at the University of Edinburgh, where he finished his studies with reputation, and acquired a considerable knowledge of the Latin tongue. He afterwards taught with success in the class of Humanity * students who were recommended to him by the Professor thereof. In 1734, he received a testimonial from the heads of the University, certifying that he was a fit person to teach Humanity in any school or college whatever ; and in 1742 he was recommended by Mr. Patrick Cuming and Mr. Colin Maclaurin, Professors of Church History and Mathematics, to the mastership of the Grammar-school at Dundee, then vacant. Whether he succeeded in this application or not, is uncertain ; but afterwards we find him in London, contriving to ruin the reputation of Milton ; an attempt which ended in the destruction of his own. His reason for this attack probably sprung from the virulence of a violent party spirit, which triumphed over every principle of honour or honesty. He began first to retail part of his design in the Gentleman's Magazine, 1747 ; and finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, in a volume, intitled " An Essay on Milton's Use and Imitation of the Moderns in his Paradise Lost." 8vo. The fidelity of his quotations had been doubted by several people, and the falsehood of them was soon after demonstrated by Mr. (now Dr.) Douglas, in a pamphlet intitled " Milton vindicated from the Charge of Plagiarism brought against him by Lauder ; and Lauder himself convicted of several Forgeries and gross Impositions on the Public, 1751." The appearance of this detection overwhelmed Lauder with confusion. He subscribed a confession, dictated by a learned friend still living, wherein he ingenuously acknowledged his offence, which he professed to have been occasioned by the injury he had received from the disappointment of his expectations of profit from the publication of Johnston's Psalms. This misfortune he ascribed to the couplet in Mr. Pope's Dunciad, hereafter quoted, and from thence originated his rancour against Milton. He afterwards imputed his conduct to other motives, abused the few friends who continued to countenance him, and, finding that his character was not to be retrieved, quitted the kingdom, and went to Barbadoes, where he some time taught a school. His behaviour there was mean and despicable ; and he passed the remainder of his life in universal contempt. He died sometime about the year 1771.

* Mr. BENSON was the son of Sir William Benson, formerly Sheriff of London. He was born in 1682 ; and in the reign of Queen Anne.

* So the *Latin* tongue is called in Scotland, from the phrase *Classis humaniorum literarum*.

made a tour abroad, during which he visited Hanover and some other German courts, and Stockholm. In 1710, he was High Sheriff of Wilts, and soon after wrote his famous Letter to Sir Jacob Banks of Minchhead, by birth a Swede, but naturalized; wherein he set forth the miseries of the Swedes, after they had made a surrender of their liberties to arbitrary power, which was then making great advances at home. Being summoned for this letter before the Lords of the Privy Council, he owned himself to be the author of it, in defiance of a prosecution then ordered by the Queen's Attorney General, and put his name to all the subsequent editions, of which not less than 100,000 copies were sold in our own and foreign languages. He was member for the borough of Shaftesbury in the first parliament of George the First, who, in the year 1718, made him Surveyor General of his works, in the place of Sir Christopher Wren; by which he vacated his seat in parliament. He resigned this post not long after to oblige the then minister. The commentator on the Dunciad, B. iii. ver. 325, relates, that "Mr. Benson gave in a report to the Lords, that their house, and the painted chamber adjoining, were in immediate danger of falling; whereupon they met in a committee, to appoint some other place to sit in while the house was taking down; but it being proposed to take the opinion of some other builders, they found it in very good condition. Upon this the Lords were going to address the King against Benson for such a misrepresentation; but the Earl of Sunderland, then Secretary of State, gave them assurance that his Majesty would remove him; which was done accordingly. In favour of this man, proceeds the note, the famous Sir Christopher Wren, who had been Architect to the Crown for above 50 years, built most of the churches in London, laid the first stone of St. Paul's, and lived to finish it, had been displaced from his employment at the age of near 90 years." On the resignation of this office, Mr. Benson received a short time after an assignment of a considerable debt due to the Crown in Ireland, and also the reversion of one of the two offices of Auditor of the Imprest, which he enjoyed after the death of Mr. Edward Harley. He attended King George I. in a visit which he made to his German dominions, and while there gave directions for that curious water-work in the gardens of Herenhausen which is known to excel the famous fountain of St. Cloud in France. If we may compare small things with great, the water was laid into the town of Shaftesbury from a farm at a mile distance, by a horse engine erected at his expence; but the yearly profits not answering the fund and repairs, it failed in about four years, and was renewed again 1714. In the prime of his life few persons were more distinguished by the characters of the fine gentleman, the scholar, the statesman, and the patriot; but in the latter part of it, he lived very retired, chiefly at Wimbleton in Surry, where he died February 2, 1754. He was a great admirer of Milton and Johnston, on which account Pope mentions him in the Dunciad:

"On two unequal crutches propt he came,
Milton's on this, on that one Johnston's name."

To do honour to Milton, he erected a monument to his memory in Westminster Abbey, employed Mr. Tanner to engrave a medal of him, and paid Mr. Dobson for translating the *Paradise Lost* into Latin. His own publications were, "*Virgil's Husbandry*, or an
Essay

Essay on the Georgics; being the Second Book, translated into English Verse: to which are added, the Latin Text, and Mr. Dryden's Version, with Notes critical and rustic, 1724," 8vo.; and "Letters concerning Poetical Translations, and Virgil's and Milton's Arts of Verse, &c. 1739."

Our Author is intitled to the thanks of the curious for the pains he takes to gratify them in matters which lie out of the reach of common instruction; and we wish him success and encouragement in his future enquiries and pursuits.

ART. III. *Collections for the History of Worcestershire.* Vol. II. [By Dr. Nash.] Folio. 2l. 12s. 6d. T. Payne, &c. 1782.

A General idea of the plan and execution of the first volume of this very laborious undertaking, was given in our Review, Vol. LXV. p. 257; and the work is now completed with the same care and attention that were manifested in the former publication. But the local nature of ecclesiastical antiquities, and the descent of manors from family to family, through all their marriages and alienations, of which the principal part of the work necessarily consists, furnish very little to interest the general reader; of this little we shall, however, specify a few instances. Under the article Kidderminster, the Author has given a very circumstantial and satisfactory historical account of that town, its trade and population: together with a character and portrait of the celebrated Mr. Baxter, who was many years the minister there. In treating of the parish of Manton, on the borders of Herefordshire, a place famous for cyder and perry, we are furnished with the most approved process for making those delicious liquors.

In reference to a genealogical table of the family of Percy of Worcester, a branch from the Northumberland family, we are gratified with some curious remarks on the orthography of surnames; of which great disagreements occur in the subscription to old writings. So little was precision attended to in the spelling of names, that relations of the nearest affinity often varied from each other in their signatures; each taking up any combination of letters that did but express the sound. Among several other instances produced to illustrate this observation, the most extraordinary is that of the family above mentioned, twenty-three variations being found in spelling so short a name as *Percy*! The name however is truly written as here expressed; being derived from their original domain of *Perci* or *Percy*, in lower Normandy.

At the hamlet of Red Ditch, in the parish of Tardebigg, there is a considerable manufacture of needles, in which about four hundred persons are employed, and two thousand more in the neighbourhood. As inconsiderable a thing as a needle may

be deemed, it is a pregnant instance of the advantages of manufacture in improving the value of a raw material. Our Author observes, that the eye is punched four times; and he adds, 'how many hands and engines it passes through, from the ore to the small wire, I know not, but from the wire to the perfect needle it certainly changes hands more than forty times. Children are put apprentice to the business at seven years old, and after about one year, an industrious child will get half a crown a week: women likewise are employed in many branches of the business.' A still more extraordinary instance is cited in the article of lace, when he affirms, that 'to manufacture a pound of flax into the finest lace, requires more time than the life of man commonly allows!'

Such are the casual articles of information and amusement that are thinly scattered and smothered among loads of genealogies and boundaries; where they lie for the use of those indefatigable few, who may search as diligently from the impulse of curiosity, as the Reviewer is bound to from duty.

Many curious matters of antiquity are contained in an Appendix, particularly relating to that valuable record called Domesday; to that part of which respecting Worcestershire, the Author has added some interesting notes: and the whole is offered to the Public with that modesty and liberality that characterize the true friend to literary knowledge.

ART. IV. *Antient Metaphysics: or, the Science of Universals.* Containing a further Examination of the Principles of Sir Isaac Newton's Astronomy. Volume Second: 4to. 18s. Boards. London, Cadell. 1782.

OF this uncommon Writer, we have delivered our opinion in a former Article *; and upon the present occasion we find no reason to depart from the sentiments which, at that time, we submitted to our readers. In this volume, he presents the Public with what he terms 'the second part of his great antient system of Philosophy.' It is a leading notion with him, that the age in which we live is exceedingly ignorant; and he observes, that it is the object of his work to revive the philosophy of mind. He acknowledges indeed that this philosophy once flourished in England, and continued till the days of Dr. Cudworth; but he fancies, that from Mr. Locke down to David Hume and Dr. Priestley, the metaphysics which have prevailed in Britain are highly absurd and pernicious.

After having concluded his first volume, the Author intended to treat of man. 'But the philosophy of mind (says he with

great self-complacency), though it be truly the only philosophy, is so little understood in this age, that without explaining it more, I perceived, that what I was to say of man could not be understood; much less what would be necessary to be said, if I should live to carry on the work to God and Nature. I have therefore added this volume to my first part, in which I hope I have explained so clearly the nature, and distinguished so accurately the several species of it, that what I shall say in the after parts of this work, will appear no more than corollaries, or consequences of the principles here laid down.'

By condescending to explain in a second volume what he imagines he had said with great clearness and accuracy in the first, the Author gives a signal proof of his inclination to enlighten the present race of short-sighted mortals. He indulges, at the same time, his passion for repetitions; and what is perhaps more characteristic of him, his proneness to inconsistency. For, after a subject has been explained with clearness and accuracy, it is, surely, unnecessary to dwell upon it any longer.

This volume is divided in five books. In the first, Lord Monboddo treats of the distinction between mind and body, and of the properties of each. It is the purpose of the second to enumerate and describe the several kinds of mind. The third is employed in explaining the several minds in man as distinct substances. The fourth is appropriated to an explanation of the origin of our ideas, and the several properties of mind. And in the fifth, the Author ventures to canvass the principles of Sir Isaac Newton's astronomy.

We cannot assert that his Lordship has been able to throw any strong or certain light upon the topics which have occupied his attention. The knowledge he has acquired of antiquity is limited; and it receives a prejudice from the excessive admiration which he pays to antient books. The science of metaphysics has been discussed with great penetration and ability by many writers of eminence, both in France and England. But, unacquainted with these, or despising them, his Lordship has not profited by their labours, having rather busied himself in picking up the crude and imperfect information of antient authors. He supposes the science to have been perfect, while it was yet in its infancy; and the accumulated learning of modern ages he regards as idleness and folly. His book, accordingly, is little better than a collection of whimsies; and as the Public received with indifference his first volume, it is probable that this continuation of it will not experience a warmer welcome.

To go over with him the ground which he has trod, would lead us into details not well suited to the narrow limits of our Journal, and would be a compliment to which the merit of his Lordship's work has little claim. But it may amuse our Readers to have before them a specimen of his peculiarities.

Upon the transmigration of souls his Lordship has the following remarks :

‘ That the soul of man transmigrates into man, cannot, I think, be doubted, unless we should suppose that there is a creation of a new soul for every human body that is born ; which no philosopher will believe, and which Synesius, the most learned Bishop of the ancient Christian church, declares he could not believe. Or, if we should suppose this new creation, what is to become of the souls of the departed ? They are not fit, for the greater part, to exist in a pure spiritual state : they must, therefore, animate some body ; and what body so fit as that of man ?

‘ But what shall we say of the animal mind ? Does it transmigrate into the body of man ? And I am of opinion it does not : for, as the animal mind cannot, as I have said, be transformed into the intellectual mind, if we could suppose such a transmigration, the animal might have the form of a man ; but he would not be really a man, any more than an ideot or a changeling.

‘ The greatest difficulty in this matter is, to know whether the human mind transmigrates into the brutal form. And it is the opinion not only of the philosophers of the East, but of some of the West, particularly Plato, that the human soul may, by way of punishment, be degraded to inhabit a beast. Whether it be so or not, is a question, which, I think, philosophy cannot determine : only this we know with certainty, that if the human intellect be in a brute, it must be there latent, as it is in us in the womb and during our infancy.

‘ That there must be a transmigration of the animal mind from animal to animal, and of the vegetable mind from vegetable to vegetable, is, I think, evident, if it be true, what I have laid down, that neither of these minds is annihilated, or perishes, any more than the intellectual. I think we also know with certainty, that these transmigrations of the animal and vegetable life are governed by certain rules, as well as every thing else in nature : but what these rules are, I believe no philosopher ever can discover.

‘ But, what shall we say of that principle of motion, that elemental life, as I call it, which is in every particle of matter ? Does it transmigrate from one particle to another ? And, I say, it does not ; because no reason can be assigned for such transmigration : for, as this life is in the minutest particles or indivisible atoms, there is no dissolution or separation of parts, as in the bodies of animals and vegetables ; and, consequently, the life, which animates them, continues always in them, without transmigration or change of any kind.’

The Author has entered into a disquisition upon the difference between sleeping and waking ; and after very gravely informing his readers, that upon this topic he was assisted by a small treatise, written by Aristotle, ‘ concerning sleeping and waking,’ he proceeds to state his observations about dreaming :

Sleep, says he, ‘ is a temporary incapacity of the *common sensorium*, or sensitive part of our mind, to perceive the impressions made upon the several organs of sense, by external objects ; I say *temporary incapacity*, because, if we suppose a perpetual incapacity, then such a body would not be an animal, but a vegetable, or some inanimate substance,

substance. And as what never acts, must be supposed not to have the capacity of acting, which, in that case, would be to no purpose; therefore all animals, according to Aristotle, must, at times, wake as well as sleep; that is, at some time or another, they must have the use and exercise of one sense at least *.

* Thus, one should think that sleeping was sufficiently distinguished from waking: but it is not so; for, as Aristotle has observed, there are temporary incapacities of perception by sense, which are not sleep, because they proceed from disease, or from some hurt. And he instances fainting, in which we have no perception by sense, and yet see wonderful phantasms †. The temporary incapacity, therefore, of sensation, properly called sleep, is that which proceeds from nature, not from accident or disease; for, as Aristotle informs us, the operations of mind, by means of the body, such as sensation, cannot, by their nature, be perpetual; and, therefore, when they are continued for a certain time, the sensorium becomes wearied, as it were, and incapable to perform its functions, and then the animal falls asleep. And this, according to Aristotle, produces the necessity of sleep in all animals ‡. The final cause, therefore, of sleep, according to him, is the relaxation and refreshment of the animal, while the senses are locked up: and the efficient and material cause is certain vapours, which, he says, arise from the nourishment we take in, and ascend to the head, which they make heavy and unable to sustain itself; then returning back again, and going downward, they produce sleep §.

* Having thus shown what sleep is, namely, that it is a cessation of the action of our senses, proceeding from the weariness of nature, we are next to consider what dreaming is, and to distinguish it from some phenomena which appear to be dreams, but are not. And, in the first place, it is agreed by all, that we can only be said properly to dream when we are asleep; and therefore those visions I just now mentioned, which a man has in a fainting fit, are not dreams, though they be the operations of the phantasia, because we are not then asleep.

* Secondly, Those perceptions above mentioned, of light, or noise, which some people have while they seem to be asleep, are not dreams, for the same reason, and likewise for another reason, namely, that they are the perceptions, by the senses, of objects of sense actually present, consequently not the operations of the phantasia, which all dreams must necessarily be.

* But, 3rdly, Even all phantasms in our sleep, though they be the operations of the phantasia, are not dreams, unless the mind be deceived by them, and believe them to be real existences; for, if the mind tell itself, as it sometimes does, that this is but a dream and a delusion, then it is not, properly speaking, a dream, but such an

* Lib. de Somno et Vigilia, cap. 1.

† Ibid. cap. 3. in initio. See an extraordinary fact of this kind, mentioned page 224.

‡ Ibid. cap. 3.

§ Ibid. cap. 3.

imagination as we have when we are awake and in our sober senses^o. And the reason is, as Aristotle has told us, that we are not then perfectly asleep; because the governing principle in us is active, and reviews our phantasias, and corrects appearances, in the same manner as it does when we are awake.

⁴ *ably*, There are other operations of this governing principle, while we are asleep, which we ought likewise to distinguish from our dreams: what I mean is, our reasoning upon the phantasms which our dreams present to us; for we often reason, and reason very well, in our sleep, upon the supposition that the objects appearing to us are real objects. But such reasonings Aristotle very properly distinguishes from the phantasms which give occasion to them, and which alone are our dreams †.

⁵ And here we may observe, in passing, a very great resemblance betwixt dreaming and madness; for the madman has phantasms that he believes to be real, as well as the dreamer, and, as I have observed, generally reasons very well, upon the supposition of their being realities.

⁶ Further, we not only reason in our sleep, upon the subject of these phantasms, but sometimes abstractly; and there have been examples of persons solving difficult problems of geometry or arithmetic in their sleep, that they were not able to solve when awake. And Plato says, that, if we were to live temperately, and keep our minds free from disorderly passions, we should have philosophic dreams, in which we might make great discoveries †. But such operations being not of the phantasia, but of the intellect, are not what are properly called dreams.

⁷ *Lastly*, There is a difference betwixt dreaming and walking in our sleep; which, as I have sufficiently explained already §, I will say no more on it here.

⁸ From these observations, the following definition of dreams may be collected: "They are phantasms, which appear to us while we are sleeping and the body is at rest—believed, while the sleep continues, to be realities—of which we have memory and recollection while awake; but then are convinced that they are delusions, and mere creatures of the phantasia." By memory and recollection when we are awake, I have distinguished dreaming from walking in our sleep; and by our conviction, when awake, of the delusion, I have distinguished it from madness; for a madman perceives phantasms, which have as little reality as those we see in our dreams, but believes them to be realities, as well when he is awake as when he is asleep. And, therefore, as I have said elsewhere, dreaming is a

* Arist. de Insomniis, cap. 3. in medio.

† These reasonings Aristotle calls, *ὅσαι αὐτῷ ὑπνῷ γίνονται ἀληθεῖς νομοίαι, κατὰ τὰ φαντασμάτα* 'as even in waking φαντασίαι' *De Insomniis, cap. ult. in fine*.

‡ Lib. 9. De Republ. *in initio*. I have no doubt that Plato spoke from experience; and I can say, from my own experience, that the more a man philosophises, and the older he grows, the more *philosophical* his dreams will become, and less *phantastical*.

§ Pages 216—223. and 237.

short Madness *, and it may be added, that madness is a long dream.

In such laborious trifling is Lord Monboddo engaged, in a work which he holds to be above the capacity of the age, and which he addresses to a distant posterity ! We are not ashamed, however, to think very differently from his Lordship ; and we believe, that there never was a period when philosophy and knowledge were more diffused than at present. It is a folly to conceive that the learning of antient times has been lost. It is fully known and understood ; and it has been advanced and improved by the discoveries of modern ages. When his Lordship accordingly presses against his compatriots the charge of ignorance, his conduct is so absurd that it admits not of any apology. The charge, indeed, of ignorance, may be retorted against him with great justice ; and, it is particularly palpable, when his Lordship presumes to assault the more eminent writers of modern times. He speaks contemptuously for example of Newton, Locke, Shaftesbury, and Hume. Yet how infinitely preferable to his writings are the works of these great men ! And, if all our knowledge, as he affirms, is to be derived from the antients, how immeasurably must they have exceeded him in antient learning !

But while the matter of his Lordship is whimsical and imperfect, he does not deserve any praise for his composition. His manner, which is generally rambling, is often incoherent. His words are chosen with little taste, and arranged with as little propriety. He has no periods,—no flow of animated language. He is cold, feeble, and dry ;—and, if we should judge of the matter and style of the ancients from the standard of his book, we should do them the most cruel injustice. Much commendation is, doubtless, due to antient authors ; but they may be approved without being adored. They are to be regarded as useful guides, but not as infallible masters. They may assist the ingenious and inquisitive ; but are not to exclude the powers of invention. The fire of original genius is not confined to them ; and we may be allowed to observe, that it never animated those who, being filled with a weak and undistinguishing admiration of them, could be proud of being their slaves and imitators.

* I will here give Aristotle's definition of dreams, if any body likes it better: Το φαντασμα το απο της κινησεως των αισθηματων, ουκ εσθι καδιδων η, η καδιδου, τουτ' εστι νουνος, *De Insomniis, in fine.* Which may be thus translated, 'A dream is a phantasm, proceeding from the motion of our sensations while we are sleeping, so far forth as we are sleeping.' What he says of the motion of our sensations will be explained when I come to speak of the cause he assigns for dreams.

ART. V. *The Works of Jacob Behmen, the Teutonic Theosopher. Volume the Fourth. With Figures illustrating his Principles, left by the Rev. William Law, M. A. 4to. 1 l. 5 s. Robinson. 1781.*

WE are informed by an Advertisement, that the great delay attending the publication of this 4th volume of Behmen's Works was occasioned by the death of the editor of the preceding volumes. Hence the very laborious office of superintending the press devolved on one of his particular friends, 'who (to use his own modest concession), though not wanting in will, yet finds and acknowledges himself less competent in ability to the execution of so weighty a charge.'

The treatises collected and published in this volume are the following: 1. *Signatura Rerum*; the Signature of all Things. 2. Of the Election of Grace; or of God's Will toward's Man, commonly called Predestination. 3. The Way to Christ. 4. A Discourse between a Soul hungry and thirsty after the Fountain of Life, the sweet Love of Jesus Christ, and a Soul enlightened. 5. Of the four Complexions. 6. Of Christ's Testaments, Baptism and the Supper.

These treatises are, for the greater part, according to the old English translation of them, that was published about the middle of the last century. One or two, however, have been in some degree new-modelled, in order to accommodate the language to the apprehension of modern readers. The 4th part of the tract intitled 'The Way to Christ,' consists of a dialogue between a master and his disciple on the supersensual life. This, we are informed, is rather a paraphrase than a translation, and was found among the papers of that ardent admirer of the Teutonic Theosopher, Mr. William Law.

The plates, we are told, illustrate 'those original and essential properties of eternal nature which are the ground of all created life and being.' To us indeed the illustration is as dark as the text; for what figures can delineate the subtle principles of metaphysics; or how can the engraver represent the mysteries of theology?

We have, in a former Review, given our opinion of Jacob Behmen and his writings; and it will not be expected of us to repeat it.—In general we will only say, that Behmenism is in reality nothing more than a species of Pantheism, disguised by Christian terms; and, if pursued to all its consequences, would lead to naturalism and infidelity. Its tendency is kept out of sight by that obscurity in which its principles are enveloped; and the awful and sanctimonious appearance which it bears imposes on a superficial enquirer, and makes him think, that what is so very serious cannot at least be very heterodox. It is almost impossible to reduce Behmenism to such a regular system

as to make it generally intelligible. Matter and spirit, metaphysics and physics, divinity and astrology, the mysteries of the Alchemists and the enigmas of the Cabbalists, are jumbled together in such strange confusion, that we should be at a loss what to separate or what to unite: or to make any arrangement that would convey information, or look like a plan of principle, doctrine or argument.

The propositions laid down respecting the essence and attributes of the Deity, and the origin and nature of creation, in the treatise concerning the doctrine of election, seem to us to convey the clearest ideas of Behmen's grand and fundamental principles.—He considers God as abstracted from all *creaturely* manifestations—as the infinite abyss, in a state of perfect stillness, without any will, and totally existing in and by himself, without any relation to what is called the creation, whether intellectual or corporeal. He then considers the Deity as including *in himself* the whole universe. ‘He is the *Nothing* and the *All-things*, and is the one only will in which lie the world and the whole creation.’ In him all is alike eternal, without beginning, equal in weight, measure, and limit. He is neither light nor darkness, neither love nor anger; but is the eternal ONE.’ He next considers God as generating *something*, so as to cause what is called *Distinction*—which distinction, however, is not real and absolute in the Eternal Nature, but is apparently so in the manifestation of God by means of his operations. The first act of the Eternal Will conceives what Behmen supposes to be the *Son* of God. This he considers as the great ground or foundation of created being. It is the onset of the Deity in the manifestation of his power and attributes. The *Holy Spirit* is the extension of it into a universal life and energy. Hence, at length, all the *distinctions* that take place in the universe; all the varieties of beings, animate and inanimate, rational and angelic. All is God under a ‘*creaturely*’ form. All was included in his essence from eternity; and however various the forms or appearances may be, yet all are, like himself, everlasting, and cannot, as to their real or original natures, be annihilated.

This pantheistic doctrine is illustrated by Behmen, by the following similitude: ‘Look, says he, on the kindled candle, and thou seest a similitude both of the *divine* and of the *natural* being, essence, or substance. In the candle lie all, one among another, in one substance, in equal weight, without distinction, *viz.* the fat, or tallow; also the fire, the light, the air, the water, the earth; also the brimstone, the mercury, the salt and the oil, out of which the fire, the light, the air, and the water exist. Whereas yet in the candle a man can observe no distinction, to say, this is fire, this is light, this is air, this is earth; a man sees no cause of brimstone, salt, or oil; a man may say, there is salt

salt or tallow, and he says true. Yet all these properties lie therein, but in no known distinction, for they stand all in equal weight in the temperature. *In like manner*, we are to conceive of the eternal ONE; viz. of the hidden unrevealed God, without or beyond the eternal science or root; that is, without the powerful revelation or manifestation of his word. All powers and properties lie in the unbeginning God, Jehovah, in the temperature. But as the eternal Will, which is the Father of every being, and the original of all things, compacts itself in the Wisdom into a mind for its own seat and power, and breathes forth that introcompaction; so its own will compacts itself in the out-breathing of its power in the temperature, in the going forth of itself into a science or root, to the dividing or distinction and manifestation of the powers; so that in the only ONE, an endless multiplicity of powers shines forth as an eternal lightning and appearance, that *the eternal One might be distinct, perceptible, visible, palpable, and substantial.*

Our Readers will perhaps recollect the celebrated lines of Mr. Pope,

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.
That chang'd thro' all, and yet in all the same, &c.

There is an expression in the same treatise still more remarkable: 'God saw from eternity in love and anger what would be, if he compressed, comprised, comprehended, or compacted the eternal nature into creature.'

Mr. Richard Baxter, speaking of Jacob Behmen's writings, observes, that "those who have nothing else to do but to bestow a great deal of time to know his doctrines, may at last find, that his bombast words signify nothing more than before was easily known by common and familiar terms." We cannot however guess at the terms by which the following remark in the treatise called 'The Signature of all things,' can be rendered in any degree intelligible to a common understanding. 'When the flash of fire reaches the dark essentiality, then it becomes a great flagrat, where the cold fire is dismayed, and does as it were die, falls into a swoon and sinks down: and this flagrat is effected in the enkindling of the fire in the essence of the anguish, which has two properties in it, viz. the one goes downwards into the death's property, being a mortification of the cold fire from whence the water arises, and according to the grossness of the earth is risen; and the other part arises in the will of the liberty, in the lubet as a flagrat of joyfulness; and this same essence is also mortified in the flagrat in the fire, understead the cold fire's property, and gives also a water-source, understead such a property. Now the flash when it is enkindled by the liberty, and by the cold fire, makes in its rising a cross

with the comprehension of all properties. If thou hast *here* understanding thou needest ask no more.'—We believe not. But where is this *Cedipus* to be found? To him who can solve this mystery, nothing can be obscure. To *us* it is "without form and void, and darkness is upon the face of the deep!"

ART. VI. *An Essay on Epic Poetry*; in Five Epistles to the Rev. Mr. Mason. With Notes. By William Hayley, Esq. 4to. 10s. 6d. sewed. Doddsley. 1782.

THE design of this poem is not, as might seem to be implied in the title, to lay down rules for the composition of Epic poetry, but rather, as the Author expresses it, to remove prejudices that obstruct the cultivation of Epic writing. Mr. Hayley could not, perhaps, have devised a more effectual way of serving an art, to which his own practice does so much honour, than by freeing its principal province from those capricious restraints which the tyranny of critical system-makers has unnecessarily laid upon it. So far from its being his design

To write receipts how poems may be made,
he reprobates the idea of restricting the poet's fancy by mechanical rules. His poem, therefore, is not to be considered as a code of laws for the Epic poets, but rather as a poetical protest against the arbitrary decrees of literary usurpers. The subject is thus introduced:

'Perish that critic pride, which oft has hat'd
Its empty thunders o'er the Epic world;
Which, eager to extend its mimic reign,
Would bind free fancy in a servile chain;
With papal rage the eye of Genius blind,
And bar the gates of Glory on the mind!

Such dark decrees have letter'd Bigots penn'd,
Yet seiz'd that honour'd name, the Poet's friend.
But Learning from her page their laws will blot;
Scorn'd be their arrogance! their name forgot!
'Th' indignant Bard, abhorring base controul,
Seeks the just Critic of congenial soul.
Say! MASON, Judge and Master of the Lyre!
Harmonious Chief of Britain's living Choir,
Say! wilt Thou listen to his weaker strains,
Who pants to range round Fancy's rich domains;
To vindicate her empire, and disown
Proud System, seated on her injur'd throne?
Come! while thy Muse, contented with applause,
Gives to her graceful song a little pause,
Enjoying triumphs past; at leisure laid
In thy sweet Garden's variegated shade,
Or fondly hanging on some favourite Oak
That Harp, whose notes the fate of Mona spoke,

Strung

Strung by the sacred Druid's social band,
 And wisely trutt'd to thy kindred hand !
 Come! for thy liberal and ingenuous heart
 Can aid a Brother in this magic art ;
 Let us, and Freedom be our guide, explore
 The highest province of poetic lore,
 Free the young Bard from that oppressive awe,
 Which feels Opinion's rule as Reason's law,
 And from his spirit bid vain fears depart,
 Of weaken'd Nature and exhausted Art !
 Phantoms! that literary spleen conceives !
 Dulness adopts, and Indolence believes !
 While with advent'rous step we wind along
 Th' expansive regions of Heroic song,
 From different sources let our search explain
 Why few the Chieftains of this wide domain.
 Haply, inspiriting poetic youth,
 Our verse may prove this animating truth,
 That Poesy's sublime, neglected field
 May still new laurels to Ambition yield ;
 Her Epic trumpet, in a modern hand,
 Still make the spirit glow, the heart expand.
 Be such our doctrine! our enlivening aim
 The Muse's honour, and our Country's fame !

Thou first and fairest of the social Arts !
 Sovereign of liberal souls, and feeling hearts,
 If, in devotion to thy heavenly charms,
 I clasp'd thy altar with my infant arms,
 For thee neglected the wide field of wealth,
 The toils of int'rest, and the sports of health,
 Enchanting Poesy! that zeal repay
 With powers to sing thy universal sway!
 To trace thy progress from thy distant birth,
 Heaven's pure descendant! dear delight of Earth!
 Charm of all regions! to no age confin'd!
 The prime ennobler of th' aspiring mind!

He then gives a pleasing fable of the origin of poetry, for which he confesses, in a note, that he is indebted to Athenæus:

‘ Nor will thy dignity, sweet Pow’r! disdain
 What Fiction utters in her idle strain,
 Thy Sportive Friend! who, mocking solemn Truth,
 Tells her fond tales of thy untutor’d youth.
 As wrong’d Latona (so her tale begins)
 To Delphos travell’d with her youthful twins;
 Th’ envenom’d Python, with terrific sway,
 Cross’d the fair Goddess in her destin’d way :
 The heavenly parent, in the wild alarm,
 Her little Dian in her anxious arm,
 High on a stone, which she in terror trod,
 Cried to her filial guard, the Archer God,
 Bidding with force, that spoke the Mother’s heart,
 Her young Apollo launch his ready dart :

In measur'd found her rapid mandate flow'd,
 The first foundation of the future Ode!
 Thus, at their banquets, fabling Greeks rehearse
 The fancied origin of sacred Verse:
 And though cold Reason may with scorn assail,
 Or turn contemptuous from their simple tale,
 Yet, Poesy! thy sister Art may sloop
 From this weak sketch to paint th' impassion'd group;
 Though taste refin'd to modern Verse deny
 The hacknied pageants of the Pagan sky,
 Their sinking radiance still the Canvass warms,
 Painting still glories in their graceful forms;
 Nor canst thou envy, if the world agree
 To grant thy Sister claims denied to thee;
 For thee, the happier Art! the elder-born!
 Superior rights and dearer charms adorn:
 Confin'd she catches, with observance keen,
 Her single moment of the changeful scene;
 But thou, endu'd with energy sublime,
 Unquestion'd arbiter of space and time!
 Canst join the distant, the unknown create,
 And, while Existence yields thee all her state,
 On the astonish'd mind profusely pour
 Myriads of forms, that fancy must adore.
 Yet of thy boundless power the dearest part
 Is firm possession of the feeling heart:
 No progeny of Chance, by Labour taught,
 No slow-form'd creature of scholastic thought,
 The child of passion thou! thy lyre she strung,
 To her parental notes she tun'd thy tongue;
 Gave thee her boldest swell, her softest tone,
 And made the compass of her voice thy own.

The Bard next considers the question, why Homer, the father of Epic poetry, had no successor in Greece. He then takes notice of a remark, though not without dissenting from it, that has been made by Dr. Warton,—that as criticism flourishes, poetry declines. After pointing out the danger of a bigoted acquiescence in critical systems, and of the poet's criticising his own works, the Epistle concludes with a display of the advantages to be derived from the assistance of friendship, and from an attentive study of the higher poets.

The second Epistle is appropriated to the four principal Epic poets among the ancients, Homer, Apollonius Rhodius, Virgil, and Lucan. It will be almost needless to say, that their respective characters are drawn with that admirable truth and precision of pencil which so eminently mark the animated portraits of this masterly writer. Not all the volumes that have ever been written on the subject, can give a juster idea of the Mantuan bard than that which is conveyed in the following lines:

' Hail, thou rich Columa, on whose high-wrought frame
 The Roman Muse supports her Epic fame !
 Hail, great Magician, whose illusive charms
 Gave pleasing lustre to a Tyrant's arms,
 To Jove's pure sceptre turn'd his iron rod,
 And made the Homicide a Guardian God !
 Hail, wond'rous Bard, to Glory's temple led
 Thro' paths that Genius rarely deigns to tread ;
 For Imitation, the whole Syren song
 Betrays the skillful and unerves the strong,
 Preserving thee on her perfidious shore,
 Where many a Poet had been wreck'd before,
 Led thee to heights that charm th' astonish'd eye,
 And with Invention's heaven in splendor vie.
 As Rome herself, by long unweari'd toil,
 Glean'd the fair produce of each foreign soil ;
 From all her wide Dominion's various parts
 Borrow'd their laws, their usages, their arts ;
 Imported knowledge from each adverse zone,
 And made the wisdom of the world her own :
 Thy patient spirit thus, from every Bard
 Whose mental riches won thy just regard,
 Drew various treasure ; which thy skill refin'd,
 And in the fabric of thy Verse combin'd.
 It was thy glory, as thy fond desire,
 To echo the sweet notes of HOMER's lyre ;
 But with an art thy hand alone can reach,
 An art that has endear'd the strain of each.
 So the young Nymph, whose tender arms embrace
 An elder Sister of enchanting grace,
 Though form'd herself with every power to please,
 By genius character and native ease,
 Yet fondly copies from her favourite Fair
 Her mien, her motion, her attractive air,
 Her robe's nice shape, her riband's pleasing hue,
 And every ornament that strikes the view ;
 But she displays, by imitative art,
 So quick a spirit, and so soft a heart,
 The graceful mimic while our eyes adore,
 We think the model cannot charm us more :
 Tho' seen together, each more lovely shows,
 And by comparison their beauty grows.'

Mr. Hayley, who excels in similes, as much, indeed, as he does in almost every other requisite of poetry, has in this last excelled himself. Though obvious, it is original ; and while it throws a strong light on the subject it is intended to illustrate, it forms, in itself, a picture of the most exquisite kind. In the passage that immediately follows, their respective merits are estimated by an apposite allusion of a different sort :

' Some Critics, to decide which Bard prevails,
 Weigh them like Jove, but not in golden scales ;

In their false balance th' injur'd GREEK they raise,
 VIRGIL sinks loaded with their heavy praise.
 Ingenuous Bard, whose mental rays divine
 Shaded by modest doubts more sweetly shine ;
 Thou whose last breath, unconscious of the wrong,
 Doom'd to destruction thy sublimest Song ;
 How dull their incense in thy sight must burn,
 How must thy spirit with abhorrence turn
 From their disgusting rites, who at thy shrine
 Blaspheme thy Master's name, to honour thine !
 More equal tribute, in their simpler flowers,
 The Poets offer to your separate powers ;
 For all poetic eyes delight to view
 Your different forms, and with devotion due
 In each the radiant Delphic God they own,
 By beauteous majesty distinctly shewn :
 But they behold the lofty HOMER stand
 The bright Colossus of the Rhodian land,
 Beneath whose feet the waves submissive roll,
 Whose towering head appears to prop the pole ;
 Stupendous Image ! grand in every part,
 And seeming far above the reach of mortal art.
 In thee, thou lovely Mantuan Bard, appear
 The softer features of the Belvidere ;
 That finish'd grace which fascinates all eyes,
 Yet from the copying hand elusive flies :
 Charms so complete, by such pure spirit warm'd,
 They make less perfect beauty seem deform'd.

O had thy Muse, whose decorating skill
 Could spread rich foliage o'er the leafless hill ;
 Had she, who knew with nicest hand to frame
 The sweet unperishable wreaths of Fame ;
 Had she, exalted by a happier fate,
 Virtue's free Herald, and no Slave of State,
 Deck'd worthier shrines with her unfading flower,
 And given to Freedom what she gave to Power ;
 Then with more keen delight and warmer praise
 The world had listen'd to thy bolder lays ;
 Perchance had ow'd to thee (a mighty debt)
 Verse where Perfection her bright seal had set,
 Where Art could nothing blame, and Nature nought regret. }

In the character of Lucan, which we are sorry our limits will not allow us to make room for, Mr. Hayley has done ample justice to a very deserving, though neglected, poet.

In the third Epistle, we have a sketch of the Northern and Provençal poetry, and the characters of the most distinguished Epic writers of modern times. He remarks, that at the revival of letters, or rather during the twilight that preceded that event, the poetical attempts were chiefly in Latin. Of the Epic poets, during those times, he has given us in the Notes a catalogue, with a short account of their several performances. After men-

tioning some Latin compositions of the Epic kind, which later times have produced, he very justly concludes, 'the poet, who, in a polished age, prefers the use of a dead language to that of a living one, can only expect, and perhaps only deserves, the attention of a few curious sequestered students.' The Italian poets that are enumerated are Dante, Boccace, Ariosto, Trissino, Tasso, and the supposed inventor of the modern heroic-comic poetry, Tassoni. The Spanish poets are Lope de Vega, commonly called the Shakespeare of Spain, and Ercilla. This last is a name which the English reader is obliged to Mr. Hayley for first introducing to his acquaintance. Upon this writer's life and his principal poem, intitled *ARAUCANA*, of which there is an analysis, with translations of the most striking passages, Mr. Hayley has expended in his Notes almost seventy pages. The Epic claims of Portugal are supported by Camoens; as are the claims of France, if the *Henriade* of Voltaire, and a poem on the exploits of Columbus by Madame du Bocage, be excepted, by the burlesque Epics of Boileau and Gresset. The English Epic writers, serious and comic, are Chaucer, Spencer, Cowley, Butler, Milton, Dryden, Davenant, Blackmore, Garth, and Pope.

In the fourth Epistle are remarks on the supposed parsimony of nature in bestowing poetic genius, with an exemplification, in the fate of different poets, of the evils and advantages of cultivating poetry. A parent, who is introduced as summing up the dissuatives from poetry, naturally falls upon a topic, which has of late so much engaged the public attention:

" If changing times suggest the pleasing hope,
That Bards no more with adverse fortune cope;
That in this alter'd clime, where Arts increase,
And make our polish'd Isle a second Greece;
That now, if Poesy proclaims her Son,
And challenges the wreath by Fancy won;
Both Fame and Wealth adopt him as their heir,
And liberal Grandeur makes his life her care;
From such vain thoughts thy erring mind defend,
And look on CHATTERTON's disastrous end.
Oh, ill-starr'd Youth, whom Nature form'd, in vain,
With powers on Pindus' splendid height to reign!
O dread example of what pangs await
Young Genius struggling with malignant fate!
What could the Muse, who fir'd thy infant frame
With the rich promise of Poetic fame;
Who taught thy hand its magic art to hide,
And mock the insolence of Critic pride;
What cou'd her unavailing cares oppose,
To save her darling from his desperate foes;
From pressing Want's calamitous controul,
And Pride, the fever of the ardent soul?

Ab,

Ah, see, too conscious of her failing power,
 She quits her nursing in his deathful hour!
 In a chill room, within whose wretched wall
 No cheering voice replies to Misery's call;
 Near a vile bed, too crazy to sustain
 Misfortune's wasted limbs, convuls'd with pain,
 On the bare floor, with heaven-directed eyes,
 The hapless Youth in speechless horror lies!
 The pois'nous vial, by distraction drain'd,
 Rolls from his hand, in wild contortion strain'd:
 Pale with life-wasting pangs, its dire effect,
 And stung to madness by the world's neglect,
 He, in abhorrence of the dangerous art,
 Once the dear idol of his glowing heart,
 Tears from his Harp the vain detested wires,
 And in the frenzy of Despair expires!"

In the progress of the argument some compliments, as elegant, indeed, as they are deserved, are paid to Mr. Jones, Mr. Mason, and that accomplished poetess, Miss Seward. There is perhaps no part of this poem that takes such hold of the affections as the exquisitely pathetic conclusion of this Epistle, in which he mentions himself:

' For me, who feel, whene'er I touch the lyre,
 My talents sink below my proud desire;
 Who often doubt, and sometimes credit give,
 When Friends assure me that my Verse will live;
 Whom health too tender for the bustling throng
 Led into pensive shade and soothing song;
 Whatever fortune my unpolish'd rhymes
 May meet, in present or in future times,
 Let the blest Art my grateful thoughts employ,
 Which soothes my sorrow, and augments my joy;
 Whence lonely Peace and social Pleasure springs,
 And Friendship, dearer than the smile of Kings!
 While keener Poets, querulously proud,
 Lament the Ills of Poesy aloud,
 And magnify, with Irritation's zeal,
 Those common evils we too strongly feel,
 The envious Comment and the subtle Style
 Of specious Slander, stabbing with a smile;
 Frankly I wish to make her Blessings known,
 And think those Blessings for her Ills atone;
 Nor would my honest pride that praise forego,
 Which makes Malignity yet more my foe.

If heart-felt pain e'er led me to accuse
 The dangerous gift of the alluring Muse,
 'Twas in the moment when my Verse impress'd
 Some anxious feelings on a Mother's breast.

O thou fond Spirit, who with pride hast smil'd,
 And frown'd with fear, on thy poetic child;
 Pleas'd, yet alarm'd, when in his boyish time
 He sigh'd in numbers, or he laugh'd in rhyme;

While thy kind cautions warn'd him to beware
 Of Penury, the Bard's perpetual snare;
 Marking the early temper of his soul,
 Careless of wealth, nor fit for base controul:
 Thou tender Saint, to whom he owes much more
 Than ever Child to Parent ow'd before,
 In life's first season, when the fever's flame
 Shrunk to deformity his shrivell'd frame,
 And turn'd each fairer image in his brain
 To blank confusion and her crazy train,
 'Twas thine, with constant love, thro' ling'ring years,
 To bathe thy Idiot Orphan in thy tears;
 Day after day, and night succeeding night,
 To turn incessant to the hideous sight,
 And frequent watch, if haply at thy view
 Departed Reason might not dawn anew.
 Tho' medicinal art, with pitying care,
 Cou'd lend no aid to save thee from despair,
 Thy fond maternal heart adhered to Hope and Prayer:
 Nor pray'd in vain; thy child from Pow'rs above
 Receiv'd the sense to feel and bless thy love;
 O might he thence receive the happy skill,
 And force proportion'd to his ardent will,
 With Truth's unfading radiance to emblaze
 Thy virtues, worthy of immortal praise!

Nature, who deck'd thy form with Beauty's flowers,
 Exhausted on thy soul her finer powers;
 Taught it with all her energy to feel
 Love's melting softness, Friendship's fervid zeal,
 The generous purpose, and the active thought,
 With Charity's diffusive spirit fraught;
 There all the best of mental gifts she plac'd,
 Vigour of Judgment, purity of Taste,
 Superior parts, without their spleenful leaven,
 Kindness to Earth, and confidence in Heaven.

While my fond thoughts o'er all thy merits roll,
 Thy praise thus gushes from my filial soul;
 Nor will the Public with harsh rigour blame
 This my just homage to thy honour'd name;
 To please that Public, if to please be mine,
 Thy virtues train'd me—let the praise be thine.

Since thou hast reach'd that world where Love alone,
 Where Love Parental can exceed thy own;
 If in celestial realms the blest may know
 And aid the objects of their care below,
 While in this sublunary scene of strife
 Thy Son possesses frail and feverish life,
 If Heaven allot him many an added hour,
 Gild it with virtuous thought and mental power,
 Power to exalt, with every aim refin'd,
 The loveliest of the Arts that bless mankind!

This passage, at the same time that it exhibits the most affecting picture of maternal distress that can well be imagined, records an event which, if as here represented, is scarcely to be paralleled. There is, surely, no other instance of the faculties of the mind being suspended 'thro' lingering years,' and afterwards, not only returning, but blazing out with such astonishing splendor!

In the fifth Epistle, whose contents we have barely room to enumerate, he examines the received opinion, that supernatural agency is essential to the Epic poem, he shews the folly and injustice of all arbitrary systems in poetry; and, asserting that the Epic province is not yet exhausted, he wishes to see a national Epic poem supplied by the genius of Mason.

The Notes to this poem, which form the larger part of the volume, abound with such variety of interesting matter, that we shall make the consideration of them the subject of a separate Article.

[To be concluded in our next.]

ART. VII. *Natural History, General and Particular*; by the Count de Buffon. Translated into English. Illustrated with above 260 Copper-plates, and occasional Notes and Observations by the Translator*. 8 Vols. 8vo. 3l. 12s. bound. Edinburgh, Creech; Cadell, London. 1781.

THE great merit of the original of this work is too well known to require any character from us; and the present Translator has accordingly performed a most acceptable service to his countrymen, who are lovers of natural history, in translating it into our language; and in consulting their convenience with respect to the price of it, by comprising, in the compass of eight octavo volumes, nearly the whole of what was contained in the Author's sixteen, in quarto, price "*sixteen guineas*:" excepting the dry and uninteresting anatomical dissections and mensurations of *M. Daubenton*, which greatly increased the bulk, and enhanced the price of the original; and which have been very properly omitted by the Author himself in the last Paris Edition of his performance. There are likewise some other omissions, which are not of much importance; respecting the method of studying natural history, methodical distributions, and the mode of describing animals.

The Translator has more than compensated for these omissions, and has enriched the present publication, by adding, in the form of notes, short distinctive descriptions to each species of quadrupeds. For these he has been chiefly indebted to Mr.

* Mr. Smellie, of Edinburgh.

Pennant's valuable *Synopsis of Quadrupeds*; as well as for the figures of several new animals, not to be found in M. de Buffon's work. Beside these useful additions, the synonymes, and the generic and specific characters given by Linnæus, Klein, Brisson, and other naturalists, are subjoined to the description of each species. The Translator has likewise occasionally animadverted, in notes, on particular passages contained in the original.

The translation appears to us, in general, to be very well executed, if we except a few pardonable negligences of style, and the improper use of certain words, peculiar, we believe, to the Northern parts of this island*. These however are slight faults, which do not often occur; and may be very easily corrected in a second edition. But that the Reader may be enabled to judge for himself, with respect to a work of such importance, we shall furnish him with an extract from this translation; and we cannot perhaps select a more proper and pleasing specimen, or one more easily detached from the context, than M. de Buffon's fanciful, but at the same time strictly philosophical, description of the sensations, ideas, judgments, &c. of the first man, or of a solitary human being, on his coming into existence; who is supposed to have all his organs properly formed, but who 'is equally new to himself and to every external object which surrounded him.'—As it is somewhat long, we shall take the liberty of occasionally leaving out a few passages.

'I remember the moment,' he is supposed to say, 'when my existence commenced. It was a moment replete with joy, amazement, and anxiety. I neither knew what I was, where I was, nor from whence I came. I opened my eyes;—what an increase of sensation! The light, the celestial vault, the verdure of the earth, the transparency of the waters, gave animation to my spirits, and conveyed pleasures which exceed the powers of expression.

'I at first believed that all these objects existed *within* me, and formed a part of myself. When totally absorbed in this idea, I turned my eyes to the Sun: his splendour overpowered me. I involuntarily shut out the light; and felt a slight degree of pain. During this moment of darkness, I imagined that I had lost the greatest part of my being.

'When reflecting, with grief and astonishment, upon this great change, I was roused with a variety of *sounds*. The singing of birds, and the murmuring of the breezes, formed a concert, which excited the most sweet and enchanting emotions. I listened long, and was convinced that these harmonious sounds existed within me.

* Thus, the verb 'learn' is frequently used for 'teach:—'These who have learned [*taught*] him to think.'—'A Chief who is learned [*taught*] to begin the march.'—The Translator likewise as frequently uses *would* for *should*: This is also an *Irishism*.

‘Totally occupied with this new species of existence, I had already forgot the light; though the first part of my being that I had recognized. I again, by accident, opened my eyes, and was delighted to find myself recover the possession of so many brilliant objects. This pleasure surpassed every former sensation; and suspended for a time the charming melody of sound.

‘I fixed my eyes on a thousand objects: I soon perceived that I had the power of losing and of recovering them; and that I could, at pleasure, destroy and renew this beautiful part of my existence.’

‘I could now *see* without astonishment, and *hear* without anxiety; when a gentle breeze wafted perfumes to my *nostrils*. This new and delightful sensation agitated my frame, and gave a fresh addition to my self-love.—I suddenly arose, and was transported by the perception of an unknown power.

‘I had made but a single step, when the novelty of my situation rendered me immovable. My surprise was extreme. I thought my being fled from me: the movement I had made confounded the objects of vision; the whole creation seemed to be disordered.

‘I raised my hand to my head; I *touch*ed my forehead and my eyes; and I felt every part of my body. The hand now appeared to be the principal organ of my existence. The perceptions afforded by this instrument were so distinct and so perfect,—that, for some time, I attached myself entirely to this substantial part of my being, and I perceived that my ideas began to assume a consistence and a reality, which I had never before experienced. Every part of my body, which I touched with my hand, reflected the sensation, and produced in my mind a *double idea*.

‘By this exercise I soon learned, that the *faculty of feeling* was expanded over every part of my frame; and I began to recognise the limits of my existence, which till now seemed to be of an immense extent.’

Our supposed *first man* proceeds to describe the confused, fallacious, and fugitive appearances presented to him by the sense of *seeing*:

‘I therefore,’ says he, ‘resolved to depend for information upon the sense of *feeling* alone, which had never deceived me.—I renewed my motions, and walked with my face turned toward the heavens. I struck against a palm-tree, and felt a slight degree of pain. Seized with terror, I ventured to lay my hand on the object, and discovered it to be a being distinct from myself; because it gave me not, like touching my own body, a double sensation. I turned from it with horror, and perceived, for the first time, that there was something external, something which did not constitute a part of my own existence.

‘I now resolved to *feel* every object that I *saw*. I had a desire of touching the sun; I accordingly stretched forth my hands to embrace the heavens; but they met, without feeling any intermediate object.—Every experiment I made served only to increase my astonishment; for all objects appeared equally near; and it was not till after an infinite number of trials, that I learned to use my eye as a guide to my hand. As the hand gave me ideas totally different from the impressions I received by the eye, my sensations were contradictory;

the judgments I formed were imperfect ; and my whole existence was disorder and confusion.*

He next experiences the impressions of two other senses. On pulling a grape, he rejoices in the faculty of containing in his hand an entire being, which made no part of himself. He examines its form and its colours, and inhales its *perfume*.—‘Bringing it near my lips,’ says he, ‘my mouth opened, and I discovered that I had an *internal sense of smelling*, which was more delicate and refined than that conveyed by the nostrils. In fine, I *tasted* the fruit. The novelty of the sensation, and the exquisiteness of the flavour, filled me with astonishment and transport. Till now, I had only enjoyed pleasures ; but taste gave me an idea of voluptuousness. The enjoyment was so congenial and intimate, that it conveyed to me the notion of possession or property. I thought that the substance of the fruit had become part of my own ; and that I was endowed with the power of transforming bodies.’

Sleep intervenes ; and after this temporary annihilation, or total suspension of the five lately acquired senses, our first man awakes to feel the impressions of a *new sense*.

—‘When surveying my body, in order to ascertain its identity, I was astonished to find at my side another form perfectly similar to my own ! I conceived it to be another *self* ; and instead of losing by sleep, I imagined myself to be doubled.

‘I ventured to lay my hands upon this new being. With rapture and astonishment I perceived that it was not myself, but something much more glorious and desirable : and I imagined that my existence was about to dissolve, and to be wholly transfused into this second part of my being.

‘I perceived her to be animated by the touch of my hand : I saw her catch the expression in my eyes ; and the lustre and vivacity of her own made a new source of life thrill in my veins. I ardently wished to transfer my whole being to her ; and this wish completed my existence ; for now I discovered a *sixth sense*.’

With respect to the distribution of the matter in these volumes, we shall observe, that the first contains the Author’s ingenious but whimsical theory of the earth, and the other planets :—a subject on which he has since repeatedly exerted his genius and fancy, in the enlarging and embellishing the ideal structure*. The second volume and part of the third are wholly devoted to the natural history of animals *in general* ; but more particularly of man. Here we meet with the Author’s theory of generation :—a system as singular, though by no means so intelligible, as his theory of the earth : for few, we believe, have been able to

* We have here only the foundation or ground work of the system ; but if the Reader will turn back to some of our preceding volumes, he will perceive what an immense superstructure the Author has since erected upon it.—See particularly the *Appendix* to our 52d volume (1775), pag. 615 ; and the *Appendix* to our 61st volume (1779), pag. 531.

acquire clear ideas of the Author's *penetrating forces*, his *internal moulds*, or of the nature and functions of his *organic particles*. Accordingly the Author here too gives the reins to his imagination; though he pretends to found his theory on actual experiments.

In his microscopical observations on the *semen masculinum* of animals, we meet with a description of appearances very different from such as have occurred to ourselves, or to any other observers with whom we are acquainted. In a drop of the seminal fluid, the Author, at first, only perceives certain large filaments, sometimes spreading out into branches, and having an undulatory motion. They appeared composed of globules which touched one another, and resembled a chaplet of beads. From certain protuberances, small globules issue, which have a vibratory motion, like that of a pendulum; and that are attached to the filament by little threads, which gradually become longer as the globular bodies move. At length, the globules detach themselves, and trail after them the little *threads*, 'which resemble *tails*,' but which impede their motion. When the liquor has become more fluid, the filaments disappear; and the little bodies, though 'they cannot be animals †,' are nevertheless said to 'make considerable efforts to disentangle themselves from their incumbrances,' or their threads. After this, they move with great vivacity, and 'resemble those *pretended animals* which are seen in oyster water, on the 6th or 7th day.' On more than one occasion these same *inanimated globules* are described as proceeding in *troops* from one side of the drop; *marching* in lines of seven or eight in front, and succeeding each other without interruption, like the *defiling of soldiers*;—or going in flocks, like sheep.

In this account, extracted from several of the Author's microscopical observations, or rather *visions*, few observers, we believe, will recognise the appearances which have been presented to them, on viewing the *semen masculinum* of animals. They will, we apprehend, declare, that these undulating filaments, resembling chaplets of beads, and the round bodies suspended from them by little viscous threads, have never occurred to their view. They have generally, though not perhaps in

† These *filaments*,' says the Author, 'are perhaps of a *vegetable* nature; but the *moving bodies* which proceed from them cannot be animals; for we have no example of vegetables giving birth to animals. Moving bodies are found in all animal and vegetable substances promiscuously. They are not the produce of generation. They have no uniformity of species.' [This is not true. Numerous species of microscopical animals have been arranged into classes by systematical writers.] 'They cannot therefore be either animals or vegetables.'

variably, seen in the seminal fluid of animals, what was before seen by Leeuwenhoek and Baker ;—*living animals*, endowed with spontaneous motion, and with *tails*, which they preserve till they die ; nor do they lose them then, till putrefaction takes place ; at which period, a more numerous race of still smaller animalcules, which are *non-descripts*, succeed to them ; as happens in infusions of almost all animal and vegetable substances whatever.

We could not resist the temptation, presented to us on the present occasion, of throwing out these remarks ; especially as we have never yet met with any work in which the truth of the author's visionary experiments on this subject has been questioned. Nothing can be more illogical than M. de Buffon's conclusions from some experiments of another nature, on which however he lays much stress, in support of his theory.—‘ To ascertain,’ says he, ‘ whether the moving bodies which appear in infusions of flesh were *real animals*, or only, as I had imagined, *organic moving particles*, Mr. Needham thought that an examination of the jelly of roasted meat would determine the question ; because, if they were animals, *the fire would destroy them* ; and if not, they would still be perceptible, in the same manner as when the flesh was raw.’—He accordingly put the gravy of various kinds of roasted meat into vials, which he carefully corked ; and ‘ *after some days infusion*, he found in the whole of the liquors an immense number of *moving bodies* ;’ which a person ignorant of the Author's system would, he tells us, certainly have apprehended to be real animals,

Had the gravies above mentioned been microscopically examined *while they were scalding hot*, or very soon after they were cold, and these *moving bodies* had been *then* found in them, the Author's conclusions might perhaps be admitted. But certainly it does not follow that these moving bodies were not real animals, because the fluid, in which they were seen, had been exposed to a strong heat *some days before* ; although the vial had been ‘ carefully corked.’ We can furnish M. de Buffon, with some experiments still more to his purpose ; but which, nevertheless, we do not think are by any means decisive in favour of his system.

Several years ago *, the Reviewer of the present Article poured an ounce of boiling water on a quantity of dried *millepedes*, contained in a two ounce vial, which was immediately corked. On opening the vial *four hours* afterwards, animalcules were seen in the liquor, in small numbers, by the greatest magnifier of Wilson's microscope, resembling those thread-like *animalcula* painted by Baker, Vol. I. Plate 7, Fig. 4, found in pepper-water. The largest were less, in breadth, than the tails of the animalcula in semine masculino, and did not exceed one-

third of their length. On the following day their numbers were greatly increased, and their size augmented.—Two days afterwards, a similar experiment was made with *cantbarides*; and in four hours, great numbers of animalcules were perceived in the infusion, not sensibly differing from those in the former experiment; except that these last appeared to be as large after an infusion of four hours, as the former, after an interval of 24 hours.—To perform this experiment unexceptionably, a tube should be connected with the mouth of the vial, and the extremity of the tube should be *hermetically* sealed, at a time when every part of the vial and tube are so hot, that it cannot reasonably be supposed that any living animals, or their *ova*, can exist, in a state of *life*, in the cavities of either.

Having given a pretty large specimen of the present translation, it would seem scarce necessary to add any thing further concerning a work, the original of which has been so long in possession of the public. It is to be observed, however, that M. de Buffon, in the year 1776, published a supplemental volume, containing several interesting additions, relating to various articles contained in the former volumes. These additions the Translator has properly inserted under the articles to which they respectively belong. An extract or two from this new part of the work cannot fail of being acceptable to our Readers in general. We shall only premise that the history of particular animals commences towards the middle of the third volume, and is continued to the end of the work; and that the Author does not, like other naturalists, arrange quadrupeds into classes, orders, and genera; principally because, as he more than once affirms, 'there are not, in the whole habitable earth, above 200 species of animals, even including forty different species of monkeys;' and therefore 'a very indifferent memory is able to retain their names.'

One of the most interesting additions made to this work is perhaps the article relating to *Mules*. In the former editions of the original work, under the article *Dog*, the Author related some experiments made with a view to procure an intermixture between a dog and a wolf; in which all the precautions employed for that purpose were abortive. Since that time, however, the Marquis de Spontin-Beaufort has succeeded in producing the junction of a dog with a she wolf, and in procuring a progeny from this intermixture. The fact can be attested by two hundred persons at least.

The Marquis bought this she-wolf when she was only three days old. By proper treatment she had been rendered so tame and familiar, that she hunted with him at the distance of a league from his house; to which she would occasionally return, of her own accord, at night. He gave her, as a companion, a
dog

dog of nearly the same age; of whom, as well as of other dogs, she was very fond; though, at the age of twelve months, she shewed signs of ferociousness, and had a strong desire to attack sheep and bitches. She was now chained, in a garden situated in the centre of the city of Namur, where no male wolf can be supposed to have had any communication with her. As soon as she came in season, she discovered such an affection for the dog, which was returned by her gallant; that each of them howled frightfully when they were not in company with each other. She was first covered on the 28th of March 1773, and twice each day, during a fortnight. Three weeks afterwards, her pregnancy was perceptible; and on the 6th of June, she brought forth four young. One of them was black, with a white breast, which was the colour of the dog; and indeed the colours of them all seem to have been derived from the dog, who was black and white. From the moment of littering, she growled and attacked all who approached her, and would even have devoured the dog, if within her reach.

M. de Buffon very plausibly accounts for the success of the Marquis's trials, and the failure of his own. His wolf and dog were always confined. His dog, detached from his equals, and from the society of men, had assumed a savage and cruel character; which the bad humour of the wolf, likewise in a state of slavery and disgust, served only to augment; so that, during the two last years, their antipathy rose to such a degree, that they desired nothing so much as to devour each other. Whereas the wolf of the Marquis had been reared in perfect freedom and familiarity along with the dog, so that he had lost his repugnance to her, and she became susceptible of attachment to him.—She therefore received him with cordiality, ‘whenever the *hour of nature* struck.’—Besides, ‘the proper moment for this unnatural union was seized. The wolf felt the impression of love for the *first time*.’

A similar fact has been communicated to the Author by M. Bourgelat, on the authority of Lord Pembroke; who informed him that he had seen a large mastiff copulate with a she-wolf. ‘An animal merchant has had, at four different times, mules produced by a wolf and dog. He alleges that the wolf is only a wild dog; and in this opinion he is joined by the celebrated anatomist, Mr. Hunter. He thinks differently with regard to the fox.’

The Author succeeded in producing nine young birds, which were the progeny of a gold-finch and a Canary bird. Of these, six were males. He was equally successful in effecting an amorous intercourse between some ewes and he-goats: he obtained nine mules, seven of which were males. In another attempt of this kind, eight mules were produced, six of which were males.

From

From the description of one of these mules, among other particulars, it appears that the four legs, the superior part of the neck, the breast, and the belly, were covered with white coarse hair; that there was a small quantity of wool upon the flanks only; and that even this short, curled wool was mixed with a great deal of hair. From the great majority of males produced in these and other mixtures of animals of different species, the Author concludes that the male, in general, has a greater influence on the produce of generation than the female; because he transmits his sex to the greatest number, and because the number of males augments in proportion to the remoteness of the species who intermix.

The mules produced between the ass and the mare have generally been deemed incapable of generating or conceiving. In a former volume of our work, we gave an account of a she-mule, in the island of St. Domingo, which brought forth a living mule. This account is here confirmed; and we are told that the skin of the young mule is deposited in the Museum of the Royal Society. But the Translator adds an instance of the prolific powers of a she-mule, even in our northern climates. The fact is judiciously attested by the owner, Mr. Tullo, of the parish of Newtyle, in Scotland, and by two of his neighbours.

We shall conclude our account of these eccentric amours, with two narratives of the Author's, relative to this subject. At his estate of Buffon, the miller kept a mare and a bull in the same stable, who contracted such a passion for each other, that, as often as the mare came in season, the bull covered her three or four times a day. These embraces were repeated during several years, and all the inhabitants of the place, as well as the Author, were witnesses to the fact. But though the owner of this couple conceived great hopes that some offspring would be the result of their repeated embraces, he was disappointed.

The other heteroclite congress is of so obscene a nature, that none but a professed Naturalist can decently listen to the narrative. In the summer of 1774, a large spaniel discovered a violent passion for a *fox*, which was in season, on the premises of the Count de la Feuillée, in Burgundy. They were shut up together for several days; and all the domestics were witnesses of the mutual ardour of these two animals. The dog exerted many violent efforts; but the dissimilarity of their organs prevented their union. The same thing happened some years before at Billy, near Chanceau in the same province.

In the additions made to this work, many curious particulars are related respecting the *Hamster*, or German Marmot, a most fierce and destructive animal, living under ground, and which is of the rat kind, but in size not much less than a rabbit. On account of its fur, and its depredations, in collecting and board-

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ing up corn, no less than 80,139 skins of this animal have been brought into the town-house of Gotha in one year. It attacks cats, dogs, men, and even horses; and sometimes, in a transport of fury, the male murders his own family. Even the instinct which draws him to the other sex lasts only a few hours; at the end of which the female (who constantly lives in a different apartment) would not meet with a better fate, if she did not take the precaution of avoiding him, or of killing him first.

The most curious circumstances in the natural history of these animals are—the address with which the males and females construct their respective subterraneous abodes, and repositories for corn, and the oblique and perpendicular passages to them; the torpid state in which they pass the winter; and the cheek-pouches with which they are provided, each of which is capable of containing an ounce and a half of corn*; and which, on their return to their habitations, they empty, by pressing their two fore feet against them.

The old hamsters, we are told, often amass a hundred pounds of corn in their granaries. This provision is not collected with a view to nourish them during the winter, which they pass in sleep; but to support them after they awake in the spring, and till the time of their falling into a torpid state.

At the approach of winter, they shut up the apertures of their holes with great address. There, if undisturbed by the human race, they feed on their stores, in perfect tranquillity, till the severity of the frost, or rather, *perhaps*, as will appear afterwards, the air *phlogisticated* by them, in conjunction with the cold, brings them to a torpid state. If, at this time, the holes are opened, the hamster is found lying upon a bed of soft straw; the eyes are shut; and when the eye-lids are forced open, they instantly close again. The members are stiff, like those of a dead animal; and the whole body feels as cold as ice. When dissected, however, even at this period, the heart is seen alternately contracting and dilating; but at the slow rate of fifteen pulsations in a minute. This animal's heart, in its active state, beats 150 strokes in the same time. The intestines discover not the smallest degree of irritability, even on the application of spirit of wine, or oil of vitriol. Nevertheless, the animal sometimes opens his mouth, as if he *wanted to respire*.*

M. de Buffon is not answerable for our preceding observation with respect to the *phlogistication* of the air; but we find that the hamster which he had in his keeping, in the *open air*, did not become torpid, though exposed to a degree of cold, during the winter, probably superior to that which the hamsters

* M. de Waitz affirms that each of these cheek-pouches will contain a quarter of an English pint, that is four ounces.

endure in a state of nature, at the depth of 3, 4, or 5 feet under the surface of the ground. Besides, according to M. Allamand's curious account of this animal, a hamster shut up in a cage filled with earth and straw, and exposed to the open air in winter to a degree of cold sufficient to freeze water, never becomes torpid. But if the cage be sunk four or five feet under ground, and well secured against the *access of air*, he becomes, at the end of eight or ten days, as torpid as if he had been suffered to remain in his own burrow. If the cage be now brought up to the surface, even in the coldest weather, the hamster will awake in a few hours: and on again putting him below the earth, his torpid state will, after a proper interval, return. Warmth nevertheless undoubtedly accelerates, and cold retards, his reviviscence. His temporary death and resurrection probably depend on these two conjointly.

It is curious, says M. Allamand, 'to observe the hamster passing from a torpid to an active state. He first loses the rigidity of his members, and then makes a profound respiration, but at long intervals. His legs begin to move, he opens his mouth, and utters disagreeable and rattling sounds. After continuing these operations for some time, he opens his eyes, and endeavours to raise himself on his legs. But all these movements are still reeling and unsteady, like those of a man intoxicated with liquor. He, however, reiterates his efforts, till he is enabled to stand on his legs. In this attitude he remains fixed, as if he meant to reconnoitre, and repose himself after his fatigues.— This passage from a torpid to an active state requires more or less time, according to the temperature of the air. When exposed to a cold air, he sometimes requires more than two hours to awake; and in a more temperate air, he accomplishes his purpose in less than one hour. It is probable that this change is produced imperceptibly, when the animal is in his hole; and that he there feels none of the inconveniences which arise from a sudden and forced reviviscence.'

With respect to this work, we shall only add, that the numerous plates, with which it is illustrated, appear to us to be, in general, well executed; and that, as M. de Buffon has not observed any systematic order in his history of quadrupeds, the Translator has supplied that defect, by giving an Index, in which the animals are arranged, in one column, according to the improved edition of *Mr. Pennant's Synopsis*: the names of the same animals being repeated in an opposite column; together with references to the particular volumes of his work, in which their descriptions and figures are to be found.

ART. VIII. *A Treatise on the Nature and Properties of Air, and other permanently elastic Fluids.* To which is prefixed an Introduction to Chemistry. By Tiberius Cavallo, F. R. S. and Member of the R. A. at Naples. 4to. 11. 5s. Boards. Dilly. 1781.

THE great number and variety, as well as the importance, of the discoveries lately made by Dr. Priestley, and other philosophers here and on the continent, on the subject of AIR, and in various other branches of experimental philosophy connected with it, render a collection of the most important facts and observations, methodically arranged under distinct heads, peculiarly useful to those who wish to cultivate this extensive and interesting part of experimental knowledge. A somewhat similar but smaller compilation had been before executed by the ingenious author of the *Treatise on Gases*; as likewise by M. Macquer, in the last edition of his valuable Dictionary of Chemistry; but the present Author has performed the task in a much more comprehensive and particular manner, his object having been to instruct those who are possessed of little or no previous knowledge of the subject.

Mr. Cavallo, accordingly, in the first of the four parts into which he has divided his work, briefly describes, under the title of an *Introduction to Chemistry*, the various substances, together with their principal properties, that are necessary to be known by a person before he enters on the examination of the different kinds of air, or other elastic fluids.

As a considerable part of the experiments related in this treatise are made in vessels immersed either in water or mercury; the Author, in the second part of his work, instructs his Reader in the principles of *hydrostatics*, so far as the knowledge of them is necessary for the performance of the experiments described. He likewise here treats of the principal properties of air, and other permanently elastic fluids; and gives a description of the apparatus employed in performing the various experiments. The descriptions are illustrated by three plates.

In the third and fourth parts the Author treats of the nature and properties of the different species of air, and other permanently elastic fluids, in particular chapters; and discusses their theory, and various interesting circumstances relative to them: terminating the work by the relation of some original experiments made by himself.

As we have seldom neglected to give a somewhat particular account of the principal discoveries on the subject of *Air*, &c. at the time of their publication; we shall only select a few observations from this work, which have been made since we have had an opportunity of treating matters of this kind. We shall first mention a late remarkable discovery, made by the

Abbé Fontana, relative to distillation; which will probably be new to those who have not had an opportunity of seeing the foreign philosophical publications; and shall subjoin some observations of our own upon the subject.

The Abbé discovered that the distillation, or even evaporation, of water would not take place in confined air, or in vessels hermetically closed. He put some water into a glass retort, to the neck of which a receiver was so accurately adapted, that all communication with the external air was prevented: but though the retort was placed upon the fire, so as to give the water nearly a boiling heat, not a drop of that fluid passed over into the receiver. He even exposed the receiver to a great degree of cold, by placing it on snow; and sometimes substances which greedily attract moisture were previously introduced into it; such as oil of vitriol, and dry fixed vegetable alkali. Even though *ether*, the most volatile of all fluids, was treated in this manner, the Abbé found that no distillation would take place, if all communication with the external air were prevented.

In his experiments, made with water contained in the retort, and dry fixed alkali in the receiver, the Abbé found, after a long time, and when the fire was much increased, that a little moisture could be perceived in the neck of the retort; but that this moisture reached a very short way above the surface of the water: and also that if, in the course of the operation, the vessels were so far inclined, as that the water in the neck of one vessel came within a short distance, as about an inch, of the alkali; then the alkali absorbed a part of it.

We have frequently repeated and verified the Abbé's experiments; which throw considerable light on the nature of *evaporation* in the open air, and of distillation in vessels; which appear to be very different processes. Though this is not a proper place to enter into a particular discussion of this curious subject; we shall remark, that the phenomena observed by the Abbé do not depend merely on the want of a renewal of the air originally included in the vessels, or on its not having an immediate communication with the external air. The Abbé's theory, as far as we recollect, is, that the included air, soon becoming saturated with the particles of the aqueous vapour, cannot take up any more; and that therefore all further evaporation must cease.

But to this it may be answered, that the vapour of water is not a *permanently* elastic fluid, but is liable to be instantly condensed into water, merely by cold. The air therefore contained in the apparatus should continually part with it, and deposit it against the cold sides of the receiver, and be thereby successively rendered capable of taking up more, which must in its turn be deposited; and so on.

In the course of the experiments that we have made on this subject, we have found reason to conclude, that distillation is prevented in the Abbé's close vessels; not because the included air cannot be renewed, after it has once been saturated with the aqueous vapour; or because it has no immediate communication with fresh, or unsaturated air; but because the air contained in the apparatus cannot be *dilated*, or in part expelled.—Some water being put into a retort placed upon hot coals, the extremity of the retort was immersed pretty deeply into a basin of mercury, so as to intercept all communication with the atmosphere; nevertheless distillation proceeded, and the drops successively rose up to the surface of the mercury. From another experiment it appeared that distillation would go on, even if the *whole* of the air originally included in the retort was still *confined* there, provided it had a liberty of *expanding*, or being *dilated*. This experiment was conducted so, that so much of the neck of the retort was filled with mercury, that no part of the air originally included in the apparatus could be expelled from it, even when the water was brought to a boiling heat; the mercury performing the office of a *yielding* or *moveable stopple*. But in this case too, the water was raised into vapours, which were condensed on the surface of the mercury contained in the neck of the retort, and which may be considered as representing the bottom of a receiver.

The limits to which we are confined prevent us from investigating this subject further at present, than just to observe, that it appears to us that in air heated, but at the same time *condensed* (in consequence of its being confined in an *unyielding vessel*) the aqueous vapour either may not, possibly, rise so high as to reach the cold sides of the receiver; or, if it does, it becomes so intimately combined with this condensed air, or is so strongly attracted by it, as to acquire, in that state, a permanent elasticity, and to become incapable of being separated from it by mere cold. This at least seems certain, that distillation will proceed, provided that the included air can be rarified to a certain degree; either by an enlargement of the space which it occupied, or by the expulsion of a part of it. A similar distillation takes place in the receiver of an air-pump; on the sides of which the included aqueous vapours are seen to be condensed, as soon as the air has been sufficiently rarefied, even in the common temperature of the atmosphere.

The Abbé Fontana, as we learn from the Author, discovered a striking exception to the observation above-mentioned. In confined or unchanged air he found that the fluid volatile alkali would rise in vapours and be condensed, if the marine acid were placed near it in the same vessel. A small quantity of the alkali was put into an open vial, or watch-glass, and some marine

rine acid into another, standing near it, at the bottom of a large glass bottle, or jar, the mouth of which was afterwards closed. In a few hours, the volatile alcali was seen to be diminished, and the acid proportionably augmented in quantity; and in about the space of a day, nearly the whole of the alcali had passed into the vessel containing the acid; which last, being weighed, was constantly found to have acquired precisely as much weight as had been lost by the alcali. From this experiment it appears, that the fluid volatile alcali can evaporate in the common temperature of the atmosphere, and confined in a vessel containing air of the common density; but that the marine acid will not evaporate under these circumstances.

In a note subjoined to his chapter on the nature and properties of air, M. Cavallo rectifies a mistaken opinion pretty generally entertained with respect to *hygrometers*. Many persons suppose that these instruments denote the quantity of moisture which is contained in the air at the time; whereas they only indicate how far the air is disposed, or not, to part with its moisture; or, in other words, shew the quantity of water which may be said to be *mixed* with the air, but not intimately *combined* with it, and which is ready to be *precipitated* from it. If a small but sensible hygrometer be closely shut up in a large glass bottle containing common air, and the bottle be brought into a cold place, or surrounded with a freezing mixture, the index of the hygrometer will soon move towards *moist*; because cold air cannot keep so much water in a state of solution or combination, as warm air; the water is therefore deposited upon the hygrometer. But if the bottle be brought into a warmer place, the index will move towards *dry*; because the included air, by means of the warmth, is now rendered capable of redissolving, or combining with, the water which had before been precipitated from it by the cold.

The Author, after relating the method of procuring dephlogisticated air, by the decomposition of nitre, exposed to a very strong heat, in glass or earthen retorts, proceeds to describe the substance which remains in the retort, after the total expulsion of the dephlogisticated air. We should, *a priori*, have supposed the *residuum* to have been simply the alkaline basis of nitre, or the fixed vegetable alcali. We shall simply transcribe what he says upon this subject; only observing, that he seems to refer, with respect to what he has said concerning it, to the *Abbé Rozier's Journal de Physique*, 1778.

‘ The matter which remains in the retort’ (after the expulsion of the dephlogisticated air) ‘ is exceedingly singular for its properties, since it has not only lost the properties of nitre, but seems to be different from any of its known component parts. If the fire has been continued only till the whole quantity of air

has been produced, the *residuum* that is found in the retort is of a greenish colour; but when the fire has been continued for about twenty hours, then the *residuum* is more white, and has a caustic alkaline taste, and renders the tincture of violets green. It is *partly* soluble in water. By being repeatedly washed in water, it is rendered still more white, and becomes quite insipid. In this state, it *effervesces* with, and is partly dissolved in, vitriolic acid. If the vitriolic acid is made to dissolve as much of this earthy *residuum* as it can, and afterwards, being diluted with a great quantity of water, is evaporated, a salt will be formed which has a very peculiar taste. If this insipid *residuum* of nitre is mixed with nitrous or marine acid, it occasions a sensible effervescence, and in a few minutes coagulates it like a jelly; which jelly, being dried, forms a salt, or rather a transparent substance of the consistence of gum, and of the colour of amber?—We are afterwards told, that the foregoing observations and results are likewise applicable to the *cubic nitre*; when it has been decomposed in the same manner.

It has not been found that dephlogisticated air can be obtained from the nitrous acid alone; though the Author observes that this has been done by M. Scheele*, in the common process for procuring the fuming spirit of nitre: but he adds, that others, who repeated his experiment, have not succeeded†. Our idea with respect to this matter is, that the nitrous acid may be wholly converted into dephlogisticated air; provided that any method be taken by which it may be made *red hot*, or at least subjected to a considerable degree of heat. The greatest heat which the pure acid can sustain is that of its boiling state; but this is not sufficient for the purpose; nor will the acid be converted into dephlogisticated air if mixed with bodies on which it cannot act (such as powdered glass, &c.), and from which it is readily expelled, in its liquid form, in a boiling heat: on the other hand, if substances are added to it with which it can *combine*, such as alkaline salts, metallic, calcareous, and other earths, &c. it is rendered capable of sustaining the degree of heat requisite to make it assume the form of a permanently elastic fluid.—In Mr. Scheele's experiment above mentioned, the nitrous acid was *not* alone.

We shall only further extract from this work the principal particulars, related by the Author, of a remarkable discovery of the Abbé Fontana's, respecting *charcoal*. This substance being made red hot, and then suddenly introduced into a *vacuum*, or rather plunged in quicksilver, and kept there till it is

* Experiments on Air and Fire, pag. 34.

† The Author does not seem to recollect Dr. Priestley's Account of his Distillation of Nitrous Acid, Vol. III. pag. 234, &c.

cold, will, on being admitted into a jar of common air, suddenly absorb about six, and sometimes even eight times its own bulk of the air. M. Fontana likewise told our Author that he had found that a piece of charcoal made red hot, and kept under quicksilver several months, retains this property undiminished.

If the quantity of air to which the charcoal is admitted does not exceed it six times in bulk, the whole of the air will be absorbed by it. When a piece of red hot charcoal is introduced into this air, it absorbs the air gradually as it cools; but when it has been cooled under the mercury, and is then admitted to a proper quantity of air, the absorption is so sudden, and the mercury, with the charcoal swimming on its surface, rises so quickly, that the glass jar has been actually broken, by the charcoal violently impelled against its bottom.

The charcoal that has been thus extinguished in quicksilver is found to be wholly penetrated by it. On breaking a piece transversely, and viewing it with a magnifier, its minutest pores appear full of the shining fluid, and exhibit a beautiful injection.

M. Fontana could not find any other fluid than mercury, after immersion in which the charcoal would exhibit these phenomena. If it be extinguished in oil, or in water, it loses its property of absorbing air; but, on the other hand, it generates some inflammable air. On another occasion, the Author speaks of this last mentioned immersion, as an elegant way practised by the Abbé Fontana, of extracting inflammable air from charcoal.

‘With a pair of tongs he took a piece of charcoal when thoroughly ignited, and plunging it in water, brought it instantly under a large-mouthed receiver, which was filled with and inverted in the water, in order to collect the bubbles of inflammable air that proceeded from the charcoal in the act of cooling. After the same manner he treated several pieces of charcoal, or the same piece several successive times; until he got a quantity of inflammable air sufficient for his purpose.’

M. Fontana imagined that on this property possessed by charcoal, of absorbing the air, an exhausting engine might be easily constructed, which might in some respects answer better than the best air-pumps now used. The Author, however, some time ago, made some experiments, which seemed to shew that when the pressure of the atmosphere is removed, the charcoal does not absorb the *whole* of a quantity of air, which is about 3 or 4 times its own bulk. This, says he, ‘M. Fontana also suspected; yet it is not improbable, that with a great quantity of charcoal, and a comparatively small quantity of air, the whole of that fluid might be completely exhausted from a receiver, when the pressure of the atmosphere is out of the question;

and therefore it is still to be wished that such an exhausting engine were tried.'

Before we terminate our account of this work, we shall take notice of what we apprehend to be an oversight, in the Author's reference to a passage in M. Bergman's 2d volume of *Opuscula Physica, &c.* pag. 162; especially as we lately referred to the same passage *, and gave a very different interpretation of it. We have said that *aurum fulminans*, when ignited, has been found to generate four times the quantity of elastic fluid that is produced by an equal bulk of gunpowder. On the other hand, the Author, alluding to the same part of M. Bergman's work, says—'The surprising effects produced by it, when fulminating in the open air, must be attributed to the sudden generation, and not to the great quantity, of elastic fluid produced. M. Bergman says, that the elastic fluid generated by fulminating gold is scarcely equal to four times the bulk of the fulminating gold.' The passage itself stands thus:

Unicus pulveris pyrii pollex cubicus fluidi elastici provocat circiter 244, sed æquale calcis auri fulminantis volumen saltem quadruplum spatium sua implet aura, & hinc facile intelligitur utriusque diversa explodendi efficacia.—M. Bergman had before related an experiment, in which *half a drachm* of fulminating gold contained in a vial inverted in water, generated near *seven cubic inches* of elastic fluid. He afterwards endeavours to explain, though not very satisfactorily, how it happens that, notwithstanding the fulminating gold is capable of generating '*so great a quantity*' of elastic fluid, it is nevertheless reduced in a close vessel without any sensible explosion.

We shall only add, with respect to the work itself, that it is a very useful performance, especially when we consider the present state of this interesting branch of philosophy; such an immense and daily increasing mass of new and important chemical facts having been accumulated within the compass of a very few years, so as absolutely to require a speedy classification and arrangement. In this collection the Reader will meet with a judicious and well digested account of the most remarkable of these numerous discoveries, made both here and abroad, and brought down to the present time; together with a very particular and satisfactory description, and delineation of the chemical, pneumatical, and hydrostatical apparatus, by which they have been, in part, effected, and are still further to be prosecuted. The Author however is not a mere compiler, but occasionally presents the Reader with his own observations on the various subjects discussed in this treatise.

* See M. Rev. for August last, pag. 126.

ART. IX. *Sermons on various Subjects.* By John Duprè, M. A.
Fellow of Exeter College, Oxford. 8vo. 6s. Cadell. 1782.

(By a CORRESPONDENT.)

THESE Discourses are evidently the production of a young writer. We do not say this, however, to detract from their merit, which is not inconsiderable. Though not free from imperfections, they bear the indisputable marks of genius, and merit the attention of the Public.

In the first Discourse, on the essential duties of true religion, the picture of *the charitable man* is well drawn, the language is animated, and the sentiments are liberal and benevolent. We do not remember to have read a better delineation of this amiable character, except perhaps in Dr. Blair's sermon on Candour, which, in one or two passages, our author may possibly have imitated.

In the second Discourse, he professes himself an advocate for the doctrine of eternal punishments in the world to come. This doctrine, we hoped, would have been exploded in so enlightened an age as the present; and we were sorry to find the late learned Bishop of Rochester, in the sermons published after his death; argue in favour of so implacable a tenet. We are not less surprised to see a writer on the same side of the question, who appears in other respects a warm friend to rational religion. The subject, besides, is abruptly introduced, and the argument, though in some places managed with plausibility, is in general trite and superficial.

In the third Discourse, from the 1st St. Peter, ii. 2. he endeavours to shew that the Christian life is a progressive state. Here we meet with a just and elegant description of the superficial religion of the present times. This, upon the whole, is a good and useful sermon.

The fourth Discourse, *on Gratitude to God*, is written with great spirit and propriety of language.

The subject of the fifth is taken from Mark x. 26. in which the Author contends, that the Gospel terms of salvation are not so rigorous as the infidel and the enthusiast represent them. It is not ill written with regard to style, but the argument ought to have been more laboured.

The Author, in his sixth Sermon, takes his text from Matthew x. 28. "Fear not them which kill the body," &c. The observations which this Discourse contains may be relished by a common reader, but they will afford very little satisfaction to the learned critic.

The seventh on the Gospel preached to the poor; and the eighth, in which the Preacher considers some of the proofs

which support the Christian religion from the birth to the death of Jesus, are excellent compositions: the latter, in particular, is entitled to applause. The arguments indeed have not always the charms of novelty (and who could expect novelty on a beaten subject?) but they are placed in a judicious and pleasing point of view. The periods are harmonious and animated: the character of Christ is concise but comprehensive, and described with great pathos.

The ninth, tenth, and eleventh Discourses are employed on common topics, and calculated to convey instruction and consolation to the pious Christian.

The twelfth was preached on the General Fast, Feb. 21, 1781, and soon after published. It was noticed in our Review for the month of June following, p. 477.

The parable of *the unmerciful servant* is investigated in the thirteenth and last Discourse; from which we shall lay before our Readers an extract, as a specimen of our Author's manner.

'Man, unmindful of the various benefits which he daily receives from the bountiful hand of his God, forgetting his own instability, and not reflecting on that mercy of which he stands in need from above, exacts atonement and satisfaction from his offending brother to the utmost point. Trivial faults are construed into the effects of a deep malignity by the magnifying optics of rugged and obstinate humours, as objects through a mist are enlarged beyond the life. A slight affront once offered to their dignity is not easily forgiven. Now a great portion of this implacable spirit takes its origin from pride, one of the most disgusting passions. Too much in love with ourselves, and possessing a high ideal importance, we fondly expect to command the same respectability in the opinion of others, Blind to those glaring defects, which the world clearly sees, and which alloy the brightness of our virtues, but infinitely over-rating the natural and accidental beauties of our understandings or bodies, as a fond parent doats even on the faults, and prizes beyond all bounds the good qualities of a favourite child, we think ourselves entitled to greater attention from our fellow-creatures than we really are. Hence offences of no very deep dye in themselves, and which might soon have been buried in oblivion, had they not unfortunately touched on the delicate chords of our vanity, are pursued with revengeful severity. Whereas, in the true estimate of things, we are of small consideration; the world might very well go on without us; men would be as cheerful and happy; the affairs of life would be transacted with as much regularity and convenience; the same food would be provided for the hungry, and the same clothes for the naked. Wit, genius, and learning, if we possess them, are common to many others who eclipse us in those valuable qualities; the renown of our name is only known to a small circle of acquaintance; and we are hardly mentioned beyond the limits of our little habitations. Pride ought to subside at the recollection, and the big heart, from this bold and free view of its own insignificance, should be taught not hastily to take exceptions at light injuries, much less to revenge them.'

The

The general character of these Sermons, we may venture to pronounce, is clearness of argument, vivacity of manner, and strength of diction. In some parts, however, Mr. Duprè has suffered himself to be seduced by a lively imagination into that false and glittering style, which never fails to offend the sober and sensible reader. But this fault, as he appears to be a writer of taste and abilities, his maturer judgment will enable him to correct.

ART. X. *A Treatise on the Action of Ejectment.* By Charles Runnington, J. C. Editor of the last Edition of Hale's History of the Common Law. 8vo. 6s. Wheildon. 1781.

AS this action is the only specific remedy for the recovery of Terms for years where the possession is unjustly withheld, and is become the easiest and most expeditious method of trying titles to landed property in general, it is a matter of extensive public concern that the mode of proceeding in it should be reduced to certainty, and its principles ascertained with precision. The fictitious names that are set up as the nominal parties in the suit, and are generally taken from the ancient families of Doe and Roe, Fen and Den, and a few others equally renowned in Westminster-Hall, are stumbling blocks in the way of the unlearned. But as in practice they are considered as mere puppets moved by wires at the election of the real parties, who contest the title to the premises, this creates no confusion on a nearer approach: and these very fictions are converted into engines in the hands of the superior courts to promote the ends of justice. *In fisione juris*, says the ancient law, *semper consistit æquitas*: and in a modern decision this principle was recognized by the learned Lord at the head of the King's Bench, and applied to the action of ejectment in that masterly manner by which he so ably combines the reflections of an enlightened mind with the most accurate knowledge of the law, and the utmost perspicuity of expression. After declaring that he had it at heart to have the practice upon 'ejectments clearly settled upon large and liberal grounds for advancement of the remedy,' he proceeds to observe, 'the great advantage of this fictitious mode is, that being under the controul of the Court, it may be so modelled as to answer in the best manner every end of justice and convenience.

'Public utility has adopted it in lieu of almost all real actions which were embarrassed and entangled with a thousand niceties. But as there was good and bad in the method of real actions, the good ought to be grafted into ejectments in such a manner as to avoid the bad *.'

* Case of Fair-Claim on the Demise, &c. Burrow's Reports, 3d vol. p. 1295.

But not to deviate too far into a technical branch of learning, which few of our Readers will have much inclination to pursue, the treatise that is now before us comes from a gentleman of character at the Bar. Though the merit of a mere compiler is seldom estimated very high, Mr. Runnington has certainly a just claim to that of fidelity and accuracy.

His work is introduced to the Public with a Preface, remarkable principally for its ostentatious *imitation* of Dr. Johnson's diction, not to call it by the harsher name of *plagiarism*. Surely it was hardly worth while to poach in the writings of Dr. Johnson for the sake of a few formal sentences, to be prefixed, like a piece of patch-work, to a treatise in the Action of Ejection! Speaking in high terms of Lord Chief Baron Gilbert's treatise on the Law and Practice of Ejection, Mr. R. thus proceeds:

' This tract, the utility of which cannot be denied, having been long out of print †, I thought proper to make it the foundation of the present publication. My ambition is only to give the name of Gilbert new lustre and greater popularity. It is not however on the praise of others, but on his own writings that he is to depend, for the esteem of posterity; of which he will not easily be deprived, while learning shall have any reverence among the professors of the law. The present treatise claims no other merit, than a different and more enlarged disposition;—a disposition which was rendered necessary, from the very material alterations which the wisdom of the legislature, and the liberality of modern decisions, have made in the action of Ejection. It contains indeed (among other considerable additions) a system of modern practice, for the uniformity of which I will not however take upon myself to answer: for in the *practice* of the law, it seems to be unknown that there is, in constancy and stability, a general and lasting advantage, which will always over-balance the slow improvement of gradual correction.

' With what judgment it has been formed, and with what skill it has been executed, the profession is now to determine.—I hope for the praise of knowledge and discernment, but can claim only that of diligence and candour.—That it will be found capable of amendment; that some things may be added, and others may be altered, I have not the vanity to doubt.—Let it however be remembered, that, (to use the language of *Bacon*), "I hold every man a debtor to his profession;"—and that those who make no advances towards excellence, may stand as warnings against faults.'

† The last edition was published in 1741.

ART. XI. *The Epigrams of M. Val. Martial*, in Twelve Books: with a Comment: By James Elphinston. 4to. 1l. 1s. Boards. White. 1782.

THERE is scarcely any poet of antiquity the whole of whose works will less bear to be translated, or indeed seem less to deserve it, than Martial's. Though many of his epigrams are

are excellent, there are still more that are, or at least now appear to be, execrable. The spirit of an epigram so frequently depends on verbal coincidence, idiomatical propriety, local or temporary allusions; that time or transference into a different language generally evaporates it. Having just hinted our opinion of Martial as a *translatable* author, let us next consider his translator. It is obvious, that the style of epigram, perhaps more than of any other species of composition, ought to be easy, elegant, perspicuous, and concise. How far Mr. Elphinston possesses these requisites may be seen from the following specimens, which are impartially taken from the first place where the book chanced to open :

• LXXXIV. *To his Book: For Artanus.*

Nor yet empurpled, nor polite,
From the dry pumice' grating bite,
Thou hast ARTANUS to attend ;
From whom bright Narbo dauns to send,
To enforce the justice of the gods,
And prop the laws with equal rods.
Hail, NARBO, hail! supremely blest,
Of such a progeny possessest!
ARTANUS, born to think and say :
Learn'd VOTIENUS, for the lay.
Go then, my child, thy wishes crown,
In such a friend, and such a town.
How just a joy would light my look,
Could I but now become my book!

LXXXV. *To Lausus: On Vienna in Gaul.*

Vienna fair delights to con my lays :
Nor can we doubt what honest rumour says.
There am I read by ancient, youth, and boy :
By the chaste dame, before her jealous joy.
This gives the Rhone and me more rapid course,
Than, if they quaff, who quaff the Nilian sources;
Than if my Tagus pour'd his golden bed,
My bees if Hybla or Hymettus fed.
Some little then are we ; nor us deceive
The pow'rs of song : thee, LAUSUS, I'll believe.'

Should the delicacy of a musical ear be offended with such harsh metre as this, how will it relish Mr. Elphinston's prose?

Epigram admitting, in all languages, all measures, as well as all subjects; we cannot wonder if a wit, that has flashed on every theme, have adopted every species of Latin versification, that could most pleasingly point his morals, and most *poinantly* couch his jokes. Tho' he sometimes therefore chooses the Iambic stanza; to both parts of which, the modern tongues, especially ours, owe their principal measures; and often the Scazontian, when the Muse would seem to *halt* nearer to prose, in order perhaps to move with double majesty: his favorite meter for gaiety, is *doubtless* the Phaleucian (or Phalecian);

as, for solemnity, tenderness, every purpose; the elegiac distich. Neither is pure heroic, as himself demonstrates, beyond the reach of epigram.

‘That MARTIAL might, in English, meet like adaptation; every possible measure, and suitable stanza, have been with attention employed; the Iambic, in various size, susceptible, not *only* of the grave and the grand: its reverse, however near; the Trochaic, expressive of sprightly strains; and the Anapestic, or Dactylican, differing also, but by a short (or weak) syllable; if not absolutely excluding elevated themes, obviously more suited to the jovial song. But, as all measures may prove occasionally Lyric; tho’ our pentameter and hexameter (or five and six-foot-) Iambic be appropriated to the heroic lyre; the shorter Iambics, no less than the Trochaics, and the Dactylians or Anapestic; admit respective music; familiar to a British, as were the Latin modulations to a Roman ear. In either language, he that runs, may read; and he that reads, may sing.

‘If thus, in manner, as in matter, MARTIAL own justice attempted him; it will neither be unacceptable to the knowing, nor unavailing to the ignorant; to find (perhaps for the first time) in a work comprising much above ten thousand lines of English verse; that, on every rime and stress, as well as (it is hoped) on every term and phrase, the reader may securely depend.’

Notwithstanding the confidence with which we are told, that on every rhyme and stress, and term and phrase, the reader may securely depend; we will venture to say, that language like this is such as never was spoken, such as never before was written, and, we are sorry to add, such as never will be read, excepting, indeed, by Reviewers, who are unfortunately condemned to read every thing. It is in short such language as could only have been expected from a Laputan compositor, who puts his words together by the assistance of a machine.

ART. XII. *Hugo Grotius on the Truth of Christianity*; in Six Books: familiarly translated into English. By Spencer Madan, Esq; of Trinity College, Cambridge. 8vo. 5s. bound. Doddsley. 1782.

THE eminent character of Grotius, and the universal esteem in which his book *De Veritate Religionis Christianæ* is held by Christians of all denominations, render it wholly unnecessary to say any thing in praise of the design of this publication: we shall therefore leave the Translator to explain it in his own words:

‘Notwithstanding the importance of the subject, and the sufficiency of this single volume to enable every Christian to satisfy *himself* of the truth of his religion, as well as to defend it against all opposers, there are still thousands of the lower, not to say the higher, ranks of life, who have never either seen or heard of such a book. From this consideration I have thought it might be useful to publish a familiar translation of it; disengaged, as much as possible, from all notes, quotations, and references whatsoever; admitting only such as appeared

peared to me essentially conducive to the sense, or immediately connected with the text, of the original.—The generality of readers, I believe, are liable, like children, to an awkward shyness at the sight of *strangers*: and though they may attend with patience, and with pleasure, to the truths of Christianity delivered by an Englishman, they will instantly decline his acquaintance altogether, rather than be forced into company with Plato, Theopompus, or even the profound Seneca, of whose conversation they cannot understand a syllable.—Thus then, I fear; it may have happened frequently, that many a pious and well-disposed Christian, alarmed at the numerous and, as he thinks, formidable retinue, with which this author is surrounded, has laid the book aside for ever, before he has perused a page of it.

I would not be suspected of having made this observation with a view to depreciate those learned additions to the work: I am sensible of their frequent utility and constant merit: I only mean to mark the material point of difference between the object of the present and of former translations. How far my idea may be right, or my endeavours useful, I submit with deference to the Public.

That Mr. Spencer Madan is well qualified to execute the task he has undertaken, will appear from the following specimen of the translation; in which the learned Reader will perceive, that the Translator has conveyed the meaning of his author to the English reader with much perspicuity, and at the same time with a sufficient degree of elegance:

Lib. II. §. 18. *Probatur præstantia Christianæ religionis—ex considerata infirmitate qui eam primis temporibus docuerunt.*

Sequitur et hoc videmus, quibus instrumentis progressus fecerit Christiana religio, ut hæc quoque parte cum aliis contendatur. Videmus ita plerisque hominibus comparatos esse ut regum et potentum exempla facile sequantur: eo magis si lex etiam et coactio adsit. Hinc Paganicarum religionum, hinc Mahumeticæ incrementa. At qui Christianam religionem primi docuerunt, non modo sine imperio omni fuerunt sed et fortunæ humilis, piscatores, textores, et si quid his simile. Et horum tamen opera dogma illud intra annos triginta, aut circiter, non tantum per omnes Romani imperii partes, sed ad Parthos quoque et Indos pervenit. Nec tantum ipso initio, sed per tria ferme secula privatorum opera, sine minis ullis, sine ullis invitamentis, imo veniente quam maxime eorum vi, qui imperia obtinebant, promota est hæc religio, ita ut antequam Constantinus Christianismum profiteretur, hæc pars Romani orbis prope major esset. Apud Græcos, qui morum præcepta tradiderunt, aliis simul artibus reddebant se commendabiles, ut Geometriæ studio Platonici, Peripatetici animantium ac plantarum historia, Stoici dialectica subtilitate, numerorum et concentuum cognitiōne Pythagorici; multis adfuit et admirabilis quædam fecundia, ut Platoni, Xenophonti, Theophrasto. At primis Christianismi doctoribus ars talis nulla, sermo simplicissimus et sine illecebris, sola præcepta, promissa, minas nuda oratione proficiens: quæ cum per se non habeant efficaciam parvam tantis progressibus omnino necesse est statuamus, ut miracula adfuisse, aut arcanam Dei actionem adspirantem negotio, aut utrumque.

• *The excellency of Christianity proved—from a consideration of the weakness and simplicity of the first Teachers of this doctrine.*

• Let us next consider, by what instruments or means this rapid progress was effected, that, in this point also, Christianity may stand the test against all other institutions. Mankind in general, we perceive, are naturally inclined to imitate the examples of their princes and superiors: and this they do more especially, when legal or compulsory methods are at hand to enforce that imitation. To this the Pagan, to this the Mahometan religion, is indebted for its whole advancement: whereas the primitive teachers of Christianity were not only destitute of all authority, but were even men of the most abject fortunes; such as fishermen, weavers, and other mean mechanics. The Christian religion, notwithstanding, in a period of about thirty years, was by their means extended throughout all parts of the Roman empire, and even to the Parthians and the Indians. And not in the commencement alone, but in the continuance of it for nearly three hundred years, it was so successfully supported and promoted, solely by the means of private individuals, without menaces, without bribes; and in direct opposition to the utmost efforts of all civil power and authority, that before Constantine embraced Christianity, it obtained in at least half the countries of the Roman world. Among the Grecians, all who offered any moral precepts and instruction to mankind, attracted at the same time the public notice and regard by their eminence in some particular branch of literary science; the Platonists, by their attention to geometry; the Peripatetics by their skill in natural philosophy; the Stoics, by their subtilties in logical disputation; the Pythagoreans, by their proficiency in harmony and numbers. Many, moreover, had every collateral assistance which the finest elocution could bestow: such were Plato, Xenophon, Theophrastus. No arts like these had the first Christian teachers to recommend *their* precepts; their language was plain, simple, unadorned; they openly and bluntly delivered their instructions, their promises, their threats. And since it is impossible that these means could ever have effected the progress that was made by Christianity, we must unavoidably infer, that the glorious undertaking was accomplished, either by the immediate interposition, or by the secret benediction, of God himself; or rather by the joint operation of his miracles and his favour.

If this excellent work, in the familiar dress in which Mr. Madan has presented it to the world, were commonly put into the hands of young persons, it might prove of essential service to the Christian cause.

MONTHLY CATALOGUE,

For NOVEMBER, 1782.

P O L I T I C A L.

Art. 13. *The Speech of the Right Honourable Charles James Fox, at a General Meeting of the Electors of Westminster, assembled in Westminster-Hall, July 17, 1782. In which is accurately given the Reasons for withdrawing himself, from the Cabinet. Taken in Short Hand by W. Blanchard. 8vo. 1s. Debrett's. 1782.*

THIS remarkable speech must be considered as Mr. Fox's apology for his resignation of the high office which he lately held, and it presents to us the following considerations, of which (in regard to the delicacy of this gentleman's present situation) we shall exhibit a brief view, without interposing any sentiments of our own.

The unfortunate death of the good Marquis of Rockingham opened the way for the elevation of Lord Shelburne. His Lordship had joined in the same principles with the Marquis; but we are to understand, that he was not disposed to continue in them; that the moment he became a minister, he exposed himself to suspicions and censures, which, while they affected the public opinion of his integrity, prognosticated disorder and calamity to the kingdom.

In this situation of affairs, Mr. Fox, insensible to the profits of office, and unallured by the splendour of ambition, perceived that he could not support the interests of his country, nor maintain the consistency of his own conduct, but by retiring. With the honest pride of a patriot, he sacrificed his private concerns and emolument, and ceased to be a Secretary of State, that he might follow the views of his constituents, and prosecute the public cares which have employed his abilities so long, and so uniformly.

The accusations he prefers against Lord Shelburne are weighty indeed! He affirms, that the noble Earl has repeatedly told the world 'that he would never join any minister that would grant independence to America, and that Britain's sun would be set for ever, when that event should take place.' This language is sufficiently expressive; yet for purposes merely political, the noble Earl recanted opinions in which he appeared to be the most firmly established, and went into notions diametrically opposite to those for which he had expressed a zeal so warm 'that no contingencies, no misfortunes, no humiliation could induce him to overcome it.' Upon this sudden renunciation of his Lordship's opinions, Mr. Fox dwells at some length; and the inference he draws from it is fair and natural. He conceives that the noble Earl, when it suits his interest, will be equally forward to abandon his other opinions.

The noble Earl promised in the house of Lords, that he would promote a parliamentary reformation. But no sooner did he acquire the royal favour, than he intimated a design of restoring the obsolete and alarming prerogative of giving the royal negative to bills which

* A print of Mr. Fox is prefixed.

have received the consent of the two other branches of the Legislature. Mr. Fox reprobates this conduct as hollow and contradictory; and such as cannot be defended either upon moral or political principles.

Lord Shelburne asserted in parliament that he knew no other reason for Mr. Fox's resignation, but his [Lord S.'s] appointment to the first seat at the Treasury. To this affirmation Mr. Fox gives the most flat denial; and declares, that the day before the death of the Marquis of Rockingham, he intimated his design of resignation in the cabinet. For the truth of this fact, he appeals to the testimony of the Duke of Richmond, Lord Keppel, General Conway, Lord John Cavendish, and other persons. Upon this ground, therefore, Mr. Fox expresses a suspicion of the veracity of the Earl of Shelburne.

There were other reasons which operated upon Mr. Fox to have no reliance upon the professions of the noble Earl. In the House of Peers, it was maintained by his Lordship, that the pension to Colonel Barré, and two other pensions, were granted upon the suggestion of the Marquis of Rockingham. But this Mr. Fox positively denies; maintaining, that it is known beyond a doubt, that all the pensions in question were in fact bestowed at the particular desire of the noble Earl himself. A duplicity so rooted, and so violent, rouses all our Orator's indignation; and he speaks of it in terms of the utmost poignancy and severity.

But while these and other considerations induced Mr. Fox to be suspicious of Lord Shelburne, a general reason had also its weight with him, and to which he alludes in a strain of animation to which only his own words can do justice.—From his situation as Secretary of State, he had opportunities of observation, which, it seems, enabled him to foresee that a system of conduct was forming which would prove the most destructive to this country. He was struck with the first symptoms of danger that shewed themselves to him; and the more deeply he reflected, the greater were his fears and conviction. 'I thought it, says he, my duty to light the beacon to my constituents, by quitting a situation which I liked personally, which was advantageous to me, and as convenient to my circumstances, as flattering to that vanity which perhaps inheres more or less in all men, but which I felt in my conscience I could not keep without becoming an accomplice in the delusion which I saw preparing against my fellow subjects.'

It is difficult to conjecture precisely what may be that system of politics which Mr. Fox announces to be forming in the Cabinet. But we are to infer that in his estimation it appeared hostile to the people • • •

From this short analysis of Mr. Fox's speech, our Readers may form a notion of it. But it is our wish, that they would attend to it with deliberation and candour. In our judgment, it is able, eloquent, and masterly. It is given as a complete vindication of his conduct; and in these corrupted times, it is insisted on as a proof, that the people can turn their eyes to a statesman who prefers their interest before his own; and who, animated with the great objects of national prosperity, can despise wealth, when it is the reward of iniquity, and honour when they are to be exercised in a channel of corruption,

saption, and to the ruin of a Constitution which our ancestors erected at the expence of their blood, upon which no encroachments can be made without danger, and in which nothing is to be dreaded so much as the exaltation of the influence and prerogatives of the crown.

This publication contains, likewise, in the detail of the whole proceedings at the meeting, the motions and speeches of Dr. Jebb; and Major Cartwright; in which the last named gentleman gives a striking view of the inequality of our parliamentary representation, particularly influenced in the case of the numerous electors of the city of Westminster.

Art. 14. *An Essay on the Origin and Progress of Government.*

Second Edition †. 8vo. 1s. Cadell. 1782.

We have in this pamphlet a just and masterly delineation of the true principles of government (as founded on the nature and faculties of man, rather than on any metaphysical notions of an implied compact), and its progress traced in different ages, and through various forms; and the mingled observations that result from an inquiry on those large and liberal grounds applied to the Constitution of our native country. This little tract is unquestionably the production of no common understanding. The observations contained in it, singly taken, are not indeed, nor could they in their nature be, wholly new; but they are combined by the philosophical Essayist with so much force and strength, and in so easy and yet so strong a chain of reflection, that it gives to the whole performance an interesting, spirited, and animating air, and may be perused with profit by persons the best informed on subjects of this nature.

After elucidating the principles of the English Constitution (a complicated term, to which the Author endeavours to annex accurate ideas), and declaring, that 'it unites the advantages and excellencies of all other forms of government with those imperfections only which arise from the imperfect virtues of mankind,' he expresses a strong indignation at 'the encouragement of a late administrator to writers (particularly to some illustrious names from a neighbouring country), who had no one merit to recommend them but misrepresentations of those patriots, who by the glorious Revolution preserved the Constitution in church and state. I hope, however, that some English volunteer will rise, and, vindicating the honour of his forefathers, and his country and constitution, use his honest endeavours, like another Adhelmus, mentioned by William of Malmesbury, *ut perfecti ingenii limâ eraderetur scabredo Scotica.*'

We are sorry to have occasion to remark in this place a want of liberality in a writer who steps forward to chastise the illiberality of others. William of Malmesbury may be readily excused the sarcastic expression of *Scabredo Scotica*, at an early period when the two countries were constantly inflamed by the ferocities of war, or by jarring interests in peace; but at the present day, when almost a century has passed since the Union, the reflection meant to be conveyed is too cheap for wit, and too weak for argument: neither do we perceive

† Owing to an accident, our copy of the first edition was overlooked or mislaid.

with what propriety of speech *part* of Great Britain can be styled a *neighbouring country*. The libellers of the English Constitution are not to be found principally among the writers of that *neighbouring country* (if it is to be so called), many of whose productions are highly liberal, candid, and enlightened, and are too valuable to be given up in a peevish or splenetic fit, because Sir John Dalrymple during a late Administration found favour at St. James's.

Art. 15. *Proceedings of the County Meeting held at Mansfield, Nottinghamshire, Oct. 28, 1782.* Nottingham printed, by Burbage and Co.

At this very respectable meeting, a Resolution was unanimously agreed to, for presenting a petition to Parliament for remedying the inadequate and disproportionate representation of the Commons of this realm. The arguments used by the speakers in support of this measure, are such as have been often advanced by the worthy advocates for this necessary reformation; but the elaborate speech of Mr. Walker deserves to be distinguished. This gentleman took an ample extent of ground, and, in a very masterly manner, completely answered the principal objections that have been urged against the salutary object of the petition. The other speakers were Lord Gallway, Mr. Dickenson Raftal, Mr. Heywood, Sir George Saville, and Lord Surrey; who all concurred in strenuously recommending this previous step towards procuring the redress of THIS GREAT NATIONAL GRIEVANCE.

Art. 16. *A Plan for rendering the Militia of London useful and respectable*, and for raising an effective and well regulated Watch, without subjecting the Citizens to additional Taxes or the Interposition of Parliament. By a Member of the Corporation. 8vo. 1s. 6d. Kearsley. 1782.

That the trained bands, or, as they are popularly and very aptly termed, the *strange bands* of the city of London, are a burlesque of every military idea, is as evident, as that any body of substitutes whatever is the burlesque of a militia. However, since we are arrived at that degree of luxury as to substitute our money for every duty that does not confer distinction, and are content on this condition to accept names for things; any mercenary force, that excuses us from the exertion of our privileges, will do, if it is called by a favourite appellation: and since a large sum is raised upon the citizens of London for a military establishment, they ought certainly to procure as good a commodity of the kind as *can be purchased*. The idea of making the city regiments (when fit for duty) perform the nightly watch, instead of those poor, old, feeble wretches, who ought rather to be watched themselves, in their warm beds, by able nurses, would be converting them to the best use, and would be an effectual check to nocturnal depredations, within the city districts.

The dedication to the corporate body is signed B. T.

Art. 17. *A Letter to the Right Honourable the Earl of Shelburne*, First Lord of the Treasury. 8vo. 1s. Dilly. 1782.

Assafatida for the nostrils of Lord Shelburne, and *incense* for Mr. Fox. The hand by which the drugs are administered is not unskilled in the use of them.

Art.

Art. 18. *A Letter from Mr. Dawes to John Horne Tooke, Esq.* occasioned by a Part of his Speech to the Middlesex Freeholders, assembled by public Advertisement of the Sheriff of that County, at Hackney, on Wednesday the 29th of May, 1782: in which an apparent Error, on a fundamental Principle of Government and Legislation, supported by Mr. Horne's Credit and Eloquence, is refuted and exploded. 8vo. 1s. Stockdale. 1782.

Mr. Horne having advanced, at a public meeting of the Middlesex freeholders, that Representatives in Parliament are the Attornies of the people, Mr. D. in this letter, takes up the question of the responsibility of the Members of the British House of Commons to their respective constituents, and, in an intelligent and spirited manner, maintains, that by the original constitution of this country, the Knights, Citizens, and Burgesses sent to Parliament, form an aggregate of the whole body of the people, and are its entire representation; and that the end of the appointment of a representative is not particular but general; to advantage, not barely his constituents, but the commonwealth at large.

P O E T I C A L.

Art. 19. *King Stephen's Watch.* A Tale founded on Fact. By the Author of the Heroic Epistle to Sir William Chambers, Knight. 8vo. 6d. Longman. 1782.

Notwithstanding the positive assertion in the title-page respecting the author of this tale, the Editor seems to have no other grounds for it than conjecture; for after telling us it passes for the work of Mr. Mason, he adds, 'it furnishes an argument in support of their opinion, who attribute the Heroic and Archæological Epistles to the same author.' Thus after all it comes out at last to be nothing more than conjecture built upon conjecture. The fact on which this tale is founded is this: '*King Stephen* presented a watch to one of his courtiers, and condescended to regulate it with his own royal hands. The courtier being in a promiscuous company, enquiry was made after the hour of the day. Watches were produced, when the differences were marked, and consisted, as usual, in the variation of some minutes. The royal watch alone was before the foremost an hour and a half, and was consequently reprobated as heretical. The courtier, however, insisted that his was right and *must* be right, being regulated by infallible royalty,' &c. &c.

This humorous piece was first printed in a periodical paper, published at York about the time of the first Association Meeting at that place, and we remember that then the author of *Elfrida* had the credit of it, nor have we ever since heard it contradicted or doubted.

Art. 20. *Ode to Cloacina*, upon the most fashionable model: with a Card to Dr. Johnson. By the Author of *Eloisa en Deshabille*, 4to. 1s. 6d. Printed on Blue Paper. Faulder. 1782.

No species of composition appears to be more at enmity with common sense than the modern ode. The Pindars of the present hour seem to think that the personification of a few abstract ideas, no matter whether they are brought together in any order or connection, completes the whole of what is expected from them. In ridicule of this absurd practice, and of the mistaken notion from which it originates, is written the humorous burlesque before us. Those who like

sun, will not think their eighteen-pence ill bestowed upon it, especially as, for the convenience of application, it is printed on a paper *suitable* to the subject.

Art. 21. *The Devil divorced; or, the Diabo-Whore.* 4to. 2s. 6d. Smith. 1782.

The Writer of this miserable performance, who has thought proper to arrogate to himself the title of a Satirist, assures us, *upon the word of a man of honour*, that 'his desire is to serve the cause of good manners and virtue, and to put vice to the blush.' He, surely, is mistaken, if he thinks this is to be done by such ribbaldry as that which he has now published.

Art. 22. *Saint Stephen's Tripod: or, Mother Shipton in the Lower H^ose.* Comprising a Scheme of Prophecy, admonitory and epigrammatic, formed on a myttic and denunciatory System of Revelation; and delivered on the ancient Principles of Sybilline Prescience and oracular Inspiration. 4to. 2s. 6d. Kearsley. 1782.

Mother Shipton, like all the fraternity of fortune-tellers, is an ignorant impostor.

Art. 23. *The Forlorn Hope:* consisting of the following Poems; The Fragment; the Incantation; Bounce, an Heroic Ode; Surgeons, Occasional Prologue, Occasional Epilogue, &c. &c. &c. 4to. 2s. Bladon.

This Writer's Muse is not without some portion of low humour, and were she less careless, obscure, and dirty, she might afford a reader, who did not set much value upon his time, an agreeable lounge.

Art. 24. *Monody on the Death of John Thurlow, Esq.* 4to. 1s. Norwich printed; Sold by Doddsley, &c. London. 1782.

An elegant tribute of gratitude and affection to the memory of an amiable and worthy character, a brother of the present Chancellor and the Bishop of Lincoln.

Art. 25. *Elegies: with Selmane, a Tragedy.* By Joseph Holden Pott, of St. John's College, Cambridge. 8vo. 2s. 6d. Johnson. 1782.

In this little miscellany of Mr. Pott's, consisting of four elegiac poems and a tragedy, we observe the same traces of a cultivated mind that were taken notice of in his former publication about two years ago. From what recollection we now have of that performance, his Muse does not seem to have made any material improvements. *Selmane* is such a tragedy as might have been written without much knowledge either of the drama or of life; it contains, however, many just sentiments, not inelegantly expressed; and many poetical images, which are no other way objectionable than as they are sometimes improperly, *i. e.* unnaturally, introduced.—In brief, Mr. Pott seems neither to be lineally or collaterally descended from Sophocles or Tibullus.

N O V E L.

Art. 26. *Memoirs of the Right Honourable Lord Viscount Cherington*, containing a genuine Description of the Government and Manners of the present Portuguese. 2 Vols. 12mo. 5s. sewed. Johnson. 1782.

The motto prefixed to this work is rather unhappily chosen; *Se non e' vero e' ben trovato*; for we are at first informed by the Editor that the story is really true, and that a Captain Muller, who was for a long time in the Portuguese service, and since dead, drew up the account from authentic information; and having communicated it to a friend, received from him, about two months afterwards, the following laconic acknowledgment:

Carissimo Amico,

Se non e' vero, e' ben trovato. FRANZINI.

Lisbona, 24 di Maio, 1778.

Which when paraphrased into English is as much as to say,

"My dear Friend,

"Though all the circumstances you relate may not have actually happened or come to pass, yet they are as descriptive of the people you give an account of as if they really had."

At present we see nothing but a misnomer in the title-page. We know nothing more of Lord Viscount Cherington, than that he was born in Brazil. His father, Dr. Castleford, is the hero of the tale: and the principal information relating to this gentleman is—that he was physician to the English factory at Lisbon, and was banished from thence to Brazil by the villainous artifices of a Jesuit; that he there acquired the esteem and confidence of the Viceroy and his Lady; and that, with their approbation, he married an English gentlewoman who was protected and patronized by them. We are likewise informed, that by the Viceroy's application to the Bishop, a dispensation from *having the bans published* was readily granted. The nuptials are described as having been celebrated with great splendor; and as a specimen of the Author's manner, we shall give our Readers the conclusion of the chapter in which this part of the story is related:

"The Viceroy and Lady, the bride and bridegroom, retired to an inner apartment, where they entertained themselves with many sprightly remarks on the behaviour of the different guests, till the Lady gave it as her opinion, that it was time for the new married couple to withdraw to their bed-chamber, where we shall leave them to the pursuit and enjoyment of those raptures which refined and sensible souls alone are capable of relishing, and which are as far superior to the rude, strong, momentary, sensual grasp of appetite, as reason is to instinct, science to stupidity, or elegance to sordid and abandoned sloth.

"We are persuaded the candid Reader will not disapprove of our having been particular in our account of this marriage and supper; for, besides that it serves to develope and exhibit the real and present manners and customs of those people, it was an event that ushered into the world the sature hero of our history; the singular anecdotes of whose life, though perhaps not so numerous, were at least as strange, uncommon, and unexpected, as any to be found in the numberless volumes of novel and romance, made at pleasure, and depending entirely on the fancy and invention of the writer: whereas in the relating of a true, unvarnished tale, such as the present, the principal merit undoubtedly consists in conscientiously adhering to the rigour of historical facts, as to time, place, and circumstance, without attempting to warp or pervert them so as to serve any sinister or particular

purpose,

purpose, leaving only to the ingenuity of the writer the embellishing and setting off of the same, according to the measure of his capacity.' What the *true unvarnished tale* is to be, as we have not the penetration to conjecture, so neither have we the curiosity to know; and if the Editor pleases we shall be perfectly satisfied to sit down in ignorance of what is to come from the little interest we have taken in what is past.

MISCELLANEOUS.

Art. 27. *Candid Suggestions*; in Eight Letters to Soame Jenyns, Esq; on the respective Subjects of his Disquisitions, lately published: With some Remarks on the Answer of his Seventh Disquisition, respecting the Principles of Mr. Locke. By B. N. Turner, M. A. 12mo. 2s. 6d. sewed. Lowndes. 1782.

This Writer appears to be more skilful in the arts of ridicule than of argument. Whilst he is rallying the Disquisitor for the extravagance and absurdity of his ideas on metaphysical subjects, he affords his reader some amusement, and often—not indeed without good reason—exhibits his Author in a ludicrous point of light. But in attacking Mr. J.'s more serious doctrines concerning government and religion, he is himself too much under the shackles of system, to possess either the inclination or the power of demolishing the structure, which the Disquisitor's ingenuity, aided not a little by prejudice and bigotry, had raised. On the topic of religion, many persons will be of opinion, that this Writer might have found a shorter and better way to refute the Disquisitor's reflections upon Christianity, as containing doctrines contrary to reason, than by saying that sufferings are *attempts to justice*, and by adducing the sacrifices of the heathens, and the sorrows of an Iphigenia, a Codrus, or a Curtius, as proofs that the doctrine of *vicarious punishments* is not adverse to human reason.

With respect to the principles of policy, there is little probability that Mr. J. should meet with a solid and rational refutation from a writer, who pronounces it impossible to ascertain the principle, that all government is derived from the people; and who asserts concerning Mr. Locke, that had he lived to see the ill effects of his new system, he would have wept, like *Johnny Gay*, at the unforeseen consequences of his own superior genius.

Art. 28. *Thoughts on a Pre-existent State*; in Answer to a late Disquisition on that Subject. Small 8vo. 1s. Cadell, &c. 1782.

The Author of this small piece, in a very serious manner, and with much solidity of argument, refutes Mr. J.'s doctrine of the pre-existent state of man. Tracing back the intellectual ideas and moral dispositions of man to their origin, upon the principles of Mr. Locke, he shews that man does not come into the world a proper subject of punishment for the vices of a prior state; and then proceeds to confirm his reasonings, by pointing out their agreement with the historical parts of scripture. The piece is written with good sense and temper, and may be considered as a complete refutation of Mr. J.'s doctrine; if that doctrine can be said to be refuted, for which nothing has been offered sufficiently plausible to procure it any degree of credit.

Art. 29. *Critical Observations concerning the Scottish Historians, Hume, Stuart, and Robertson*; including an Idea of the Reign of Mary

Mary Queen of Scots, as a Portion of History; Specimens of the Histories of this Princess by Dr. Stuart and Dr. Robertson; and a comparative View of the Merits of these Rival Historians: With a literary Picture of Dr. Robertson, in a contrasted Opposition with the celebrated Mr. Hume. 8vo. 1s. Evans. 1782.

The intended services of injudicious friends are often nothing better than real injuries. It is impossible that Dr. Stuart should not think so, with respect to this ill-judged attempt to establish his reputation upon the ruins of Dr. Robertson's. The encomiums which the unknown Writer has lavished upon Dr. Stuart are too extravagant to pass with the public for any thing more than the ebullitions of the most partial friendship: And the censures which he has heaped upon Dr. Robertson are so illiberal, that every one will, without hesitation, impute them to personal resentment and spleen.

According to the decision of this profound Critic, whilst Dr. Stuart is all perfection, in originality of invention, in perspicuity of arrangement, and in simplicity, chasteness, strength, elegance, animation, and dignity of Style; Dr. Robertson has not a single theory, or a single thought, which is not borrowed: he has no pretensions to any kind of genius; his intellect is shallow and indolent, unenlightened by philosophy, and undisturbed by science; he has no powers of reasoning, no knowledge of the world, no extensive acquaintance with the dead or the living languages; no knowledge of the philosophy of grammar; he imposes upon the public wherever he affects originality: his narrative is only supported by daring and unscrupulous affirmations and insidious surmises, and, with shameless audacity, assassinates the truth: and lastly, his style is mechanically uniform, gaudy, unchaste, and poor, fit for no other purpose than to express the cant of the pulpit, and only adapted to amuse women and children.—The Public, who are insulted by such an *unsupported* censure of their judgment in the approbation which they have bestowed upon Dr. R. will doubtless treat this *anonymous* defamation with the contempt which it deserves.

Art. 30. *Letters addressed to two young married Ladies, on the most interesting Subjects.* Small 8vo. 2 Vols. 5s. sewed. Doddsley. 1782.

Written with the best design, and conducted on a very proper plan, The observations which occur in these Letters are neither novel nor profound; nor are they delivered in a manner either very forcible or very sprightly. But in general they are judicious, always moral, and strictly pure; and the language, though not remarkable for elegance or strength, is easy, unaffected, and perspicuous.

Each Letter treats of some particular duty more immediately incumbent on married ladies; beginning with religion, and tracing their conduct through the various scenes of domestic life, in a moral and social capacity. In the Fifth Letter, 'on the Affection due to an Husband,' we meet with the following remark: 'Men are naturally tyrannical. They will themselves have pleasure, and liberty, and yet always expect we should renounce both. I am not going to enquire whether this *right* they assume is well founded or not; it is sufficient to say it is *so*.' However disposed we may be to controvert this assertion, or at least plead some exceptions to it as a position laid down too generally

generally and decisively, yet we fully, and without hesitation, coincide with the fair Author's opinion in what immediately follows: 'A married woman should continually reflect, that her happiness, as well as her power, has no other foundation but in her husband's esteem and love; so that her whole aim and study must be to preserve both. You must command your own temper, while you carefully examine his. You must soothe all his afflictions, enjoy his satisfactions. Your tenderness must relieve his cares; your affection soften his distress; your good humour lessen and subdue his anxiety; and above all, you must with the utmost diligence conceal his infirmities. But the important, the grand care of your life must be to preserve his affection; to this great end you must direct your constant aim. It is this which makes your happiness, and which raises you to fame and glory. Many women imagine, when they are married, all care to please is over; no farther solicitude is necessary. But alas! the prize for happiness must still be won. You must endeavour to preserve the lover in the husband; to this end every grace must be put in practice to please, every virtue must be called forth to adorn; for you will remember, it is much more difficult to *preserve* than to *attract* love!'

Art. 31. *Miscellaneous Tracts.* By the Rev. Arthur O'Leary. 8vo. 5s. sewed. Dublin printed. 1781. Sold by Mr. Keating, Air-Street, Piccadilly.

Some of these Tracts have been already published; and of one we have given some account, viz. *Remarks on Mr. Wesley's Letter in Defence of the Protestant Association.* The present Miscellanny consists also of, *A Rejoinder to Mr. Wesley's Reply*;—*A Defence of the Divinity of Christ, and the Immortality of the Soul*;—*Loyalty asserted*, or a Vindication of the Oath of Allegiance taken by the Catholics since the late Act in their Favour;—*An Address to the common People of Ireland*, on Occasion of the apprehended Invasion in July 1779;—and *An Essay on Toleration*, tending to prove, that a Man's *speculative* Opinions ought not to deprive him of the Rights of civil Society.—Mr. O'Leary is a lively and sensible writer, arch and subtle in his remarks, and particularly dexterous in retorting the accusations of the Protestants. When delaiming against the right of the church to persecute its members for heresy, he connects the names of Bellarmine and Calvin. He will not admit that *persecution is a principle of the Romish Church*, whatever sanction it may have received from the practice of some great names which have belonged to it, or the writings of some distinguished members who have been zealous to support its prerogatives. 'I shall examine (says he in his ingenious Essay on Toleration) the charter which is pleaded in justification of restraints on the score of conscience. The Protestant and Catholic are equally concerned in the discussion. Each would plead for toleration in his turn, and the honour of religion should be vindicated from the imputation of enormities, which should be transferred to their real principles—I mean the passions of men, or their ignorance of the limits which religion itself prescribes to their power. I know the difficulty there lies in encountering prejudices which have a long prescription to plead. I shall be asked, whether I am ignorant of the rescripts of popes, inserting in the Directory of the Inquisition, the Imperial Constitutions dooming heretics to the flames; the authority of Catholic

and

and Protestant canonists, divines and civilians, Calvin, Ballartine, Gomar, benches of Protestant bishops, who gave their vote for enacting the laws, that doomed myself to transportation, and to death if ever I return to my native country, though I am conscious of no crime against the state, but that crime of a legal creation, viz. *saying my prayers while others are cursing*? Am I ignorant of the practice of ages, which has given a sanction to fines, forfeitures, imprisonment, and death itself, on the score of religion; a practice supported by the most learned writers of every denomination, and legible in bloody characters in the annals of Protestant states, as well as in the registers of the Inquisition? I answer, that I am not ignorant of the sanguinary rubric that first taught the manner of preparing the human victim for the altar of religion, in honour of a *God*, who, instead of requiring such a sacrifice, *died* on the cross for his creatures, and with expanded arms prayed for his enemies. Neither am I ignorant of the gloomy ritual substituted in certain kingdoms in the place of the faggot, and which prescribes the manner of stripping the man, in honour of a gospel which commands to clothe the naked. They must both come under the same description. For if religion authorize to deprive a man of the means of supporting life, and providing for the education of his children and the maintenance of his family, the same religion authorizes to deprive him of life itself. Religion is alleged on both sides, and as the degree of punishment is arbitrary, and lies at the discretion of the legislator, he can extend or reduce it to what compass he thinks fit; and it is well known that a speedy death is preferable to a tedious agony.—But what if I oppose practice to practice, pope to pope, doctor to doctor? without a cardinal's rope or a bishop's rochet? What if my arguments in favour of the rights of mankind should outweigh the reasoning of the purpled or mitred apologist's of its oppressors? What if my authorities should prove more numerous and illustrious than theirs? What if I should happen to demonstrate, that when they allege religion as a sufficient motive for the exertion of oppressive power, in such an age, or in such a country, it must be the religion of time, or place, *but not the religion of the gospel*?

As a theologist and a metaphysician, this Writer's reasoning is trite and superficial. On subjects which relate to civil society, his sentiments are manly and benevolent; and he will be read with pleasure by the sensible and liberal of every sect.

Art. 32. *Sketches on the Art of Painting*; with a Description of the most capital Pictures in the King of Spain's Palace at Madrid. In a Letter from Sir Anthony Mengs, Knight, First Painter to his Catholic Majesty, to Don Antonio Ponz. Translated from the original Spanish, by John Talbot Dillon, Knight, and Baron of the Sacred Roman Empire. 8vo. 2s. sewed. Baldwin. 1782.

As we have lately given ample accounts of the very ingenious Chevalier Mengs, and of his works, both of the pen and the pencil, it is unnecessary to enlarge on the present publication. We shall only, therefore, observe, that those English readers who have a taste for painting, and who wish to improve their acquaintance with its principles, and their judgment of the variety of style in which the most distinguished professors of this delightful art have excelled, will be

be obliged to the Baron Dillon for this translation of a very critical and entertaining tract. We would, however, recommend to them, while perusing these Observations of the Chevalier Mengs, an attention to the remarks on his writings, interspersed in our several articles relative to them. See particularly, the Monthly Review for August 1781, and the Appendix to our 65th Vol. Art. VI. also Appendix to Vol. LXVI. p. 526—527.

Art. 33. *The Principles of Free Masonry delineated.* 12mo. 3 s. Trewman at Exeter. 1777.

This book has hitherto escaped our notice, by not having been as yet published in London; but though it has thus lately come to our hands, it has long since been reviewed by some who ought to understand the subject better than those to whom the door of masonry has not yet been opened; as will appear by the following *imprimatur*:

‘Brother Robert Trewman having compiled a book, called, “The Principles of Free Masonry delineated,” and having desired that we would give him our sanction for its publication, we finding it entirely to agree with the ancient practices of the Society, do recommend the same.’ Signed by the Provincial Grand Master and his Officers.

If the *modern* practices of the society agree with the *ancient*, the inference will be greatly in favour of the institution; as the best of moral precepts are inculcated in this work. But there is the less need to enlarge on its merits, as the brethren, both in conversation and in print, are sufficiently disposed to do themselves ample justice. And if the *modern* industry of the brethren in masonic publications does not relax, we may comfort ourselves with the hope of receiving some glimmering lights that may at length pervade the ancient obscurity that has hitherto overshadowed their mysterious assemblies. How the respectable body of tylers will relish a propensity that may tend to diminish the importance of their employments, remains with them to determine.

Art. 34. *Chronological Tables* of the High Sheriffs of the County of Lincoln, and of the Knights of the Shire, Citizens, and Burgesses in Parliament, within the same; from the earliest Accounts to the present Time. 4to. 2 s. White in Holborn.

The professed intention of the Compiler of these Lists, is that they may serve as materials toward some future history, and topographical description of the county: and the public certainly owe their acknowledgments to all judicious labourers who interest themselves in adding to our historical collections.

Art. 35. *Loose Hints upon Education*, chiefly concerning the Culture of the Heart. *Second Edition enlarged.* 8vo. 6 s. bound. Robinson and Murray.

In this second edition * of Lord Kaimes’s last work, the principal new article is, a sensible and seasonable discourse on the duty of women to nurse their own children: besides which, there are interspersed through the Work some additional anecdotes and observations.

* For our account of the first edition, see Review for May last, p. 348.

Art. 36. *The Badge of Folly*; or, A humorous Illustration of the Mottos of the Nobility of England, Scotland, and Ireland: With an English Translation of each, and an extensive Commentary; designed and executed by that whimsical Delineator, Orator Reynard, Professor of Double-entendre in the College of Momus, for the Cabinet of Laughter. 4to. 2 s. 6 d. Debret. 1782.
Dulness and folly straining at obscenity.

Art. 37. *A Collection of Prose and Verse.* Selected from the most eminent Authors. By James Landells, M.A. 12mo. 2 s. 6 d. Berwick printed. Sold by Law, in London. 1782.

Scraps cut out of our most popular modern essay-writers and poets. There is no great praise due to the Collector; for he may well enough handle a pair of *scissors* who can make no skilful use of the *pen*.

Art. 38. *Paris in Miniature*: Taken from the French Picture at full Length. Interspersed with Remarks and Anecdotes; together with a Preface, and a Postface. By an English Limner. 8vo. 3 s. sewed. Kearsley.

The original work from whence this has been taken, was introduced to our Readers in Vol. LXV. p. 227; and all that need be added on the present occasion is, that neither the Translator nor the Printer of the piece now before us are entitled to much praise for their respective shares in the execution of it. The *postface* was probably added, because the name was deemed a clever conceit. The principal information that it affords us is, that a London Cockney is no better than the *Badaud de Paris*.

Art. 39. *A Description of the Royal George*; with the Particulars relative to her Sinking. 12mo. 1 s. Walter, &c.

Made up, to meet the curiosity of the public on a very interesting, but melancholy occasion. The few particulars here given relative to the diving-bell, and the methods that have been thought of for raising sunken ships, may be matter of information to some readers.

M A T H E M A T I C S.

Art. 40. *The Register of Time*: or, A perpetual Calendar. Part II. Containing the Gregorian Calendar. Together with a particular Treatise on Epatas. By le Chevalier François Saluces de la Mante, of the Order of Malta. 4to. 3 s. Fielding. 1782.

Of the First Part of the Chevalier's Work, adapted to the Julian or Old Style, we gave a sufficiently full account in our Review for October 1780. That Part is now published again, with a Second Part, adapted to the Gregorian or New Style. We have only to add, that the Second Part contains exactly the same tables and Rules as the First.

L A W.

Art. 41. *The Trial of Sir Francis Blake Delaval*, Knight of the Bath, at the Consistory Court of Doctors Commons, for committing *Adultery* with Miss Roach. Instituted by Lady Isabella Delaval, Wife of Sir Francis. To which is added, *The Trial of George Fitzgerald, Esq.* 8vo. 1 s. 6 d. Etherington. 1782.

What is here called the Trial of Sir F. B. Delaval, happened in the year 1755. We have, in this meagre catchpenny publication, nothing but the *depositions*, from which the Reader will rather infer, that

that the trial was instituted by the Knight against the Lady, who is charged with having committed adultery with a Mr. Craig. As to that which is called the Trial of G. Fitzgerald, Esq; it consists likewise of nothing but *depositions* relative to his ill treatment of his lady. The proceedings were had in the year 1753, but we are neither told *where*, nor before *what court*. Neither is the adjudication, or sentence, pronounced in either case, so much as mentioned. Nor is there a word of pleadings of counsel.—How could the Editor, whoever he is, have the assurance to offer such a flimsy publication to the world, under the title of *The Trials, &c.*! It is, probably, to the same industrious gentleman that we are indebted for that specious piece of *Caricism*, entitled, *The Trial of the Hon. Mrs. Newton*. See Review for August, p. 156.

M E D I C A L.

Art. 42. *Curfory Remarks on the Nature and Cause of the Maritime Scurvy*. shewing that that fatal Dilemper may not only be prevented, but probably easily cured, on Board Ships at any Distance from Land *. 4to. 2s. 6d. Baldwin. 1782.

This Author's remarks tend to prove, 'that *salted animal food* is the chief cause of the scurvy, independent of the weather, or of any other circumstance.' This he supposes to generate 'a saline ammoniacal acrimony in the constitution, from whence may be deduced almost all the symptoms of the disorder.' His means of prevention and cure, therefore, all turn upon substituting vegetable acceſcent articles of diet to the salt provisions on which our sailors chiefly live. Several things of this kind are suggested, which may be worth the attention of those concerned. The scheme which he offers as more particularly his own, and concerning which he seems to have the most sanguine expectations, is to give farinaceous vegetables in substance, in their vegetating or malted state, which he thinks may at any time be brought on by heat and moisture on ship-board. He also recommends the flour of malt to be carried out, and used for puddings or the like. This he conceives may be as much more efficacious than the infusion of malt, or wort, recommended by Dr. Macbride, as the bark in powder is to a watery infusion of it.

Art. 43. *An Epistle to Dr. William Falcomer of Bath*. By Philip Thicknesse. 8vo. 1s. Dodsley.

We should not have been able to assign a reason why Mr. Thicknesse should become a medical writer, and even controvertist on a medical subject, did not we recollect, that, on a former and similar occasion, he urged the plea that he was considerably 'turned of forty †.' Indeed a similar reason for his assuming a seat in the medical chair may be deduced from what he says in the present performance; where he desires that 'it may be all along understood, that he professes not to understand either physic, chemistry, or botany; and that he lays no other claim to any sort of knowledge, but that which a *long life*, and a long residence in Bath, in various periods of it, may have furnished

* It appears, by the *advertisements*, that the Author is Mr. John Sherwen, Surgeon, formerly in the East India Company's service.

† *Paletudinarian's Bath Guide*. See M. R. Vol. LXII. May 1780. pag. 352.

him with.' There is however a little difference between the former apology for dabbling in medical matters, and the latter. In the former, the Author avails himself of the old proverb; but in the latter, after alleging his *long life*, he quits the advantage he might derive from the homely old adage, and unaccountably disavows all knowledge of physic.

Thus qualified—*positively and negatively*,—that is, qualified through *length of years*, but disqualified, as one would think, through lack of medical and chemical knowledge—our Author, after having spent, as he tells us, 'all his Christmas holy-days, 1781, in reading and writing from Dr. Falconer's Works,' boldly plunges into the depths of chemistry, and encounters his graduated antagonist on the subject of his Analysis of the Bath waters. The Doctor had described them, as largely impregnated with fixed air, and as being sulphureous; not without hinting the possibility that they might receive a noxious saturnine impregnation from leaden reservoirs, or cisterns. Our hardy veteran attacks him on all these heads. He—but no language can do him so much justice as his own—he 'watches all his waters;—lets out all his *fixed air*;—smokes all his *sulphur*; and weighs all his *lead*.'

Art. 44. *An Account of the Nature and Medicinal Virtues of the principal Mineral Waters of Great Britain and Ireland, and those most in Repute in the Continent, &c. &c.* By John Elliot, M.D. 8vo. 3s. sewed. Johnson. 1781.

In this performance the ingenious Author has given a plain and very intelligible, but short account of all the principal mineral waters in this kingdom and Ireland, as well as of the most celebrated springs which the English valetudinarian may have occasion to visit on the continent. The respective waters are arranged in alphabetical order; the nature of their contents is indicated, and the virtues which are ascribed to them.

To the account of the different waters, the Author has prefixed the whole of Dr. Priestley's tract, on the artificial impregnation of water with fixed air; together with a plate representing the apparatus contrived for that purpose, with Mr. Magellan's and Mr. Parker's improvements. In the Introduction, the Author has likewise given tables of the various mineral waters classed under the heads of, 1. Chalybeate Waters. 2. Chalybeate purging Waters. 3. Sulphureous Waters. 4. Sulphureous purging Waters. 5. Acidulous, or saline Waters. 6. Saline purging Waters. 7. Vitriolic Waters; and 8. Waters which contain an earth. By thus collecting the titles of waters of similar virtues, the invalid, as the Author observes, may be enabled 'to find a water proper for his complaint near at hand; when it might not be convenient for him, on account of the distance, or, otherwise, to repair to those of greater note, though perhaps not of superior virtue.'

Under the head of *Sulphureous Waters*, the method of imitating which, discovered by M. Bergman, is previously described, the Author has, we think, been guilty of an oversight, in saying, that 'they do not contain an actual sulphur; but are impregnated with a *gas*, or spirit (the sulphureous air before described) which gives them their sulphureous smell.'—On turning to our 62d volume (January 1780,
pag.

pag. 73 and 75.), he will find that a real sulphur is contained in waters of this kind, in a state of perfect solution; and that it may be precipitated from them by the nitrous and dephlogisticated marine acids; and likewise, but more slowly, by the atmospherical air.

Art. 45. *A Treatise on the Medical Properties of Mercury.* By John Howard, Surgeon. 8vo. 2s. Longman, 1782.

This work treats of mercury only as it is connected with the cure of the venereal disease; the Author considering this as a sort of "fixed point," from whence enquiries into its medical properties in other cases may be carried on. His treatise is divided into two parts, *Salivation*, and the *Alterative Method*. Whichever of these is practised, he supposes that what he calls the *decisive antivenereal effects of mercury* are always manifested by inflammatory diathesis, prostration of strength, emaciation, and fever; symptoms announcing some internal changes in the system, among which are a melting down, attenuation, or singular species of putrefaction of the animal fluids. It is also his opinion, that the more violent the affection of the salivary glands, the greater is the antivenereal power of the mercurial course. On which principle, he is rather a friend to the old practice of absolute salivation, than to the more modern and gentle alterative plan; at least in habits not easily affected by mercury, and where the disease is inveterate. He in general prefersunction to the other methods of exhibiting mercury.

There are many practical remarks in this little work, respecting the conduct of both the salivating and the alterative course, which may be attended to with advantage. It may especially be serviceable to young practitioners, by teaching them the danger of relying upon sudden and partial appearances of amendment, and the necessity of using powerful and efficacious means to combat the venereal poison.

R E L I G I O U S.

Art. 46. *The Sublime Reader*; or, the Morning and Evening Service of the Church so pointed, and the emphatical Words throughout so marked, as to display all the Beauty and Sublimity of the Language, and render it, with the least Attention, impossible to be read by the most injudicious Reader, but with Propriety. With Remarks on the Service, and Notes of general Use. By the Rev. Dr. John Trusler. 8vo. 2s. Baldwin. 1782.

We cannot help considering this as a mere catch-peenny publication. — Though the Reader may undoubtedly be assisted by having the emphatical words marked, there are no marks that can convey a proper idea of the elevation, depression, or inflexion of the voice, which each word will require.

This industrious book-maker tells us, that 'if this specimen of the Common Prayer should meet with the Approbation of the Public, it is the Editor's intention to publish the remainder at some future period.' — The sincerity of his intentions, in publishing *any thing* that the Public may approve, will hardly be questioned.

Art. 47. *Two Sermons* on the Benefits of incorporated Charity Schools. By Edward Owen, M. A. Rector of Warrington. 8vo. 1s. Lowndes.

The first of these sermons was preached and published in 1779, when a proposal was made for rendering a charity-school, which had been

been long established at Warrington, more extensively useful. The second was preached and published in the present year, when the above proposal has found considerable success. The discourses are ingenious and sensible. The first, intitled, *Christian knowledge a universal privilege*, from Matth. xi. 5. immediately considers the advantage of these seminaries for the education of poor children. The second, from 2 Thess. iii. 13. *Be not weary in well-doing*, considers the resources of Christian charity. It is a good and useful sermon. It recommends industry, temperance, and oeconomy; by which means the rich may be able to distribute more easily and freely, and those in lower stations may also lend some assistance. 'For, says the preacher, we are commanded, Eph. iv. 28. to labour for the purposes of charity, as well as prudence and convenience. The meanest occupation is not exempted from the duty of beneficence. We must labour, not only for our own maintenance, but that we may have something to give.' To this we may add the following remark from the former sermon:—'I will add, what sometimes escapes modest Christians. Having, perhaps, but little to give, they are ashamed to give that little, and to disgrace a great cause by a humble pittance. But the measures of charity are every man's honest ability.' Small sums, from a great number of contributing hands, form a large aggregate.

Art. 48. *A brief Confutation of the Errors of the Church of Rome.* Extracted from Archbishop Secker's Five Sermons against Popery; and published for the Use of the Diocese of Chester. By the Right Rev. Beilby Porteus, D.D. Bishop of that Diocese. 12mo. 6d. or 2l. 2s. per 100 to those who give them away. Rivington, &c. 1781.

We have perused this little abstract with much satisfaction. It furnishes every Christian with sufficient reasons for his separation from the Romish communion. The attentive reader may perhaps be led to think, that some arguments favour a farther dissent than merely that from the church of Rome. However, it is to be wished that this plain, sensible, well written tract may not be confined to the diocese of Chester, but may have a general circulation, and obtain a serious regard throughout every Protestant country.

POLITICAL DISCUSSIONS RESPECTING IRELAND.

Art. 49. *Cui Bono?* Addressed to the People of Ireland, on the Subject of Mr. Flood's Two last Speeches in the Irish Parliament. 8vo. 1s. Kearsley. 1782.

Laborious declamation, endeavouring to stem the torrent of free and irresistible eloquence. We approve, however, the principles and arguments of the sensible Writer, as they tend to preserve the peace and harmony of the Sister-Islands in their present happy connexion: with which Mr. Flood's patriotism seems to be totally incompatible.

S E R M O N S.

- I. Preached at the Funeral of Mrs. Ann Walcott, Wife of John Walcott, Esq; and Daughter of John Lloyd, Esq; of Bath. Delivered in the Countess of Huntingdon's Chapel at that Place, March 24, 1782. By Thomas Pentycroft, A. M. Rector of St. Mary the More, in Wallingford, Berks, and Chaplain to the Right Honourable the Earl of Selkirk, 4to. 1 s. Vallance.

We cannot characterize this sermon better than by permitting the preacher to speak for himself. 'Christ was wrapt in fine linen and spices, symbolizing the purity of his imputed righteousness, and its fragrantcy or acceptableness to the great Father. He was buried in a *new sepulchre*, teaching us that his death hath altered the nature of the grave in respect to his people, making that a *Koimeterion*, or sleeping-place, as the primitive Christians called their burial place, which must otherwise have been a *condemned hole*, confining us till the judgment and execution of the last day. He was buried too in a *garden*, to shew us the *harmlessness of death* through him; and that, as in the Garden of Eden our ruin commenced, so by him our *Paradise is regained*: and that when our bodies are deposited in the earth, it will be only as so many *bulbs*, to be raised in immortal flower, beauty and perfection, at the morning of the resurrection.—Sinners! hearken. Jesus hath done our work, and left us to receive the wages. Jesus hath fought our battles, and left us to enjoy the spoils. Believers, hearken! Doubt not, fear not.'

If sinners or believers have a wish to *hearken* to such trash as this, let them repair to Lady Huntingdon's chapel,—and they will hear the same thing *over and over again*.

- II. Preached at Witham, in Essex, June 23 1782, on Occasion of the Death of the Rev. Charles Cate, A. M. who departed this Life June 13, in the 38th Year of his Age. By John Mead Ray. 8vo. 1 s. Buckland.

'The following sermon (says the Author) was composed without any view to publication. It was the production of a few hours; and it bears all the marks of a hasty composition. The only apology which its Author can offer in defence of himself for publishing it, is, that in so doing, he complies with the request of his friends, having at the same time a view of the advantage of a *widow who is left with seven children*; a circumstance which the Author hopes will be deemed a sufficient apology for the price, and also promote the sale.'—A *circumstance* which would repress the rigour of criticism, even if there were more occasion for it.



THE MONTHLY REVIEW,

For DECEMBER, 1782.



ART. I. *Illustrations of Euripides, on the Ion and the Bacchæ.* By Richard Paul Jodrell, Esq; F. R. S. 8vo. 10s. Boards. Dodslcy, &c. 1781.

AMONG the various causes that might be assigned why the more difficult of the Grecian poets are not so generally read, may be reckoned, the dry and tedious method in which their obscurities are for the most part explained. The business of a commentator having usually been considered as a task too dull for taste and genius to submit to, it has rarely been attempted by any but the literary drudge, the mere scholar. And though the use or importance of his labours is not to be denied, and ought certainly not to be undervalued, it must at the same time be acknowledged, that many an obscure author is rendered, to the young student at least, less inviting, by the dryness of the comment. Mr. Jodrell, however, is a commentator of a different class: to the acute penetration of the critic, and the profound erudition of the scholar, he unites the ingenuity and feelings of the man of taste, and, what commentators so seldom abound in, the liberality of a gentleman.

The plan of his *Illustrations* he thus delineates:

The Preliminary Essay discusses the History, Mythology, Laws, and Customs, on which the Fable is founded, and is intended to prepare the mind of the Reader by connecting several observations, which would obtrude on his attention with more inconvenience, if they were separately dispersed. The Intermediate Notes arise from the passage, to which they refer in the Original and English Translation by substituting the different texts, and are consequently very miscellaneous in the several objects of their critical inquiry. As the Author was not limited in the narrow boundary of an Editor's or Translator's page, he has often indulged himself with the full investi-

gation of the subject, when the nature of it has been interesting enough, or the materials sufficiently copious to require it. The Final Essay contains an analysis of the several beauties and defects of the Drama, considered under the constituent parts of its Plot, Characters, Sentiments, and Language: it traces the delicate connexion of the Choral Odes, that important and beautiful part of an ancient Tragedy, and illustrates the History of the Græcian Theatre in a new and comprehensive mode of Criticism: it also extends its inquiry to the more modern Plays on the same subject, which have been represented on the Roman, Italian, French, and English stages. The few Annotations, which follow this Final Essay, are only calculated for the attentive Reader of the Original, as they chiefly relate to the Greek Text, and therefore the translation of the lines, to which they refer, has been omitted.*

The extensive learning which is displayed in the Preliminary Essays and in the Notes is only to be equalled, by the diligence and attention with which Mr. Jodrell has extended his enquiries to the remotest objects of illustration. In some instances, perhaps, it may be thought they are carried to a degree of minuteness that the subject does not always require. The critical exactness with which his illustrations are conducted may be perceived by the following explanation of a passage which seems not, hitherto, to have been rightly understood:

Ἀσείρων ἑρῳῶς
Verse 1151. "Οχημ' ἐπαλλυ' ἄρτα δ' ἐμαρπύβεια.

Her unrein'd car advances; on her state

1185. The stars attend.

* I have proved in a preceding Note, that the quadriga, or chariot drawn by four horses, was the poetical prerogative of the Sun; and have there mentioned, that the Goddess Night was only honoured with the humbler biga, or the car drawn by two horses: to this I imagine Euripides here alludes under the expression of ἀσείρων ἑρῳῶς, or her unrein'd car: but, in order to demonstrate it, we must analyze the term, and illustrate the Græcian custom. Our Poet, in his Iphigenia in Aulis, has been very circumstantial as to the horses of the quadriga; for he tells us, that those in the middle were called ζύγαι, and the extreme ones σαρσφόροι: the first of these words implies, that the two in the middle were yoked; but the latter imports, that the other two carried reins: thus Julius Pollux corresponds with our Poet, and defines the expressions in the same manner, concluding that their reins are called σαρπαι. When Orestes in the Pythian Games of Sophocles approaches the goal, he is described in his Electra, as slackening the extreme horse, or the σείρων ἵππον: and Æschylus in his Agamemnon twice uses the expression of σαρσφόρος in a metaphorical sense: in the first instance, to express a faithful and united Associate, the King bestows this epithet on Ulysses: here the learned Stanley •

in

* Ζυγῶν τ' ἵππος ἢ ἰμὲν σαρσφόρος. (Ver. 851.

Yoked in his martial harness from my side

Swerv'd not. (Potter, Agam. vol. 2. p. 68.)

in his note remarks, "that in the quadriga to each horse, which was yoked, was added a *συνασφόρος*, or a horse governed by reins only, funalis; and he adds, that this custom was instituted by Clisthenes: for according to Isidorus the chariots of the quadriga were formerly with a double pole; and the connected yoke was thrown over all the horses: but Clisthenes the Sicyonian was the first that yoked only the middle ones; and to each of them applied on each side by a simple attachment, what the Greeks termed *συνασφόροι*, and the Latins funarii." In the other passage of this play, where the word occurs, it is used with the negative particle to imply a subject disobedient to the royal edict, like a horse reluctant to the rein: but on the contrary in our Poet the affectionate and faithful Pylades is called the *παράσιμος**, or the attached friend of his Orestes. Hence from the above investigation we collect, that the expression of *ἀσείγων ζυγίῳ* in this passage of the Ion, when analyzed, will imply, that this car of Night had no connexion with the *σινῶν*, or rein attached to the yoke; it was consequently a biga, and not a quadriga, a chariot drawn by two, and not by four horses. The Latin version therefore of Brodæus, Canter, Barnes, and Musgrave †, which is, "nullis astrictum jugis," conveys an improper idea; for the car was yoked, as I apprehend, with the *ζυγίοι*: it ought to be "nullo funali equo

The English Translator is here inaccurate; for the *συνασφόρος* was never yoked, but only reined: yet it is remarkable, that Stanley, notwithstanding his excellent explication, immediately subsequent, has himself fallen inadvertently into this error; for he says that Agamemnon, by a metaphor extremely elegant, calls Ulysses his *συνασφόρον*, as bearing with him for his part the yoke. "Agamemnon Ulyssēm *συνασφόρον* sibi esse dicit metaphorā elegantissimā, quasi pro suā parte jugum secum ferentem: etenim in quadrigā utrique equo jugali *ζυγίῳ* adjungebatur funalis *συνασφόρος*; idque ex instituto Clisthenis. Isidorus, Quadrigarum vero currus duplici temone olim erant, perpetuoque & quod omnibus equis injiceretur jugo. Primus Clisthenes Sicyonius tantum medios jugavit, eisque singulos ex utrāque parte simplici vinculo applicuit, quos Græci *συνασφόρους*, Latini funarios appellant."

* Πῶς κηδεσύν παράσιμος. (Orest. v. 1017.)

The Scholiast here gives a false definition of this word, for he says, that it properly signifies the horse which follows behind the car.

Παράσιμος. κυρίως δ' ὀπίσω τῷ ἄρματι; ἰπόμενος ἵππος.

But this is directly contrary to its derivation, and the assertion of Julius Pollux; nor is the remark of Barnes more accurate, when he says, Proprie equus, qui ad aliū latus jugatus trahit; for I have already proved that the *παράσιμος* was not jugatus, or yoked.

† This Editor, however, in his Note on (v. 1169) in his edition, has rendered *ἀσείγων*, "nullo fūne connexum;" but the idea intended to be conveyed by it is very different from mine, since he adds, "As in Painting you see the horses of Aurora unconnected with any traces to her car, but held only by bridles." His explication therefore has nothing to do with the biga, any more than with the quadriga; but only supposes this poetical car governed by the bridles, and not by the traces: but my idea is, that it was unreined with extreme horses only, being a biga,

jugo astrictum," unharnessed with any *σινιαῖα*, or extreme horses to the yoke. Having established this interpretation of the word *ἀσινιαῖα*, I shall now proceed to shew, by other classical authority, that the poetical car of night was a biga. There is a fragment of our Poet, from his play of the Andromeda, preserved in Aristophanes, and the Scholiast of Theocritus; where Night is personified and represented, as riding in her car through the sacred Æther; but the expression here does not ascertain the number of horses: it appears however from Varro, that Ennius translated this Andromeda of Euripides, and she thus addresses Night, as riding in her biga, or car drawn by two horses,

Quæ cava cœli signiteneatibus
Conficis bigeis.

The other Roman Poets, after this Tragedian, as Virgil, Claudian, Valerius Flaccus, and Silius Italicus, constantly assign to this Goddess the same humble equipage of the biga: the only exception indeed to the contrary, which I believe is unparalleled, where she is honoured with the quadriga, is in Tibullus,

Jam Nox æthereum nigris emensa quadrigis,
Mundum cæruleo laverat amne rotas.

(L. 3. el. 4. v. 18.

For the Ancients were in general extremely uniform in regard to the poetical appendages of their visionary Deities: but these have been greatly diversified by the imagination of Modern Poets, who have often deviated from the venerable example of Classical Antiquity: to illustrate this assertion from two examples of our own country, Spenser, speaking of Night, describes

Her twyfold teme, of which two black as pitch,
And two were brown.

Fairy Queen, B. I. cant. 5. st. 28.

And the learned Milton, in one of his juvenile poems, has contrived, from his own fertile invention, to furnish this Goddess with four horses, whom he honours with names of Græcian derivation,

Nox senis amplexus Erebi taciturna relinquit,
Præcipientesque impellit equos stimulante flagello,
Capitum oculis Typhlonta, Melanchætæque ferocem,
Atque Acherontæo prognatam patre Siopen,
Torpidam & hirsutis horrentem Phrica capillis.

In. quint. Novem. ed. Newton. vol. 3. p. 643.

It only remains to observe, that as the Stars are here painted by Euripides as the Followers of Night, so Theocritus has annexed them as Attendants on her Car,

"Ἀστὴρ ἐκείνοιο κατ' αἵματα νυκτὸς ὀπαδὶ. Idyl. 2. v. 166.

And also Tibullus,

Ludite, jam Nox jungit equos, currumque sequuntur
Matris lascivo sidera fulva choro.

(L. 2. El. 1. v. 88.)

Were it not that the ancients, as Mr. Jodrell justly observes, are in general extremely uniform in regard to the poetical appendages

pendages of their visionary deities, we should conjecture that *αεσιπάλων ζυγοῖς*, implied that the car of Night was not drawn by any horses or animals whatever, but that it was self-moving; an idea, perhaps, not improperly suited to that of the skillness and solemnity of night, that such a vehicle is not an unpoetical one we have the authority of Mr. Hayley :

The Car ———

Four wheels sustain, of pale and purple flame ;
For no fleet animals to earth unknown
Bear thro' ætherial fields this flying throne.
As by the subile Electrician's skill,
Globes seem to fly, obedient to his will ;
So these four circles of instinctive fire
Move by the impulse of their Queen's desire, &c.

Tri. of Temper, C. 5. l. 85.

The Final Essays, in which each drama is distinctly analysed, contain indubitable proofs of the Writer's profound knowledge of the critical art ; and the liberality and candour with which he investigates the beauties or defects of his author, plainly evince, he has none of that bigotry by which the admirers of ancient literature so frequently suffer themselves to be blinded. From the first of these essays, namely, that on the *Ion*, we shall give the following extract, in confirmation of what we have advanced :

* If we pass to the character of Creusa, in the contemplation of this Queen of Athens, we must first divest ourselves of that natural antipathy, which the more refined system of cultivated society, in the present æra of mankind, will inevitably raise against her: the Mother of an Infant, exposed by her own hand, could no more be tolerated on a modern theatre of enlightened Europeans, than the mistress of an Heathen God : if our Religion instantly disdained the one, our Humanity would recoil against the other with equal violence : it might perhaps be owing to this cause, that Dacier on Aristotle asserts, that the subject of the *Ion* would by no means succeed at present. But the Ancient Poets are not to be condemned by the tribunal of modern Opinion ; for the actions of men in every age ought to be tried by the impartial standard of their contemporary laws and customs. According to the Pagan creed of gallantry, Creusa was forced by the God Apollo : her fault was therefore involuntary, as the effect of necessity ; nor was the subsequent exposure of her Infant, who, she had reason to flatter herself, would be preserved by his immortal Father, so uncommon an act in those days, as to excite that horror, which nature, unbiassed by example, would inspire : notwithstanding this objection to a modern Reader, the art of Euripides is wonderful, who has contrived to paint Creusa often amiable even to him : this magic effect is produced by the delicate strokes of his commanding pathos : on her first arrival at Delphi she drops a tear ; and when Ion tells her of his orphan situation, that he never knew his Mother, she feels the natural pang of sympathy ;

" Wretched, whoe'er she be, is she that bore thee." (V. 316.)

But the yearnings of nature for her own lost Infant are still even more interesting: when she relates the fatal story of her misfortunes, the imagination of the Parent recoils at the idea of her exposed babe, now pictured before her;

Hadst thou but seen him stretch his little hands. (V. 961.)

And when the Tutor demands,

Seeking thy breast, or reaching to thy arms? (V. 962.)

Her reply in the original Greek has an uncommon effect; for she points to her bosom, and in one word says, "Here:" every Reader must feel for himself the charming effect of this expressive and natural simplicity, and subscribe to the opinion of Dacier; "Personne ne connoit mieux qu' Euripide le chemin du cœur, & ne place plus à propos les paroles tendres et affectueuses qui peuvent arracher les larmes aux plus endurcis." We next proceed to the consideration of the character of the Chorus, which will best be contemplated by a review of the Choral songs: these breathe a spirit of the most animated Lyric poetry; and have all the propriety of a close connexion with the immediate subject of the drama; from the circumstances of which, united with the situation of the speaker, they spring: I will examine them in their order. As the cause of the visit of Xuthus and Creusa to the Delphic oracle was the misfortune of her barrenness, the Chorus, who are Athenian women, and the female Attendants of their Queen, naturally invoke in their first song the Heathen Goddesses who presided over parturition, and their tutelary Minerva, that they would conspire to bless their royal Sovereigns with issue: hence, by an easy and beautiful transition, they extol the happiness of the married state,

When round the Father's hearth a race

In blooming lustre springs. (V. 475.)

The comforts arising from a numerous offspring to those in prosperity, the security in adversity both to their Parents and their Country, and the delightful amusement of training the infant-mind in the path of education are painted in this moral picture in very lively colours. Every Reader must here recollect the Psalmist; "Lo, children are an heritage of the Lord, and the fruit of the womb are his reward. As arrows are in the hands of a mighty man, so are children of the youth: happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate:" but among the fragments of our Poet's *Danae* some charming lines on this interesting subject are preserved, which I humbly submit to the Reader translated in imitation, of the style of Milton;

"Τίται φίλον μὲν φέγγος ἡλίῳ τόδε

"Καλὸν δὲ πόσις χεῦμα ἰδεῖν εὐήμερος,

"Γῆ τ' ἥριτον θαλάσσης, πλάσιον δ' ὕδατος,

"Πόλλαν τ' ἔπαινον ἐγὼ μοὶ λέξαι καλόν.

"Ἄλλ' ὅδιν' ἔτω λαμπρόν, ὃ δ' ἰδεῖν καλόν,

"Ὡς τοῖς ἀπαισι καὶ πόθῳ δειδυμένοις

"Παῖδων ποταῶν ἐν δόμοις ἰδεῖν φάος."

V. 120. ed. Barnes, p. 443.

Sweet is the lovely blush of orient morn,

And the smooth surface of the blue serene

In ocean's mirror ; sweet the fragrant earth
 Array'd in vernal bloom, pleasant the stream
 Rolling its grateful tide after soft showers,
 And other visions the gay Muse could dream ;
 But neither orient morn, " when she ascends
 With charm of earliest dawn," nor blue seraeas
 On the unruffled forehead of the deep,
 Nor vernal earth, nor river's swelling pride,
 Nor all those visions the gay Muse could dream,
 So sweetly ravish the delighted eye,
 Or bathe the soul in bliss so exquisite,
 As the far-beaming light from infant heir
 To the fond Parent, whose soft yearning heart
 Full many a day has pined in deep despair.

* But to return to the subject of the Choral song : hence the Chorus by a delicate connexion of ideas passes from this scene of conjugal felicity to the contrast of those miseries, proceeding from an illicit embrace ; of which the exposure of wretched Infants, a prey to birds and beasts of famine, is the fatal consequence : thus they condemn the intercourse of Gods with mortal Women, as History and Fame conspired to prove the uniform unhappiness of such connexions : this is the latent union in the train of ideas of the Epode with the Strophe and Antistrophe, and which is by no means obvious at first sight. The second Choral song follows the acknowledgment of Ion by Xuthus, as his Son ; and, as this discovery was made in the presence of the Chorus, he enjoins profound secrecy of it under penalty of death : this was an event apparently fatal to the interest of their beloved and native Queen Crensa, to whom, from principles of duty and patriotism, they are most affectionately attached : hence they anticipate her future sorrows, arising from the felicity of her husband, compared with her own childless situation ; and are naturally tempted, from the circumstances attending the young Ion and the obscurity of the oracle, to suspect a fraud, as a specious contrivance of Xuthus and this Minister of the temple : fired at the idea of this imposition *, and the

* This supposition by the Chorus of a fraud in the Delphic Oracle is curiously illustrated by the following observation of Fontenelle in his *Histoire des Oracles* (c. 7.) " If (says he) in the middle of Græce, which re-echoed on all sides with oracles, we had asserted they were nothing but Impostors, we should not have astonished any one with the boldness of the proposition ; nor should we have had any occasion to take any steps to advance it with secrecy : he then adds, that the Philosophers of Græce were divided in their opinions in regard to the Oracles : the Platonists and Stoics supported them ; but the Cynics, the Peripatetics, and the Epicureans openly ridiculed them." This observation is of great importance to palliate at least, if not to justify, the suspicion of the Chorus : and if Demosthenes in the Senate of Athens could accuse the Pythian Priestess with the charge of *φωτισμός* of being corrupted with the gold of Philip of Macedon, why might not the Athenian Women in this play venture, without much impiecy, to suspect an oracular fraud under the very suspicious circumstances

the ingratitude of the King to their royal Mistress, they embrace the bold design of revealing to her the secret, and imprecate divine vengeance against the Authors of this base stratagem: they also profess the utmost veneration at the same time for the honours and ancient line of Erechtheus: but an objection may arise against this resolution of the Chorus to reveal the secret, and the actual discovery of it in the following scene to Creusa: is not this a direct violation of that dramatic rule prescribed by Horace, commanding a sacred taciturnity in the observance of secrets, as an ingredient in the character of the Chorus?

Ille tegat commissa. (Ars. Poet. v. 200.)

* Since the Constitution of the Græcian drama had the Chorus interwoven in its texture, and demanded the presence of Spectators and Actors united together on the Stage, there is great wisdom implied in this essential quality annexed to them by the Roman Poet: without this degree of confidence, attached to them by the Persons of the Play, they would have been considered as Spies, before whom common prudence would have dictated a reserve, inconsistent with the freedom of the Poet in the management of his plot: thus they would have fettered the fable of the Ancients, as much as they would now do the imagination of the Moderns: let us therefore consider, what can be said for Euripides in this instance, without attempting to infringe the established propriety of the general rule: these women were the companions of their Queen, the *κρηιδος δαδευμα πιστον*, employed in her palace in all female tasks, and addressed under the appellation of slaves: their attachment was of the most cordial quality, which they openly profess in the presence of Xuthus; so that he could scarcely conceive a possibility of their silence: and their magnanimity in contempt of death, which they declare they would twice suffer sooner than not disclose the secret, founded as they imagine on a fraud, and fatal to the family of their own Queen, breathes a spirit of ancient heroism: their silence therefore in a patriotic view, might have been considered as criminal by Athenian Spectators: but the real cause of their violation of taciturnity is undoubtedly the great advantage which the Poet hence derived in the conduct of his plot; for it was necessary that Creusa should have been informed of the voice of the oracle, as the drama turns upon this point; and what instrument was there of conveyance so proper and natural as that of the female Chorus? Their third Choral song, which follows the discovery and the consequent design of Creusa to poison Ion at the banquet, contains an invocation to Hecate for the success of it, and an assertion, that, if the present attempt fail, future stratagems of death would certainly be planned against this Intruder; as such an usurpation on the ancient rights of her family could never be suffered by the Queen: the next Strophe by an awful appeal to several powers paints the ignominy which Athens would endure, if this,

of the case? Demosthenes quidem, qui abhinc annos CCC prope fuit, jam tum *φιλαιππιζου* Pythiam dicebat, id est, quasi cum Philippo facere; hoc autem eò spectabat ut eam a Phillippo corruptam diceret. (Cicero de Divin. l. ii. c. 57. f. 118.)

Ο Φοῖβος ἀλάτας. (V. 1089.)

This Delphic Vagrant hope to seize the throne.

(V. 1118.)

* After this the Antistrophe, in a vein of refined sarcasm, exclaims to the Bards, who, as Men, had often sung the illicit amours of women, to invert their poetical strains, and to paint their own vices with a palinodia or recantation, since the royal Xuthus had been guilty of the basest inattention and infidelity to Creusa, and had thus produced a spurious son: it is remarkable, in this last declaration, how the female Chorus, either through the oversight or artifice of the Poet, asserts a deliberate falsehood; for Xuthus had in their presence solemnly declared to Ion, that he must have begot him during the orgies of Bacchus in a frolic of youth; and to the direct question, whether it was since his marriage with the daughter of Erechtheus? he replies, That since that event he has never had any unlawful connexion: none of the Commentators have remarked this palpable disregard of truth. But the Chorus here deserves to be condemned for a crime of a much deeper die; from the heavy imputation of which no Apologist of humanity can pretend to rescue them. Instead of giving moral advice in the spirit of that excellent rule prescribed for their dramatic conduct;

Ille bonis faveatque & consilietur amicè,
Et regat iratos, & amet peccare timentes.

Hor. Ars Poet. (V. 197.)

They have rendered themselves the criminal associates of their guilty Queen, in her intended murder of the innocent Ion; and have not only given a sanction by their silent knowledge to the wilful act of poison, which in their situation, as slaves, to have concealed would have admitted a softening alleviation, but have solemnly invoked the infernal Proserpine to aid the hellish design: they therefore consider themselves as involved in the same cause and fate with Creusa; and when informed of the consequences arising from the discovery of the plot, they stand self-condemned, and acknowledge the justice of the sentence decreed by the tribunal of Delphi: there is some truth therefore in the observation of the Pere Brumoy, that the Chorus is *pervertueux*.*

The two volumes of this work already published contain only Illustrations on the ION and BACCHÆ. It is Mr. Jodrell's intention, should he be invited by success, to pursue his plan of dramatic inquiry on the other plays of this Græcian Poet. Sincerely wishing he may be encouraged to proceed, we for the present take our leave of him.

ART. II. Memoirs of Peter Henry Bruce, Esq; a Military Officer, in the Service of Prussia, Russia, and Great Britain. Containing an Account of his Travels in Germany, Russia, Tartary, Turkey, the West Indies, &c.; as also several very interesting private Anecdotes of the Czar, Peter I. of Russia. 4to. 11. 1s. Boards. Payne. 1782.

THE first qualities in an historical work are originality and authenticity. Of these qualities the Memoirs before us bear the most evident marks: they will therefore be able to engage the Reader's attention without the embellishments of elegant language. A true narrative of curious and interesting facts, related in a plain and artless manner, will always be acceptable.

The Author, and subject of this narrative, Peter Henry Bruce, of Scotch descent on the father's side, was born in Westphalia, in the year 1692, and entered into the service of Prussia in 1706: from which period the detail of his adventures and observations commences; it is continued to the year 1745, when the Author was employed in fortifying Berwick.—In the selection of passages from these entertaining memoirs, we shall chiefly consult the amusement of our Readers.

At the siege of Lisle (1708) the following remarkable accident happened to Prince Eugene:

His Highness received a letter from some unknown hand, and upon opening it, he found it contained a greasy paper, which he immediately and fortunately let fall upon the ground; his aid-de-camp took it up and smelled at it, and was directly seized with a giddiness, so much, that they were obliged to give him an antidote: this paper was then tied about a dog's neck for an experiment, and he died within twenty-four hours, notwithstanding a counter-poison was given him. The officers about the prince expressing their concern at the accident, he replied, without the least emotion, "You need not wonder at it, gentlemen; I have received several letters of this sort before now."

At the battle of Malplaquet a ludicrous circumstance happened:

A young Swiss recruit, who, when his regimentals were making, had procured a round iron plate bordered with small holes, which he desired the tailor to fasten on the inside of his coat, above his left breast; to prevent his being shot through the heart: the tailor being a humourous fellow, fastened it in the seat of his breeches, and the clothes being scarce on his back when he was ordered to march into the field, having no opportunity to get this awkward mistake rectified, before he found himself engaged in battle, and being obliged to fly before the enemy, and in endeavouring to get over a thorn hedge in his way, he unfortunately stuck fast till he was overtaken by a foe, who, on his coming up, gave him a push in the breech with his bayonet (with no friendly design), but it luckily hit on the iron-plate, and pushed the young soldier clear out of the hedge; this favourable circumstance

constance made the Swiss honestly confess, that the taylor had more sense than himself, and knew better where his heart lay.'

At Tournay (1710), an affair happened in the Jesuit's College not a little disgraceful to the fraternity. A shoemaker, near the college, having a handsome wife, one of the sanctified fathers made frequent visits to bespeak shoes and slippers for himself and others of the fraternity; at length, giving an order, he desired the fair dame, when they were done, to bring them home to the cloister, and receive the payment for them, and she accordingly carried them; she was admitted into the house, but never returned, which much alarmed the poor husband and his neighbours, who were naturally led to enquire after her at the college, when they were told, that she had received the money and went away again: as the veracity of these fathers was held sacred, nobody durst make any farther enquiry at the college, and the woman could not be found. Some few days after, a boy in the night-time getting into a garden, next to that of the Jesuits, to steal fruit, saw from the top of a tree (being moonlight) these very holy fathers busy in burying a corpse in the garden. The boy, knowing that the woman could not be found, told his father what he had seen; the father, who lived in the neighbourhood of the shoemaker, immediately acquainted him of it, and they both, with the boy, went to the governor, who, upon their information, sent for the magistrates, and they proceeded altogether to the Jesuits college; upon going into the garden, the boy directed to the spot where he had seen the corpse buried: upon digging there, they found the body of the poor woman, with her throat cut, and all her clothes torn in pieces. The fathers declared their ignorance and innocence of the whole matter, charging the foul deed upon two of their society who had disappeared. This was all the redress the poor man could get for the loss of his wife, notwithstanding the boy declared there were eight of them at burying the body. The shoemaker, his neighbour, and his son, thought it prudent to retire to Holland, where they turned Protestants, to avoid the merciless vengeance of these sacred fathers. This story was told me by several officers, who were at that time in garrison here.'

The following account of General Baur's discovery of his family connections is interesting:

At the time our troops were in Holstein, General Baur, who commanded the cavalry, and was himself a soldier of fortune, his family or country being a secret to every body, took an opportunity to discover himself, which surprised and pleased those who were about him. Being encamped near Husum, in Holstein, he invited all his field-officers, and some others to dine with him, and sent his adjutant to bring a miller and his wife, who lived in the neighbourhood, to the entertainment. The poor couple came, very much afraid of the Muscovite General, and were quite confused when they appeared before him; which he perceiving, bad them make themselves quite easy, for he only meant to shew them kindness, and had sent for them to dine with him that day, and talked with them familiarly about the country: the dinner being set, he placed the miller and his wife next to himself, one on each hand, at the head of the table, and paid great attention to them, inviting them to make free, and eat heartily.

In

In the course of the entertainment, he asked the miller a great many questions about his family and his relations: the miller told him, that he was the eldest son of his father, who had been also a miller at the same mill he then possessed; that he had two brothers, tradesmen; and one sister, married to a tradesman; that his own family consisted of one son and three daughters. The General asked him, if he never had any other brother than those he had mentioned: he replied, he had once another, but he was dead many years ago, for they had never heard of him since he enlisted and went away with soldiers when he was but very young, and he must certainly have been killed in the wars. The General observing the company much surprised at his behaviour to these people, thinking he did it by way of diversion, said to them, "Gentlemen, you have always been very curious to know who and whence I am; I now inform you, this is the place of my nativity, and you have now heard from this my eldest brother, what my family is."—And then turning towards the miller and his wife, he embraced them very affectionately, telling them, he was their supposed dead brother; and, to confirm them, he related every thing that had happened in the family before he left it. The General invited them all to dine with him next day at the miller's, where a plentiful entertainment was provided, and told them that was the house where he was born. General Baur then made a generous provision for all his relations, and sent the miller's only son to Berlin for his education, who turned out an accomplished young man.

The occasion of Prince Menzikoff's rise from a low condition is thus related:

He was born of gentle, but very poor parents; and they dying, left him very young without any education, inasmuch that he could neither read nor write, nor ever did he to the day of his death: his poverty obliged him to seek service in Moscow, where he was taken into the house of a pastry-cook; who employed him in crying minced-pies about the streets; and having a good voice, he also sung ballads: whereby he was so generally known, that he had access into all the gentlemen's houses. The Czar, by invitation, was to dine one day at a Boyar's, or Lord's house, and Menzikoff happening to be in the kitchen that day, observed the Boyar giving directions to his cook about a dish of meat he said the Czar was fond of, and took notice that the Boyar himself put some kind of powder in it, by way of spice; taking particular notice of what meat that dish was composed, he took himself away to sing his ballads, and kept sauntering in the street till the Czar arrived, when exalting his voice, his Majesty took notice of it, sent for him, and asked him if he would sell his basket with the pies: the boy replied, he had power only to sell the pies, as for the basket he must first ask his master's leave; but as every thing belonged to his Majesty, he needed only lay his commands upon him. This reply pleased the Czar so much, that he ordered Alexander to stay and attend him, which he obeyed with great joy. Menzikoff waited behind the Czar's chair at dinner, and seeing the before-mentioned dish served up and placed before him, in a whisper begged his Majesty not to eat thereof; the Czar went into another room with the boy, and asked his reason for what he had
whispered

whispered to him, when he informed his Majesty what he had observed in the kitchen, and the Boyar's putting in the powder himself, without the cook's perceiving him, made him suspect that dish in particular; he therefore thought it his duty to put his Majesty upon his guard. The Czar returned to table without the least discomposure in his countenance, and with his usual cheerfulness; the Boyar recommended this dish to him, saying, it was very good; the Czar ordered the Boyar to sit down by him, for it is a custom in Moscow for the master of the house to wait at table when he entertains his friends, and putting some of it on a plate, desired him to eat and shew him a good example. The Boyar, with the utmost confusion, replied, That it did not become the servant to eat with his master; whereupon the plate was set down to a dog, who soon dispatched its contents, which, in a very short time, threw him into convulsions, and soon deprived him of life: the dog being opened, the effect of the poison was clearly discovered, and the Boyar was immediately secured, but was found next morning dead in his bed, which prevented all farther discovery.

'Menzikoff's remarkable introduction soon gained him credit and confidence with his royal master, which, from being one of the meanest and poorest, raised him to be one of the richest subjects in the Russian empire; he was not only dignified with the title of a Prince in Russia, but also declared a Prince of the Roman empire.'

The following instance of the superstition of the Russian people, and the power of their clergy, happened at Moscow:

'A young man, whom the Czar had sent to Leyden for his education, having finished his studies in physic, returned a graduated physician, and at a merry meeting with his friends, they questioned him concerning his religion: he being then in his cups, told them, he was as much of the Greek church as ever, but that he had lost all his faith in saint's pictures, and to prove what he said, he took one down from the wall, and threw it in the fire: whereupon he was immediately seized, and put into the hands of the clergy, who very soon sentenced him to the flames, and burnt him in a most cruel manner; laying the fire at some distance from him to keep him the longer in torment. The Czar, being informed of the cruelty of the clergy, as he had formerly abolished the dignity of patriarch, took this opportunity to deprive them of the power of life and death, and made a law, that all the clergy should apply themselves to study, allowing them five years for that end; after which they were to undergo an examination, and those who were found capable to perform their functions were to be promoted, the others to be discarded. And as three fourth parts of the year were holidays in commemoration of some saint or other, whereby the people were for the most part idle, he made a law that no holiday should be kept but in commemoration of our Saviour, the Virgin Mary, the twelve Apostles, and St. Andrew, and St. Nicolas, the tutelar saints of Russia. And as there were in the empire many thousand convents full of lazy monks, who lived in idleness, he restricted the number of these houses to fifty, each house to contain no more than fifty monks, each monk to be above forty years of age; the rest of them to be appropriated to hospitals for such of the army and navy as were become unfit for service, and other

other indigent persons not able to maintain themselves; and their revenues for their support: and the monks, who had been bred to no handicraft, and were fit for service, to be employed in the army.'

Among many other curious particulars concerning the Czar Peter I. Mr. Bruce relates the following:

'The Czar was some time after smitten with the charms of another beautiful young lady, the daughter of a foreign merchant in this city: he first saw her in her father's house, where he dined one day; he was so much taken with her appearance, that he offered her any terms she pleased, if she would live with him; which this virtuous young woman modestly refused; but dreading the effects of his authority, she put on a resolution, and left Moscow in the night, without communicating her design even to her parents. Having provided a little money for her support, she travelled on foot several miles into the country, till she arrived at a small village where her nurse lived with her husband and their daughter, the young lady's foster-sister, to whom she discovered her intention of concealing herself in the wood near that village: and to prevent any discovery, she set out the same night, accompanied by the husband and daughter. The husband, being a timber-man by trade, and well acquainted with the wood, conducted her to a little dry spot in the middle of a morass, and there he built a hut for her habitation. She had deposited her money with her nurse to procure little necessaries for her support, which were faithfully conveyed to her at night by the nurse or her daughter, by one of whom she was constantly attended in the night-time.

The next day after her flight, the Czar called at her father's to see her, and finding the parents in anxious concern for their daughter, and himself disappointed, fancied it a plan of their own concerting. He became angry, and began to threaten them with the effects of his displeasure, if she was not produced: nothing was left to the parents but the most solemn protestations, with tears of real sorrow running down their cheeks, to convince him of their innocence and ignorance what was become of her, assuring him of their fears that some fatal disaster must have befallen her, as nothing belonging to her was missing, except what she had on at the time. The Czar, satisfied of their sincerity, ordered great search to be made for her, with the offer of a considerable reward to the person who should discover what was become of her, but to no purpose: the parents and relations, apprehending she was no more, went into mourning for her.

'Above a year after this she was discovered by an accident. A colonel who had come from the army to see his friends, going a hunting into that wood, and following his game through the morass, he came to the hut, and looking into it, saw a pretty young woman in a mean dress. After enquiring of her who she was, and how she came to live in so solitary a place, he found out at last that she was the lady whose disappearance had made so great a noise: in the utmost confusion, and with the most fervent intreaties, she prayed him on her knees that he would not betray her; to which he replied, That he thought her danger was now past, as the Czar was then otherwise engaged, and that she might with safety discover herself, at least to her parents, with whom he would consult how matters should be managed.

managed. The lady agreed to his proposal, and he set out immediately, and overjoyed her parents with the happy discovery: the issue of their deliberations was to consult Madam Catherine (as she was then called) in what manner the affair should be opened to the Czar. The Colonel went also upon this business, and was advised by Madam to come next morning, and she would introduce him to his Majesty, when he might make the discovery, and claim the promised reward. He went according to appointment, and being introduced, told the accident by which he had discovered the lady, and represented the miserable situation in which he found her, and what she must have suffered by being so long shut up in such a dismal place, from the delicacy of her sex. The Czar shewed a great deal of concern that he should have been the cause of all her sufferings, declaring, that he would endeavour to make her amends. Here Madam Catherine suggested, that she thought the best amends his Majesty could make was, to give her a handsome fortune and the Colonel for a husband, who had the best right, having caught her in pursuit of his game. The Czar, agreeing perfectly with Madam Catherine's sentiments, ordered one of his favourites to go with the Colonel, and bring the young lady home; where she arrived, to the inexpressible joy of her family and relations, who had all been in mourning for her. The marriage was under the direction, and at the expence of the Czar, who himself gave the bride to the bridegroom; saying, That he presented him with one of the most virtuous of women; and accompanied his declaration with very valuable presents, besides settling on her and her heirs three thousand rubles a year. This lady lived highly esteemed by the Czar, and every one who knew her. Besides the concurring reports of other people, I had this her story from her own mouth.

As the Czar had the welfare and aggrandizing of his nation very much at heart, he neglected no opportunity to accomplish his subjects. He at this time made a regulation for holding assemblies; he appointed two every week to be held at the houses of the grantees alternately; one room being allotted for conversation, one for cards, and one for dancing; to meet at eight o'clock and end at eleven; the master of the house to provide a side-board of liquors, which should not be presented until called for, and to find cards and music: free admission to be given to all of the rank of gentlemen, foreigners as well as natives, with their wives and daughters. This new regulation extremely pleased the ladies, as it freed them from the severe restraint they laboured under, not being permitted to appear in public company; but by this means they both learned to converse and dress.

His Majesty also instituted an academy this winter for the education of young gentlemen; and was at much pains to provide able masters from abroad for teaching the several sciences.

The Czar now (1715) gave frequent balls and entertainments at his own winter and summer palaces, and not at Prince Menzikoff's, as formerly; but finding this inconvenient, ordered a large house to be built mid-way between them, for a general Post-Office, with spacious rooms above stairs for public balls and entertainments; but on grand festivals, and extraordinary occasions, the entertain-

entertainments were given at the senate-house; between which and the fort was a spacious open place where they played off the fireworks. Upon these public meetings, a great many tables were covered for all degrees of persons; one for the Czar and the grandees; one for the clergy, one for the officers of the army, one for those of the navy; one for the merchants, ship-builders, foreign skippers, &c. all in different rooms; the Czarina, and the ladies, had their rooms above stairs; all these tables were served with cold meat, and sweet meats, wet and dry, interspersed with some dishes of hot meat: these entertainments commonly ended with very hard drinking. After dinner, the Czar went from one room and table to another, conversing with every set according to their different professions or employments; especially with the masters of foreign trading vessels, inquiring very particularly into the several branches of their trade. At these times, I have seen the Dutch skippers treat him with much familiarity, calling him by no other name but *Skipper Peter*, with which the Czar was highly delighted. In the mean time, he made good use of the information he got from them, always marking it down in his pocket-book.

‘The Emperor having been informed how much his subjects suffered from law-suits, by the avarice of those they employed, in delaying to end a process, while any money was to be got from their clients, now took the matter into consideration, and ordained that a sufficient number of lawyers and attorneys should be employed, and that each of them should have a handsome yearly salary, for which they should officiate to all his subjects, in every matter of law, gratis; and to prevent one person being preferred to another, they were obliged to insert every suit as it was laid before them in their daily registers, and proceed in them according to their dates of entry, without respect of persons; and whoever should be found to accept bribe or fee, or dilatory in forwarding a process at law, should be knouted and sent to Siberia into perpetual banishment: and whatever subject should conceive himself injured by the judge’s sentence, might appeal to the Emperor in person. This new regulation was highly acceptable to all his Majesty’s subjects, but more especially to the lower class: and as they had hitherto no written laws, the emperor caused a code to be composed of the civil law, in as plain, short, and easy a method as possible, agreeable to the method which Marshal Weyde had formerly adopted in compiling the military law; which was contained in a small pocket volume, printed in the Russian and German languages, and of which every officer had one given him for his instruction.’

Mr. Bruce gives the following account of the Kalmuck Tartars:

‘The Kalmucks inhabit a vast territory, lying between the Wolga and the river Jaick, toward the Caspian sea, and possess the left side of the Wolga from hence near to Astrachan, in all which immense tract there is not so much as one single house to be seen, as they all live in tents, and remove from one place to another in quest of pasturage for their large herds of cattle, consisting of horses, camels, cows, and sheep; they neither sow, nor reap, nor make hay for their cattle, so that they live without bread, or any sort of vegetable; and in

In the winter their cattle fare as other wild beasts. Their food is flesh (especially that of horses), fish, wild-fowl, and venison, and have a great plenty of milk, butter, and cheese; but mare's milk is the most esteemed among them, and from it they make a very strong spirit, of which they are very fond; it is clear as water, but I could never learn how it is made. The Kalmucks are divided into an infinite number of hordes, or clans, every one under their own particular Chan, and all of those acknowledge the authority of one principal Chan, who is called Otchicurti-chan, or the King of Kings, and who derives his pedigree from the great Tamerlane. He is a very potent prince, and lives in great splendor; is formidable to all the neighbouring Tartars, and to the Russians themselves, who are obliged to keep considerable garrisons on the right side of the river, all the way from Satarof to Astrachan to prevent their excursions, as the Kalmucks are in possession of the opposite shore, and are also under the necessity of furnishing the Négayan Tartars about Astrachan with arms to defend themselves, in the summer, against the incursions of the Kalmucks, who formerly used to come every summer to ravage the country of the Négayans about Astrachan, but since they have been made sensible of the effects of the small arms and cannon now put in their hands by the Russians, they content themselves with coming once a year to the great plains of Astrachan for the convenience of food for their cattle, at a season when their more northern possessions are quite destitute of it. This is commonly done with not less than one hundred thousand men, and they rarely return without having received their accustomed present of bread, brandy and tobacco, from the governor of Astrachan.

There is no doubt but the Russians are powerful enough to curb the insolence of these vagabonds, were it not for the consideration of a benefit arising from the traffic for their furs and horses, which they bring every year in great abundance to Astrachan; and also for the service they are of to the Russians in their wars with the Turks and Crim Tartars, being accounted the most alert at pitching and removing their tents of any people in the world, which they are accustomed to by their constant incursions to some or other of the neighbouring countries. It is principally from this view that the Russians looked upon it as a piece of policy rather to allay their fierceness by some presents, which, however, by continuance of time, they now demand as an obligation, than to engage in a war against a multitude of vagabonds, who have so little to lose; having neither house nor fixed residence in all their dominions, but live the year round in tents covered with felts, in which, however, both for neatness and convenience, they far exceed all the neighbouring nations, even those who live in fixed habitations.

The Kalmucks, as well as the other nations of Great Tartary, are Pagans. As to their persons, they are of a low stature, and generally bow-legged, occasioned by their being so continually on horseback, or sitting with their legs below them; their faces are broad and flat, with a flat nose and little black eyes, distant from each other like the Chinese; they are of an olive colour, and their faces full of wrinkles, with very little or no beard; they shave their heads, leaving only a tuft of hair on the crown. The better sort

of them wear coats of stuff or silk, above which they wear a large, wide, fur coat of sheep-skins, and a cap of the same: in the time of war, they cover their head and body with iron net-work, which they call a pantzer, the links of which are so close, that it is proof against any kind of weapons except fire-arms, as a bullet will break it, and generally carries some broken pieces into the wound, which makes them stand in great awe of fire-arms. Their only weapons are the scymitar, lance, and bow and arrow; but they are coming into the use of fire arms, which, in time, will make them more formidable. Their cattle are large, and their sheep are of the largest kind, having great fat tails, weighing from twenty-six to thirty pounds; their ears hanging down like our dogs, and instead of wool they have soft curled hair, so that their skins are all converted into fur coats. Their horses are but small and of a bad shape, but swift, hardy, and strong, and many of them pace naturally, and trot at an incredible rate. They eat the flesh of camels, cows, and sheep, but universally give the preference to that of the horse.

'They are, in their own way, the happiest people on the earth, being fatigued with no kind of labour, but diverting themselves with fishing and hunting; and I can conceive nothing preferable to their way of living in the summer: but in winter they are obliged to cross the river, and live on the bare plain of Astrachan, where their only firing is the dried dung of the cattle, and the cattle themselves starving on the scanty produce of a barren desert. Here they remain till the spring, when their former habitation, on the east side of the river, is overflowed for near a month to a vast extent by the melting of the snow, and their country appears one continued sea overgrown with trees: as soon as this subsides, they return with great joy, swimming their loaded camels and cattle over the river, where the intervening islands make their passage easiest. It is to be observed, that the Kalmucks, when they go upon any expedition, have no regard either to bridges or boats; they no sooner come to a river, than in they plunge with their horses, and sliding from their backs hold fast by the manes till they get over, and then immediately mount again, and so proceed.'

Our Author's account of the Circassians, of the Dagestan and other Tartars, and of the Cossacks, is exceedingly amusing; but we do not mean to do more than excite our Readers' curiosity; and shall therefore refer them to the work itself for further entertainment, after adding the following account of a Banyan woman, resident at Astrachan, burning herself on the death of her husband.

'The Armenians have one of the suburbs of this city * allotted for their residence, and carry on a great trade from hence into Persia; but the Banyans without doubt contribute most to its flourishing condition. They are a sort of Pagan Indians, whose principal pursuit is trade, and have their factory within the city. One of their chief merchants dying at this time, his widow desired leave of the Emperor to burn herself with his corpse, according to the custom of

* Astrachan.

their country: but his Majesty, unwilling to encourage so barbarous a custom, refused her request; and the Indian factory were so much dissatisfied with it, that they threatened to withdraw from the city with their effects. His Majesty, finding no argument could prevail on the woman to alter her resolution, at last gave them leave to do as they thought proper. The corpse being dressed in his cloaths, was carried to some little distance from the town, where a funeral pile of dry wood was raised, and the body laid upon it: before the pile were hung Indian carpets, to prevent its being seen. The wife in her best apparel, and adorned with ear-rings, several rings on her fingers, and a pearl necklace, attended by a great number of Indians of both sexes, was led by a Bramin, or priest, to the funeral pile, which on her approach was kindled: she then distributed her upper apparel and jewels among her friends and acquaintances, of whom she took her last farewell with a great deal of ceremony, and the pile being in full flame, and the carpets taken down, she leaped into the midst of the fire; her friends then poured quantities of oil over her, which soon suffocated her, and reduced both corpse to ashes, which were carefully gathered and put into an urn, to be conveyed to their relations in India.

This barbarous custom was first introduced upon a political account; for polygamy, causing abundance of heart-burning and jealousy among the women that were rivals in their husband's affections, it often happened that such as thought themselves neglected, used frequently to procure their husbands deaths; wherefore, to make them the more careful of the lives of their husbands, it was ordered that those wives only, who were willing to accompany their husbands to the other world, by being burned with his corpse whenever he died, should have the reputation of being honest and virtuous; and such as would not give that proof of their affection, should be deemed infamous for ever after the death of their husband. Notwithstanding the obligation to burn with their husbands, imposed no other penalty on such as refused than being accounted infamous for not conforming to such a dreadful custom, yet such was the sense of honour and love for reputation among the Banyan women, that there are innumerable examples among them, of such as have voluntarily sacrificed their lives upon the burning pile: and what makes them undergo this with so much cheerfulness, is a persuasion, that if a woman has so great an affection for her husband, as to burn herself with him after his death, she shall live with him in the other world seven times as long, and shall enjoy him with seven times as much satisfaction as she has done in this, without a rival; so that they look upon this kind of death, as a passage through which they are to enter into the enjoyment of those pleasures, of which they had but a small share in this world. This custom prevails only among the Banyans, and not in general over India.

This work was originally written by Mr. Bruce in German, in the form of a journal, and was afterwards (in 1755), when he had closed the scene of his military life, translated by himself into English. It is now published for the benefit of his surviving family.

ART. III. *The History of the second Ten Years of the Reign of George the Third, King of Great Britain, &c. From the Conclusion of the Third Session of the Thirteenth Parliament, in 1770. to the End of the Last Session of the Fourteenth Parliament of Great Britain, in 1780. 8vo. 6s. Boards. Evans. 1782.*

THE Author of this volume enters upon a wide field. He endeavours to trace the rise and progress of our present troubles both at home and abroad through all the steps of domestic discontent and foreign intrigue. He explains the dispute about the Falkland or Malowine islands. He then details the growing apprehensions of the nation, and the preparations which were made for war. The feebleness of government had awakened the resentment of many individuals, and the liberty of the press was exercised with a spirit which gave offence. The Attorney-general, assuming powers which did not belong to him, filed informations, and carried on prosecutions with a view to detract from the rights of the subject; and some of the judges were earnest to reduce the trial by juries to a mere formality. By discretionary and dangerous exertions, papers were pronounced to be treasonable, and juries were directed to find them so. The awful dignity which ought to surround justice was wounded; and the people at large expressed the keen indignation with which they received insults that struck at the very existence of their independency. This subject is treated by our Author with the care which it merits.

He then exhibits an account of the petitions of the clergy concerning their subscription of the Thirty-nine Articles; records the business of the royal marriage-bill; and enumerates the attempts which were made for a revolution in the affairs of the East India Company. On this last head, the Author is very minute; and he appears to have been at great pains in going over the voluminous reports concerning the affairs of the East.

The Author now turns his attention to the commencement of hostilities in America, and to the prosecution of a war, the most ruinous and unfortunate in which England has been ever engaged. This is the most important branch of his performance; and, it is but justice to him to observe, that he has been industrious to obtain the best information. The last event of consequence, which he describes, is the riots in June 1780, which were so general and so remarkable.

In the execution of his task, the Author aims at impartiality; and he no where discovers the zeal of a partizan. He is neither a determined Whig, nor a pertinacious Tory. He seems to have made it a rule to steer in a middle course. As a specimen of his spirit, manner, and language, we shall transcribe the following passage:

The Congress, at length, was assembled, and Mr. Hancock elected Chairman; they began their office with an address to the Governor, loudly complaining of their wrongs, and conjuring him, in the most earnest manner, to desist from the disgusting endeavours to enslave them by military force. The Governor sent an answer, even although he denied the legality of the meeting, and retaliated the complaints of hostility, and neglect of charter rights, warning them against irritating government by farther provocations: but in vain; the Colonists persisted in giving every degree of opposition to his commands, and no offer nor emolument could bring together, as many mechanics as might be sufficient to erect barracks for his soldiers. The Governor returned wrath for wrath, and in the night, a party of sailors were detached from the ships of war, in the harbour, to spike up the cannon on one of the principal batteries belonging to Boston. By this time the Congress was strengthened by the deputies from the other colonies, and every determination had the force of law. A general meeting was first held at Philadelphia, on Monday, September 4, 1774. In all their declarations, they united professions of allegiance, with the necessities of self-defence, and viewed the recovery of their injured rights through the horrid, but unavoidable medium of a civil war. Each colony had but one vote, although the number of delegates was greater or less, according to the extent of the colony. The delegates amounted to fifty-one, from the colonies of New Hampshire, Massachusetts Bay, Rhode-Island and Providence plantations, Connecticut, New York, New Jersey, Pennsylvania, the Lower Counties on the Delaware, Maryland, Virginia, North and South Carolina. Their first resolutions confirm their former intentions respecting the colony of Massachusetts Bay, and the urgency of defence, in so far as it could be used in consistence with wisdom and peace. They assured General Gage, that the thirteen colonies were united as one man against his unconstitutional proceedings, and those of the late sessions of parliament, and recommended to him to revise his operations, and countermand the orders which had proved most obnoxious. They published a declaration of their rights, the rights of life, liberty and property, as handed down from their ancestors, consonant to the nature of the British constitution, and inviolate till the late arbitrary encroachments. They object not to such acts as tend to regulate their external commerce, but reprobate every idea of taxation, and revenue adopted without their consent. They draw from their charter many arguments against the keeping of a standing army, in time of peace, without the consent of the legislature of the country, as being not less contrary to the constitution of America, than to that of Great Britain; upon the same principles of infringement they complain of the Quebec bill, and of establishing a mode of legislation opposite to that to which they have been accustomed, and which only they can admit. They conclude with entering into articles, for themselves and their constituents, against importation, exportation, and consumption of goods.

Having procured an unanimous consent to these articles, they drew up a petition to his Majesty, a memorial to the people of Great Britain, an address to the colonies in general, and another to the inhabitants of Massachusetts Bay. All these are framed with elegance,

and in a manner that tends to command attention, and move the affections. How much more do they so now, when we are enabled to look back on the misery which an attention to them might have averted! In the petition to his Majesty, they enumerate the many grievances under which they labour from a succession of endeavours to deprive them of their dearest rights, the bare recital of which, they trusted, would incline his Majesty to grant them relief: they intreat him to consider their present situation, and the probable consequences, and respectfully beg to assure him, that the blood which inevitably will be spilt in their defence, would have been lost with pleasure if lost in their most loyal exertions to defend his crown and kingdom. To the conduct complained of they ascribe all their confusion, and on a distant prospect of a change in this conduct they venture to build a hope of peace. In the address to the inhabitants of Great Britain, they attempt to rouse them, by painting the horrors of their condition in colours the most striking, and in appealing to their judgments, whether their injuries may not in time be the injuries of the mother country itself. The arbitrary measures that have been fatal to the colonies may be equally so to Great Britain. In their address to the colonies, they trace their injuries from the year 1764, point out the duty and interest of every friend to their constitution, and express some hopes of the effects which their representations to the King and people of England may produce in their favour. After finishing these addresses the Congress was adjourned; this, their first sessions, having lasted fifty-two days, unmolested by, and regardless of, the Governor's proclamations against them. Those who chose to obey his orders, and stand up in defence of government, were now fain to retire to Boston, and speak their minds under the protection of the military power. We will now leave the affairs of America, to see whether the congratulations of success over their disobedient spirit still continued to be offered by them who attempted to curb it.

However acutely the people of England feel misfortunes, want of foresight is a part of their national character. The impulse of a moment outweighs the probability of consequences, and that courage, and contempt of fear which are their pride and distinguishing honour in the field, are misplaced when admitted into the cabinet. America was, at this time, talked of in England with no little share of indifference. The general election now approached, and the securing a seat for John Wilkes predominated over every consideration of the provincial events. The Opposition, so often foiled, seemed to yield to the depression; and the dissolution of Parliament, for a time, drew off public attention from every other concern. Many reasons, principally conjectural ones, are assigned for this step. But as facts must, in this history, take the place of diversified and contradictory opinions, it is sufficient to mention, that the proclamation was unexpected, and in some measure alarming. The writs being made returnable for the 29th, the parliament met on the 30th of November. Sir Fletcher Norton was appointed Speaker. His Majesty acquainted the Houses, of a most daring spirit of resistance and disobedience still unhappily prevailing in the province of Massachusetts Bay, and which had broke forth in fresh violences of a very criminal nature; that the most proper and effectual measures had been taken to prevent these mischiefs,

mischiefs, and that they might depend upon a firm resolution to withstand every attempt to weaken or impair the supreme authority of this legislature over all the dominions of the crown. The greatest satisfaction was expressed, likewise, in his Majesty's speech, at the peace concluded between Russia and the Porte; without demanding any particular supplies, it was particularly recommended to both Houses, at this time, to proceed with temper in their deliberations, and with unanimity in their resolutions.

As the address, moved for in consequence of this speech, seemed to many of the Opposition to imply an approbation of the acts which they had been at some pains to prevent, it was debated at considerable length, whether or not his Majesty should immediately be requested, that he would be graciously pleased to communicate the whole intelligence he had received from America, and the letters, orders, and instructions upon that business. This information the Minority of the new parliament demanded as absolutely necessary, before they could give judgment on the conduct of measures at home, or the posture of affairs in America: without this deliberation, the world would conclude, that the new parliament had servilely followed the plans of the old without examination, and without the least regard for the interest of the colonies. Severe reflections were thrown out against the last parliament, and that emptiness of boasting which seemed to promise so much from their hasty determinations. To this it was answered, That as addresses were mere matters of course, they in no degree affected the considerations of another time, when American affairs might be introduced with more propriety; in the mean time, said the Minister, as America has made no offers of reconciliation, shall Britain submit to concessions? When a division was called for, the numbers were 264 who voted for the address as it originally stood, and 73 who voted for the amendment, so that the strength of Opposition was not greater than it had been in the former parliament, where ministry carried every measure with so high an hand. In the House of Lords Opposition was equally weak, on a debate of a similar nature, and conducted by similar arguments, for only thirteen appeared for the amendment; and sixty-three against it. Nine of the former number joined in a protest, the first ever known to have been drawn up against an address. It concludes with these words, "It affords us a melancholy prospect of the disposition of Lords in the present parliament, when we see the House, under the pressure of *so severe and uniform an experience*, again ready, without any enquiry, to countenance, if not to adopt, the spirit of former fatal proceedings. But whatever may be the mischievous designs, or the inconsiderate temerity, which leads others to this desperate course, we wish to be known as persons who have ever disapproved of measures so pernicious in their past effects, and their future tendency, and who are not in haste, without enquiry or information, to commit ourselves in declarations which may precipitate our country into all the calamities of a civil war."

This volume of the History of George the Third does not appear to be written by the Author who executed the former volume. They bear very essential marks of distinction. The first volume displays great warmth, and takes a vehement part against

government. The present is full of moderation, and will, consequently, be more successful in advancing the true purposes of history.

ART. IV. *The History of Greece, from the Accession of Alexander of Macedon, till its final Subjection to the Roman Power. In Eight Books.* By John Galt, D. D. Archdeacon of Glandelagh. 4to. 11. 1s. Boards. Murray. 1782.

IT is somewhat surprising, that, although there is no portion of history which seems to invite the labours of the historian with fairer promises of success, than that of ancient Greece, this undertaking has never yet been executed in the English language, in a manner which has commanded any high degree of attention or applause. From the valuable materials for such a work, preserved in records which always lie open to the examination of the learned, it was natural to expect that some able and industrious writer, for the reputation of his country, and for his own, would, long before this time, have produced a history of Greece, which might have appeared with credit on the same shelf with our modern histories of Rome, England, and Scotland.

This, we presume, is the undertaking which, with respect to a part of the Grecian History, Dr. Galt has here attempted. For what reason he has chosen to write the history of the Decline and Fall of the Greek States, rather than that of their Rise and Progress, we are uninformed. In the latter, he would certainly have found a greater variety of interesting facts, and a richer collection of excellent models: and there seems no ground to apprehend that the execution would have been attended with greater difficulty, or that the work would have been less acceptable to the Public. That part of the Grecian history of which Dr. Galt has chosen to treat, is, however, sufficiently splendid and instructive to merit the labour he has bestowed upon it.

The period, at which this work commences, displays the overthrow of the Persian empire by the arms of Macedon, and presents us with the wonderful tale of Alexander's exploits and conquests. From the death of this renowned plunderer of nations, we see Greece reduced, by intestine divisions and a general decay of virtue, from a state of distinction before that time unparalleled in the history of the world, to a condition contemptibly feeble and distracted. In the midst of these humiliating circumstances, we are surprised and delighted by the sudden advancement of the small commonwealth of Achaia, formerly little known, but now so greatly improved in its policy and manners, as to be capable of becoming for a while the bulwark of Greece. All its glorious exertions, however, we see over-
borne

borne by the jealousy of its neighbours, who, envious of its rising greatness, provoked a war, in which all Greece was soon involved, and which at last effected the ruin of Greece, and its subjugation to Rome. In the progress of this subjugation, the history presents us with an instructive relation of the open hostilities, and disguised artifices, which the Romans employed to bring this illustrious people under their yoke. In the detail of these proceedings of the Ætolians and Epirots, their treachery to Achaia, the burning of Corinth, and the insidious convention by which the liberty of Greece was at last totally destroyed, are particulars which must be highly interesting to every reader, who knows how to value the possession, or regret the loss of political independence. From this period, to the taking of Constantinople by the Turks, Greece appears in a continual state of servitude under different tyrants. And the country, whose name will always stand foremost in the annals of liberty, is still groaning under the yoke of despotic power.

Such, in a general view, is the field of history which Dr. Galt has gone over. The materials (except perhaps that, in some cases, he leans towards the side of credulity, particularly in retailing so much at large the marvellous tales of Quintus Curtius respecting Alexander) are judiciously selected; and the arrangement is clear and perspicuous. If the Author discovers no peculiar depth of penetration in his reflections, he neither offends his reader with novelties, nor dazzles him with subtleties. In this respect, a pretty close resemblance may be observed between his manner and that of the popular *Rollin*. His style, if not highly ornamented, is, in common, correct and perspicuous.

In confirmation of these general strictures, we shall now proceed to select a few passages from different parts of the work. We shall begin with our Author's account of the memorable battle of Issus and its consequences:

‘Darius had already crossed the Pinarus, which divides Cilicia, and was encamped near the city of Issus. When the Persians found that Alexander, of whose flight they entertained not the least doubt, was advancing against them, they were in the utmost confusion. Pent up within narrow defiles, they found themselves deprived of all the advantages which they expected to derive from their multitudes, and in a manner reduced to fight upon an equality with the enemy. Darius particularly, who some hours before was elated with confidence, was now struck with such terror, that he commanded the banks of the river to be fortified with stakes, lest the Greeks should break in upon him. This cowardly precaution, Arrian tells us, provoked the scorn of the Macedonian soldiers; “He has already,” said they, “the spirit of a slave in him!” But, whatever cause Alexander

* Τῇ πρώτῃ δεινότητι. Arrian, L. 5. c. 10.

might have to hold the Persians in contempt, it did not make him negligent of any one of the duties of a general. With consummate skill he extended his front from the foot of the mountain to the sea ; so that the Persians should not have it in their power, by their superiority of numbers, to surround him : some of their detached parties had occupied the heights above him ; he sent a body of archers to dislodge them previous to the engagement : he examined attentively every disposition the enemy had made ; and wherever he saw their best troops placed, he added to the strength of that part of his line which was to oppose them. He then rode through the ranks, reminding those, who had distinguished themselves by any former exploit, of what achievements they had performed, and calling by name upon every brave soldier, to support, on that day, the glory he had already acquired.

† The command of the left wing, which reached to the sea, he assigned to Parmenio ; and began * himself the attack at the head of the right, directing his men to move up slowly, until within a certain distance of the enemy, and then to rush vigorously on, before the Persians should have time to discharge their missile weapons. This manœuvre had the desired effect. The foremost ranks of the enemy, finding their arms, in which they were well expert, rendered useless, and pressed by the violent onset of the Greeks, who charged them sword in hand, fell back on the ranks behind them ; these likewise on those next to them, until the confusion spread throughout the whole left wing ; the Macedonians still urging on with dreadful execution. Darius, who was only conspicuous by the height of his splendid chariot, and the richness of his dress, seeing his left wing broken, and that the slaughter began to threaten the spot where he was stationed, turned from the field of battle, and fled with the foremost.

‡ The Greek mercenaries, who composed the main body of the Persian army, still bravely maintained their ground, though against the Macedonian phalanx. But Alexander, after routing the enemy's left wing, having taken them in flank, they were at length worsted with great slaughter.

* On the right wing the Persians had considerably the advantage at the beginning of the engagement, their cavalry on that side being much stronger than the Greeks, until a seasonable reinforcement of Thessalian horse enabled Parmenio to turn the fortune of the day against them ; when seeing the general dispersion, they consulted their safety by flight.

† The pursuit which Alexander, though wounded in the thigh, continued till the close of day, proved not less fatal to the Persians than the battle, on account of their multitudes, and of the narrow defiles and rugged mountainous paths through which they had to pass. So that Ptolemy, the son of Lagus, who accompanied Alexander on this occasion, declared, that through the whole way they had trodden on nothing but dead carcases. As for Darius, he remained in his chariot for some time ; but his fears suggesting to him, that this method was not sufficiently expeditious, he alighted, and relinquishing his royal mantle, mounted on horse-back, and fled with the utmost

precipitation, hardly stopping for refreshment, until he had got beyond the Euphrates.

* Of the Persians there fell, according to Arrian, ninety thousand foot and ten thousand horse. Of the Greeks, if Diodorus may be depended on, only four hundred and fifty. The Persian camp was taken; in which were found the mother and wife of Darius, with his son and two daughters. The greater part of the baggage and treasure of the enemy had been left at Damascus. The plunder, however, was very considerable, every part of the camp affording proofs of Asiatic luxury and opulence. The tent of Darius, especially, the Macedonians beheld with amazement. Its spacious apartments were laid out in the most elegant manner, adorned with costly furniture, and on every side were placed vases of gold, from whence the richest odours issued; sumptuous preparations also for bathing and for the royal banquet, awaited Darius's return from the battle; and the officers of the household, splendidly attired, attended in their respective stations.

* It was thought proper to reserve this piece of magnificence for Alexander himself. He viewed it with much indifference, and having smelled the rich essences, turning to his followers, "This then," said he, "it was to be a King *!" Out of all the precious things he selected only a casket, ornamented with jewels and of curious workmanship, in which Darius was wont to keep perfumes. "I use no perfumes," said he, "but I will apply it to a nobler purpose;" and accordingly used it as a case for Homer's Iliad, a copy of which, corrected by Aristotle and Calisthenes, he always carried about with him. Hence is this copy of Homer, which appears to have been in high estimation among the ancients, known by the name of *the copy of the casket* †.

* Historical writers make the most honourable mention of the temperate manner in which Alexander enjoyed his victory. To Darius's family he behaved with singular magnanimity. He took care, that their persons, and whatever belonged to them, should be saved and secured from insult. The night succeeding the battle, hearing of their distress upon the supposed death of Darius, whose mantle one of the eunuchs had seen in the hands of a soldier, he immediately sent Leonatus, to assure them that Darius was living, and that themselves, though now captives, should enjoy the same royal state to which they had been accustomed in their highest splendor. The ensuing day he visited them in person, his friend Hephaestion only accompanying him. As they entered, Syfigambis, the mother of Darius, fell at Hephaestion's feet, supposing him to be the King; but one of the attendants having informed her of the mistake, she, in great confusion, turning to Alexander, began to excuse herself. "You are not greatly mistaken, Madam," replied he, raising her up, with great affection, "for *he* also is Alexander."

* Dacier and others understand Alexander's words as if spoken in admiration of what he saw. Dr. Langhorne considers them as the words of indignation. And this idea, which seems the most natural, and gives to the passage a peculiar beauty, is accordingly the one here adopted. See Langhorne's Plutarch.

† Η ἐν τοῦ καλλικράτους. Strab. L. xiii. Plutarch in Alexander.

"From that day, to avoid every injurious suspicion, he laid it down as a law, never to visit the wife of Darius more; who, it is said, was the most beautiful woman of her time. So that, as Plutarch observes, she and the rest of the princesses "lived, though in an enemy's camp, as if they had been in some holy temple, unseen and unapproached, in the most sacred privacy." Sygambis, particularly, was treated by him with a respect and attention, not less than she could have expected from Darius himself. He permitted her to order the funeral honours that should be paid to those of the royal family who had fallen in the action; and often afterwards granted favours at her request, even forgiving, upon her intercession, some Persian lords, who had deservedly incurred his displeasure."

The ensnaring professions of the Romans to the Grecian States, after their success in the battle of *Cynoscephalæ*, and the peace with Philip, are thus, judiciously, laid open:

"The Isthmian games were now begun, whither all Greece had repaired with anxious solicitude for their future destiny. When, at Flamininus's command, an herald, with sound of trumpet stepped forth, and proclaimed, "The Senate of Rome, and the General Titus Quinctius, having vanquished King Philip and the Macedonians, grant freedom, with immunity from all garrisons and taxes, and the enjoyment of their own laws, to the Corinthians, Phocians, Locrians, Eubœans, Achæans of Pthiotis, Magnesians, Thessalians, and Perrhæbians." Many among this vast multitude had not heard the proclamation distinctly; and even those who did, could scarcely believe it, so much did it exceed their expectations; numbers, therefore, from every side calling on the herald to repeat what he had said, the proclamation was made again; which was answered with the loudest and most joyful acclamations. The games were no longer attended to; and the whole assembly crowded around Flamininus, hailing him their protector and preserver; some striving to embrace him, others heaping on him flowers and garlands; so that, had he not retired within his pavilion, he had fallen a sacrifice to this burst of joyous gratitude. At the celebration of the Nemæan games, which followed soon after, and at which Flamininus likewise presided, the same proclamation was made.

"The states mentioned in this decree were those which had been in subjection to Macedon. The other Grecian communities, however, had not been forgotten. Flamininus informed them, what had been resolved upon in favour of all the faithful allies of Rome. To some an increase of territory was granted. Others were re-established in those possessions which had been wrested from them in the course of the late wars. The Achæans had Corinth, Heræa, and Triphylia, restored to them. Even Pleuratus, an Illyrian prince, and Amynter King of the Athamenes, who had aided Flamininus, were rewarded with a portion of Illyricum, and certain castles, which had lately belonged to Philip. And the Orestæ, though within the confines of Macedon, were declared free, as a recompence for their early revolt to the Romans.

"To these gracious acts were added many others no less pleasing. All the Grecian prisoners of war, in every part of Philip's dominions, returned to their families. The exiles throughout most of the states
in

in confederacy with Rome were recalled; Flamininus himself employing his good offices to suppress faction, and to heal the breaches occasioned by the late civil distractions. Roman garrisons still kept possession of Chalcis, Demetrias, and the citadel of Corinth; but even these he promised should be withdrawn, as soon as it was known what Antiochus designed. These conciliating measures, which had also an additional efficacy from Flamininus's affability and courteous deportment, united the greatest part of Greece in the interest of the Romans; even the few individuals, who yet doubted the sincerity of Rome, were cautious, amidst this general exultation and confidence, of uttering their suspicions. So that in their assemblies, and festive meetings, nothing almost was to be heard but effusions of gratitude and praises of the Roman people: "Regardless either of expence or of toil (it was said) they had thus interested themselves, merely to obtain liberty to Greece: that, except the battles of Marathon, of Salamis, of Platææ, and Thermopylæ, with what Cimon had achieved on the banks of the Eurymædon and near Cyprus, Greece had fought to no other purpose but to bring the yoke upon herself, and to raise monuments to her own dishonour; but these strangers, of whose descent from Grecian ancestors only a faint tradition remained, and from whom neither friendly interposition nor even compassionate regard were to have been expected, had exposed themselves to the greatest dangers, to deliver her from oppression."

In this kind of language, we learn from Polybius, Livy, and Plutarch, did the Greeks of those days speak of this memorable transaction. And, which is more extraordinary, in the same style of panegyric it is mentioned by these historians themselves. It is certainly a mortifying reflection, that these writers have not expressed themselves in another manner; and that they, who lived after the final close of this illusive prospect, and who therefore must have known, beyond a possibility of doubt, for what ends this specious appearance of liberty had been granted, had not the spirit to tell posterity, at the conclusion of this pompous recital, "Such was the fond dream that credulous Greece indulged! little did she think, that all this shew of favour was only the prelude to her ruin! and that when Rome appeared the kindest, it was only that she might strike the more effectually!"—But, so justly to be dreaded is the fatal influence of despotism. It checks the pen even of respectable historians.

This transaction, however, shews in the strongest light the consummate artifice of Rome. She meditated the subjection of Greece. But, while Antiochus was warlike and enterprising, while Macedon was not yet enslaved, and humbled Carthage still existed, the attempt had been dangerous. Greece, besides, was weak only from disunion; and, if once united at home, an effect which such an attempt would probably have produced, they might have proved again formidable. As the Romans, therefore, had with so much success employed their policy in keeping Macedon disjoined from Hannibal, Antiochus from Philip, and Greece from Macedon; so was the same policy now to be employed in disuniting the several Grecian states, not only from the great powers of Asia and Europe, but likewise from each other. And in no way could this be done so effectually, as by the renovation of their ancient laws and government. Each state having its own laws, each its peculiar form of govern-

government, each a distinct and independent sovereignty, they would all naturally be engaged in the same proud pretensions, the same jealousies and contests, which had animated them before; and, by affording to the Roman senate opportunities of interfering as arbiters in their differences, or as redressers of their wrongs, gradually and imperceptibly reduce Greece to that vassalage, which that artful people had in view. Besides, *liberty* was the darling object of the Grecian states; they had often been led away even by the name; and the restoration of their *liberties*, though but in appearance, gave the Romans a wonderful influence, especially over the multitude; who, provided they enjoyed their rights of suffrage, the debates of their orators, and the bustle of their public assemblies, imagined themselves blest with all that liberty has most valuable.

We shall only add the following narrative of the taking and burning of Corinth:

* Mean while Mummius, who marked the exultation and confidence of the Achæan troops, and foresaw the consequences, had already formed his army in order of battle; and, upon the approach of the enemy, commanded his horse to charge the Grecian cavalry; who, thrown into confusion by this unexpected vigour, after a short resistance were broken and put to flight. The infantry, undaunted by this misfortune, for some time maintained their ground with resolution and firmness; but, deserted by their cavalry, and attacked in flank by a detachment, which the Consul had kept in reserve for that purpose, they were at length totally routed.

† This battle was fought within the streights. And so well assured were the Achæans of the victory, that all the hills around were covered with their women and children, whom they had brought to be spectators of the discomfiture of the Roman army. The pursuit was continued by the Consul as far as Corinth, to which it was his intention to lay siege; but, to his great amazement, he found the gates open, and the city deserted. The remains of the Achæan army had pushed through it; and the bulk of the inhabitants, abandoning themselves to despair, accompanied them in their flight. This extraordinary appearance, so different from what he expected, struck the cautious Roman. A city, the pride of Greece, famous from the sieges it had sustained, and known to be of considerable strength, forsaken, without an attempt to save it, induced him to apprehend a snare. Impressed with suspicions, it was not until the third day, after he had encamped before it, that he ventured within the walls. On entering the city, a scene, the most splendid that Greece had to display, was exhibited to the eyes of the Roman army. Beside the advantages derived from the fertility of its territory, Corinth had for ages been the great emporium of both the eastern and western worlds; and, since its restoration to freedom by Aratus, it had become the principal city of the Achæan confederacy. From these copious sources, its opulence had increased to a wonderful degree. Whatever decorations either private wealth or public magnificence, under the direction of the most delicate and refined taste, had ever bestowed on any city, it had accordingly enjoyed. Its noble edifices, porticos,

* Pausan, ubi sup.

† Just. L. xxiv. c. 2.

temples,

temples, and palaces, were the admiration even of the Greeks, to whom objects of this kind were familiar; and its paintings and statues, in number as well as in value, were not inferior to what Athens herself had to boast. Its elegance accordingly had passed into a proverb ¶.

Of all this wealth Mummius became now the master. The possession of Corinth, a prize of such value, and so easily gained, afforded such a striking acknowledgment of the humiliation of Achaia, as might have disarmed the resentment of the victor. But the sternness of Roman severity was not thus to be softened. The situation of Corinth made it formidable *, and consequently pointed out its destruction, according to the desolating plan of Rome. The horrid scene began with the massacre of the few men found in it, and the sale of the women and children. The Consul having then directed his soldiers to remove the most valuable of the paintings and statues with which the temples and other public buildings were adorned, commanded the city to be set on fire, and all its boasted monuments of art and genius to be consumed. And such, it is said, was the quantity of curious works in gold, silver, and brass, thus devoted to the flames, that, during the conflagration, the united streams of these various metals poured along the streets of this unhappy city †, forming that famous consolidated mixture, which obtained the name of *Corinthian brass*, and which, for many ages, was held in the highest estimation. This unprovoked destruction many of the Romans, however, seem to have lamented; and the *nollem Corinthum* ‡ of one of the finest geniuses of Rome, is a lasting testimony of this opinion.

To the honour of Mummius, it is nevertheless to be observed, that he stands altogether clear of a species of guilt, with which other Roman commanders are generally charged. To the unpolished taste of the rough soldier, history has, with some apparent reason, ascribed his contempt for those exquisite productions of art, which an improved and travelled Roman would have beheld with admiration. Being present, we are told §, at the sale of some of these Corinthian paintings, when the Bacchus of Aristides, a piece esteemed one of the finest in the world, was purchased for King Attalus, at the price of six hundred thousand sesterces §; "it is impossible," cried out Mummius, "it should be of such value, unless some magical power is concealed in it; and if so, it must not be possessed by an Asiatic." He then commanded it to be set aside. And so little was he acquainted with the unrivalled excellence of the great Grecian masters, that he is said to have bargained with the commanders of the vessels, so whose care he trusted the statues and paintings, which he was sending to Italy, "that, in case any of them were lost, they should deliver him new ones in their stead **." However much, at the same time, men of taste may lament the unrefined manners of the

¶ Horat. Epist. L. i. Epist. xvii. v. 36.

"Non cuivis homini contingit adire Corinthum."

* This reason is assigned by Cicero himself. See Leg. Manil. 32. Offic. L. i. 11.

† Flor. L. ii. c. 16.

‡ See Cicero, de Offic. L. i. c. 11. et L. iii. c. 11.

§ Plin. L. xxxv. c. 4.

** See Vell. Paternul. L. i. c. 13.

Roman Consul, his disinterestedness stands unimpeached in history. No portion of the riches of Corinth were applied by Mummius to his own private emolument: Cicero himself informs us †, that, though several of those curious works of the painter and statuary, which he had saved out of Corinth, were to be seen in the temples and public edifices throughout Italy, yet in the house of Mummius not one was to be found. And in such indigence, after all his conquests, did he leave this daughter, an only child, that provision was made for her by the senate out of the public treasury ‡.

May it not then be suspected, that these Corinthian works owed their destruction rather to the virtuous and patriotic apprehensions of the honest Roman, than to inelegance of mind? While the fine arts had been progressively carried to an uncommon degree of perfection in this part of Greece, every kind of luxury had kept pace with them. And, distinguished by their delicacy of taste, the Corinthians had not been less remarkable for their voluptuousness and dissolute manners. Hence probably the apprehensions of Mummius, that the introduction of the same arts into Italy would give rise to a similar degeneracy. The statues and paintings he preserved, as they appeared to him the least dangerous articles of Corinthian splendour; the rest, he considered as tending only to enervate; and, in this view, he destroyed what he feared might prove fatal to his countrymen. To save Rome, he burnt Corinth †.

On the whole, we are so well satisfied with the execution of this History, that we recommend it to our Readers, without scruple, as a work of real merit and utility.—A judicious Index would have been a valuable addition to so large a work.

† In Verrem. L. i. 21. et Offic. L. ii. 22.

‡ Front. Strateg. L. iv. c. 3. 15.

§ And yet this very introduction of these productions of the great Grecian masters into Italy, Salust, certainly an able judge, numbers among the causes of the corruption of the Roman people. Velleius Paterculus uses the same language. Better, says he, speaking of Mummius's ignorance in the arts, that the Roman taste had still remained thus unimproved, than that it should have acquired the improvement it now has, at the expense of the public manners. See Vell. Patere. L. i. c. 13.

|| About 103 years after, it was rebuilt and colonized by Julius Cæsar.

ART. V. *Hayley's Essay on Epic Poetry*, concluded. See our last Month's Review.

OF all the critics, whose arbitrary systems in poetry are the objects of our Poet's reprehension, there is none whose absurdity is more frequently exposed than that of the arrogant Warburton: whose writings, notwithstanding his dogmatism both in theology and criticism, was once so tamely submitted to, are very rapidly sinking into oblivion: His critical labours are likely to repose on the same shelf with those of the redoubted Rhimer, or the inflexible Dennis; and his theological reveries, it is not improbable, may share a like fate with the quibbles of Scotus, Aquinas, or some other subtle, seraphic, or irrefragable Doctor.

Doct^r. Speaking of this imperious **DICTATOR** in literature, Mr. Hayley thus expresses himself:

‘ If I have alluded to this famous Commentator with a contemptuous asperity, it arises from the persuasion that he has sullied the page of every Poet whom he pretended to illustrate; and that he frequently degraded the useful and generous profession of Criticism into a mean instrument of personal malignity: or (to use the more forcible language of his greatest antagonist) that he “invested himself in the high office of Inquisitor General and Supreme Judge of the Opinions of the Learned; which he assumed and exercised with a ferocity and despotism without example in the Republic of Letters, and hardly to be paralleled among the disciples of Dominic *.” It is the just lot of tyrants to be detested; and of all usurpers, the literary despot is the least excusable, as he has not the common tyrannical plea of necessity or interest to allege in his behalf; for the prevalence of *his edicts* will be found to sink in proportion to the arbitrary tone with which they are pronounced. The fate of Warburton is a striking instance of this important truth. What havoc has the course of very few years produced in that pile of imperious criticism which he had heaped together! Many of his notes on Shakespeare have already resigned their place to the superior comments of more accomplished Critics; and perhaps the day is not far distant, when the volumes of Pope himself will cease to be a repository for the lumber of his friend. The severest enemies of Warburton must indeed allow, that several of his remarks on his Poetical Patron are entitled to preservation, by their use or beauty; but the greater part, I apprehend, are equally destitute of both: and how far the Critic was capable of disgracing the Poet, must be evident to every reader who recollects, that the nonsense in the *Essay on Criticism*, where Pegasus is made to *snatch a grace*, which is justly censured by Dr. Warton, was first introduced into the poem by an arbitrary transposition of the editor.

‘ Though arrogance is perhaps the most striking and characteristic defect in the composition of this assuming Commentator, he had certainly other critical failings of considerable importance; and it may possibly be rendering some little service to the art which he professed, to investigate the peculiarities in this singular writer, which conspire to plunge him in the crowd of those *evanescent critics* (if I may use such an expression) whom his friend Pope beheld in so clear a vision, that he seems to have given us a prophetic portrait of his own Commentator:

Critics I saw, that others’ names efface,
And fix their own, with labour, in the place;
Their own, like others’, soon their place resign’d,
Or disappear’d, and left the first behind.

I shall therefore hazard a few farther observations, not only on this famous Critic of our age and country, but on the two greater names of antiquity, to each of whom he has been declared superior by the partial voice of enthusiastic friendship. I wish not to offend his most zealous adherents; and, though I cannot but consider him as a lite-

* Letter to Warburton by a late Professor, &c. page 9, 2d edition.

rary usurper. I speak of him, as a great Historian said of more exalted tyrants, sine ira et studio, quorum causas procul habeo. — There seem to be three natural endowments requisite in the formation of an accomplished critic;—strong understanding, lively imagination, and refined sensibility. The first was the characteristic of Aristotle, and by the consent of all ages he is allowed to have possessed it in a superlative degree. May I be pardoned for the opinion, that he enjoyed but a very moderate portion of the *other two*? I would not absolutely say that he had neither Fancy nor Feeling; but that his imagination was *not brilliant*, and that his sensibility was not exquisite, may, I think, be fairly presumed from the general tenor of his prose; nor does the little relique of his poetry contradict the idea. The two qualities in which Aristotle may be supposed defective, were the very two which peculiarly distinguish Longinus; who certainly wanted not understanding, though he might not possess the philosophical sagacity of the Stagyræite. When considered in every point of view, he appears the most consummate character among the Critics of antiquity. If Warburton bore any resemblance to either of these mighty names, I apprehend it must be to the former, and perhaps in imagination he was superior to Aristotle; but, of the three qualities which I have ventured to consider as requisite in the perfect Critic, I conceive him to have been miserably deficient in the last, and certainly the most essential of the three; for as the great Commentator of Horace has philosophically and truly remarked, in a note to that Poet, “Feeling, or Sentiment, is not only the surest, but the sole ultimate arbiter of works of genius*.” A man may possess an acute understanding and a lively imagination, without being a sound Critic; and this truth perhaps cannot be more clearly shewn than in the writings of Warburton. His understanding was undoubtedly acute, his imagination was lively; but Imagination and Sentiment are by no means synonymous; and he certainly wanted those finer feelings which constitute accuracy of discernment, and a perfect perception of literary excellence. In consequence of this defect, instead of seizing the real sense and intended beauties of an author, he frequently followed the caprices of his own active fancy, which led him in quest of secret meanings and mysterious allusions; these he readily found, and his powers of understanding enabled him to dress them up in a plausible and specious form, and to persuade many readers that he was (what he believed himself to be) the restorer of genuine Criticism. As a farther proof that he was destitute of refined sensibility, I might allege the peculiarity of his diction, which, as Dr. Johnson has very justly remarked, is coarse and impure. Perhaps it may be found, that in proportion as authors have enjoyed the quality which I suppose him to have wanted, they have been more or less distinguished by the ease, the elegance, and the beauty of their language: were I required to fortify this conjecture by examples, I should produce the names of Virgil and Racine, of Fenelon and Addison—that Addison, who, though insulted by the Commentator of Pope with the names of an indifferent Poet and a worse Critic, was, I think, as much superior to his insulter in critical taste, and in solidity of judgment, as

* Notes on the Epistle to Augustus, ver. 210.

he confessedly was in the harmony of his style, and in all the finer graces of beautiful composition.'

Warburton, however, is not the only Critic of whose systems our ingenious Poet has pointed out the absurdity. Boswell, whom Dr. Warton calls "the best explainer of Aristotle, and one of the most learned and judicious of modern Critics," is shewn to be wretchedly mistaken in many of his leading ideas. And even the great ornament of the Warburtonian school, Dr. Hurd, is proved not to be infallible, in more instances than one; overlooking, like his master, the obvious in search of the obscure. But Mr. Hayley's entertaining Notes are not all expended upon Critics: the Poets have their share. The mention of any particular poet, excepting of our own country, is generally accompanied by biographical anecdotes. Of Dante he has not only given a compendious life, but a translation also of three Cantos of his *Inferno*. It seems probable, that the reception they meet with will determine his resolutions respecting a complete translation of this singular poet. 'At all events,' says he, 'he flatters himself that the ensuing portion of a celebrated poem may afford some pleasure from its novelty, as he has endeavoured to give the English reader an idea of Dante's peculiar manner, by adopting his triple rhyme; and he does not recollect that this mode of versification has ever appeared before in our language; it has obliged him of course to make the number of translated lines correspond exactly with those of the original. The difficulties attending this metre will sufficiently shew themselves, and obtain some degree of indulgence from the intelligent and candid reader.'

Ercilla, Mr. Hayley informs us, was equally distinguished as a hero and a poet; and he has endeavoured to give the English reader the best idea he can, both of his gallant life and of his singular poem. This poem, which has justly rendered him immortal, is entitled *Araucana*, founded on the revolt of the natives of Arauca (a district on the coast of Chili) from the Spanish government. 'It was applauded,' continued Mr. H. 'by the most eminent writers of Spain; and Cervantes, in speaking of Don Quixote's Library, has ranked it among the choicest treasures of the Castilian Muse. Voltaire, who speaks of Ercilla with his usual spirit and inaccuracy, has the merit of having made our Poet more generally known, though his own acquaintance with him appears to have been extremely slight; for he affirms that Ercilla was in the battle of Saint Quintin: a mistake into which he never could have fallen, had he read the *Araucana*. Indeed the undistinguishing censure which he passes on the poem in general, after commending one particular passage, sufficiently proves him a perfect stranger to many subsequent parts of the work; yet his remark on the inequality of the Poet is just. Ercilla is certainly unequal; but, with all his defects, he appears to me one of the most extraordinary and engaging characters in the poetical world. Perhaps I am a little partial to him, from the accidental circumstance of having first read his poem with a departed friend, whose opinions are very dear to me, and who was particularly

fond of this military Bard. However this may be, my idea of *Ercilla's* merit has led me to hazard the following extensive sketch of his Work:—it has swelled to a much larger size than I at first intended; for I was continually tempted to extend it, by the desire of not injuring the peculiar excellences of this wonderful Poet. If I have not utterly failed in that desire, the English reader will be enabled to judge, and to enjoy an author, who, considering his subject and its execution, may be said to stand single and unparal- leled in the host of Poets. His beauties and his defects are of so obvious a nature, that I shall not enlarge upon them; but let it be remembered, that his poem was composed amidst the toils and perils of the most fatiguing and hazardous service, and that his verses were sometimes written on scraps of leather, from the want of better materials. His style is remarkably pure and perspicuous, and, notwithstanding the restraint of rhyme, it has frequently all the ease, the spirit, and the volubility of Homer. I wish not, however, to conceal his defects; and I have therefore given a very fair account of the strange episode he introduces concerning the history of Dido, which has justly fallen under the ridicule of Voltaire. I must however observe, as an apology for *Ercilla*, that many Bards of his country have considered it as a point of honour to defend the reputation of this injured lady, and to attack Virgil with a kind of poetical Quixotism for having slandered the chastity of so spotless a heroine. If my memory does not deceive me, both Lope de Vega and Quevedo have employed their pens as the champions of Dido. We may indeed very readily join the laugh of the lively Frenchman against our Poet on this occasion; but let us recollect, that *Ercilla* has infinitely more Homeric spirit, and that his poem contains more genuine Epic beauties, than can be found in Voltaire.'

As a specimen both of the spirit of the Poet and of his Translator, we shall lay before our Readers the following striking and pathetic incident, taken from the 20th Canto:

' While thus I strove my nightly watch to keep,
And struggled with th' oppressive weight of sleep,
As my quick feet, with many a silent stride,
Travers'd th' allotted ground from side to side,
My eye perceiv'd one quarter of the plain
White with the mingled bodies of the slain;
For our incessant fire, that bloody day,
Had slaughter'd numbers in the stubborn fray.
As oft I paus'd each distant noise to hear,
Gazing around me with attentive ear,
I heard from time to time a feeble sound
Towards the breathless Indians on the ground,
Still closing with a sigh of mournful length;
At every interval it gather'd strength;
And now it ceas'd, and now again begun,
And still from corse to corse it seem'd to run.
As night's encreasing shade my hope destroys,
To view the source of this uncertain noise,
Eager my mind's unquiet doubts to still,
And more the duties of my post fulfil,

With

With crouching steps I haste, and earnest eyes,
To the low spot from whence the murmurs rise;
And see a dusky Form, that seems to tread
Slow, on four feet, among the gory dead.

With terror, that my heart will not deny,
When this strange vision struck my doubtful eye,
Towards it, with a prayer to Heav'n, I prest,
Arms in my hand, my corselet on my breast;
But now the dusky Form, on which I sprung,
Upright arose, and spoke with plaintive tongue:

Mercy! to mercy hear my just pretence;
I am a woman, guiltless of offence!
If my distress, and unexampled plight,
No generous pity in thy breast excite;
If thy blood-thirsty rage, by tears uncheck'd,
Would pass those limits which the brave respect;
Will such a deed encrease thy martial fame,
When Heaven's just voice shall to the world proclaim,
That by thy ruthless sword a woman died,
A widow, sunk in sorrow's deepest tide?
Yet I implore thee, if 'twas haply thine,
Or for thy curse, as now I feel it mine;
If e'er thy lot, in any state, to prove
How firm the faithful ties of tender love,
O let me bury one brave warrior slain,
Whose corse lies blended with this breathless train!
Remember, he who thwarts the dutious will
Becomes th' approver and the cause of ill.

Thou wilt not hinder these my pious vows;
War, fiercest war, this just demand allows:
The basest tyranny alone is driven
To use the utmost power that chance has given.
Let but my soul its dear companion find,
Then sate thy fury, if to blood inclin'd;
For in such grief I draw my lingering breath,
Life is my dread, beyond the pangs of death.
There is no ill that now can wound my breast,
No good, but what I in my Love possess:
Fly then, ye hours! that keep me from the dead;
For he, the spirit of my life, is fled.
If adverse Heaven my latest wish deny,
On his dear corse to fix my closing eye,
My tortur'd soul, in cruel Fate's despight,
Will soar, the faithful partner of his flight.

And now her agony of heart implor'd
An end of all her sorrows from my sword.
Doubt and distrust my troubled mind assail,
That fears deceit in her affecting tale;
Nor was I fully of her faith secure,
Till oft her words the mournful truth insure;
Suspicion whisper'd, that an artful spy,
By this illusion, might our state descry.

Howe'er inclin'd to doubt, yet soon I knew,
 Though night conceal'd her features from my view,
 That truth was stamp'd on every word she said;
 So full of grief, so free from guilty dread:
 And that bold love, to every danger blind,
 Had sent her forth her slaughter'd Lord to find,
 Who, in the onset of our bloody strife,
 For brave distinction sacrific'd his life.

Fill'd with compassion, when I saw her bent
 To execute her chaste and fond intent,
 I led her weeping to the higher spot,
 To guard whose precincts was that night my lot;
 Securely there I begg'd her to relate
 The perfect story of her various fate;
 From first to last her touching woes impart,
 And by the tale relieve her loaded heart.

Ah! she replied, relief I ne'er can know,
 Till Death's kind aid shall terminate my woe!
 Earth for my ills no remedy supplies,
 Beyond all suff'rance my afflictions rise:
 Yet, though the task will agonize my soul,
 Of my sad story I will tell the whole;
 Grief, thus forc'd, my life's weak thread may read,
 And in the killing tale my pangs may end.'

Though this Article is already extended to a considerable length, we cannot resist the temptation of letting our Readers see Mr. H.'s vindication of the moral and poetical character of Mr. Pope. He has certainly made him appear in a more amiable, and, as it should seem, in a juster light, than he has generally been viewed in before.

And, shrouded in a mist of moral spleen.] It seems to be the peculiar infelicity of Pope, that his moral virtues have had a tendency to diminish his poetical reputation. Possessing a benevolent spirit, and wishing to make the art, to which he devoted his life, as serviceable as he could to the great interests of mankind, he soon quitted the higher regions of poetry, for the more level, and more frequented field of Ethics and of Satire. He declares, with a noble pride arising from the probity of his intention,

That not in Fancy's maze he wander'd long,
 But stoop'd to truth, and moraliz'd his song.

The severity of Criticism has from hence inferred, that his imagination was inferior to the other faculties of his mind, and that he possessed not that vigour of genius which might enable him to rank with our more sublime and pathetic Bards. This inference appears to me extremely defective both in candour and in reason; it would surely be more generous, and, I will venture to add, more just, to assign very different causes for his having latterly applied himself to moral and satyric composition. If his preceding poems displayed only a moderate portion of fancy and of tenderness, we might indeed very fairly conjecture, that he quitted the kind of poetry, where these qualities are particularly required, because Nature directed him
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to shine only as the Poet of reason.—But his earlier productions will authorize an opposite conclusion. At an age when few authors have produced any capital work, Pope gave the world two poems, one the offspring of imagination, and the other of sensibility, which will ever stand at the head of the two poetical classes to which they belong: his *Rape of the Lock*, and his *Eloisa*, have nothing to fear from any rivals, either of past or future time. When a writer has displayed such early proofs of exquisite fancy, and of tender enthusiasm, those great constituents of the real Poet, ought we not to regret that he did not give a greater scope and freer exercise to these qualities, rather than to assert that he did not possess them in a superlative degree? Why then, it may be asked, did he confine himself to compositions in which these have little share? The life and character of Pope will perfectly explain the reasons, why he did not always follow the higher suggestions of his own natural genius. He had entertained an opinion, that by stooping to truth, and employing his talents on the vices and follies of the passing time, he should be most able to benefit mankind. The idea was perhaps ill-founded, but his conduct in consequence of it was certainly noble. Its effects, however, were most unhappy; for it took from him all his enjoyment of life, and may injure, in some degree, his immortal reputation: by suffering his thoughts to dwell too much on knaves and fools, he fell into the spleenetic delusion, that the world is nothing but a compound of vice and folly; and from hence he has been reproached for supposing that all human merit was confined to himself, and to a few of his most intimate correspondents.

There was an amiable peculiarity in the character of Pope, which had great influence both on his conduct and composition—he embraced the sentiments of those he loved with a kind of superstitious regard; his imagination and his judgment were perpetually the dupes of an affectionate heart: it was this which led him, at the request of his idol Bolingbroke, to write a sublime poem on metaphysical ideas which he did not perfectly comprehend; it was this which urged him almost to quarrel with Mr. Allen, in compliance with the caprices of a female friend; it was this which induced him, in the warmth of gratitude, to follow the absurd hints of Warburton with all the blindness of infatuated affection. Whoever examines the life and writings of Pope with a minute and unprejudiced attention, will find that his excellencies, both as a Poet and a Man, were peculiarly his own; and that his failings were chiefly owing to the ill judgment, or the artifice, of his real and pretended friends. The lavish applause and the advice of his favourite Atterbury, was perhaps the cause of his preserving the famous character of Addison, which, finely written as it is, all the lovers of Pope must wish him to have suppressed. Few of his friends had integrity or frankness sufficient to persuade him, that his satires would destroy the tranquillity of his life, and cloud the lustre of his fame: yet, to the honour of Lyttelton, be it remembered, that he suggested such ideas to the Poet, in the verses which he wrote to him from Rome, with all the becoming zeal of enlightened friendship:

No more let meaner Satire dim the rays
That flow majestic from thy nobler bays!

In all the flowery paths of Pindus stray,
 But shun that thorny, that unpleasing way!
 Nor, when each soft, engaging Muse is thine,
 Address the least attractive of the Nine!

‘ This generous admonition did not indeed produce its intended effect, for other counsellors had given a different bias to the mind of the Poet, and the malignity of his enemies had exasperated his temper; yet he afterwards turned his thoughts towards the composition of a national Epic poem, and possibly in consequence of the hint which this Epistle of Lyttelton contains. The intention was formed too late, for it arose in his decline of life. Had he possessed health and leisure to execute such a work, I am persuaded it would have proved a glorious acquisition to the literature of our country: the subject indeed which he had chosen must be allowed to have an unpromising appearance; but the opinion of Addison concerning his Sylphs, which was surely honest, and not invidious, may teach us hardly ever to decide against the intended works of a superior genius. Yet in all the Arts, we are perpetually tempted to pronounce such decisions. I have frequently condemned subjects which my friend Romney had selected for the pencil; but in the sequel, my opinion only proved that I was near-sighted in those regions of imagination, where his keener eyes commanded all the prospect.’

We cannot take our leave of this engaging writer without acknowledging the gratification afforded us by his work; which, though perhaps not so highly finished as some of his former performances, is, like every thing else that he has published, of that kind, that the oftner it is read, the more it will be admired.

ART. VI. *An Essay on the Demon or Divination of Socrates.* By R. Nares. Small 8vo. 1s. Payne and Son. 1782.

‘ **W**HETHER the admirable Socrates had or had not a supernatural attendant, a prophetic demon, by whose warnings he was frequently assisted; whether he imagined himself to be so attended, or wished only to impress that belief upon those about him; or lastly, whether a misconstruction of his words, and an inattention to his style of conversation, have not been the sole support of these extraordinary ideas, are questions long debated, variously handled, and yet at this day confessedly undecided.’ A question so curious, and at the same time so important, is (as our Author observes) sufficient to justify the diligence of investigation bestowed on it. ‘ We are accustomed, not without reason, to look up to Socrates with the highest admiration. We behold him as one of those exalted characters, in the contemplation of which the good man feels an honest pride, rejoicing, as a patriot in the great community of the world, in that excellence in which the dignity of the species is asserted. Socrates was the fountain of the purest philosophy of Greece, and the brightest example of that morality of which
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he was the ablest teacher. Of such a man the most trivial anecdotes acquire a dignity; but those in particular deserve a diligent discussion, which are connected with his speculative opinions.' . . . 'The question however is of such a nature as to demand great caution in those who would resolve it, since either to cut the knot entirely, by discrediting the whole narration, or to elude the pressure of it by forced explanation and unsatisfactory refinement, is alike to shake the very pillars of historical evidence, and confound every rule of criticism and interpretation.'

The opinions of the learned on this curious question may be reduced to these two general heads: 1. The first is that of those who are inclined to give implicit credit to the history as commonly understood, and to allow that Socrates was actually attended by a familiar demon; an opinion founded upon the words of Plato, supported upon the principles of his philosophy by the superstition of his followers, and too easily admitted afterwards by the Platonizing Christians, whose notions of demons were nearly coincident with those of the Academic. 2. The second, and of late years, for evident reasons, the most in fashion, is that of those who endeavour to explain away the meaning of the word *demon*; who would persuade themselves and others, that the *reason*, *penetration*, or *wisdom* of the philosopher, with a certain felicity of *conjecturing contingent events*, is all the expression implies.

Mr. Nares, previous to the particular discussion of his own hypothesis, lays down two propositions which must be admitted as *data*, and which are too plain to occasion the slightest hesitation.

1. That for the determination of any question concerning Socrates, whether it relate to his history or to his opinions, the authority of Xenophon is preferable to that of Plato.

2. That a single instance of error, or of superstition, is by no means incompatible with the character even of the greatest and best of men.

The solution which the learned and ingenious author of this essay proposes to give of this famous question is founded on a fact often denied; and that too on the very principles against which the latter of the above propositions is aimed—viz. "That Socrates believed in the gods of his country, and was not free from the superstitions connected with that belief; particularly those respecting omens and divinations."—"His education furnished him with the names and offices of numerous deities whose existence, though he could not, nor ever tried to prove, he never once presumed to dispute. Such enquiries he thought presumptuous, and had no good opinion of their utility. The idle fables related of them he probably rejected as the figments

ments of inventive brains ; but these might be false without affecting the existence of those beings, of whose interposition in the conduct of human affairs, he seems not to have entertained the smallest doubt. This evidently appears from every history of his life, and every register of his opinions. Such being his established principles, he was naturally led from thence to the belief in omens, dreams, oracles, and divinations of every name and species ; a belief, which as he took it up without any rigorous examination, did doubtless, according to the invariable nature of such ideas, grow habitual and inveterate in his mind. In the 1st chapter of the Memoirs written by Xenophon, the creed of Socrates is very exactly stated : in it, not the words, but the opinions of the sage are delivered ; and I think it hardly possible to read it through with attention, without being convinced that he had at least as much faith in the religion of Athens as in this essay is attributed to him.'

All the previous reasonings of the learned Author lead to this conclusion (which may be considered as the *chief object* of the present attempt), "THAT SOCRATES, BY THE EXPRESSIONS USUALLY UNDERSTOOD TO REFER TO HIS DEMON, ALLUDED ONLY TO SOME SPECIES OF DIVINATION PERFECTLY ANALAGOUS TO THE OMENS OF HIS AGE AND COUNTRY." This conjecture is supported by the express testimony of Xenophon ; and is illustrated by a remarkable passage in the elegant treatise of Plutarch upon the genius of Socrates. The former puts the following expressions into the mouth of Socrates : "How is it that I am guilty of introducing new deities, in that I say, that the *voice of the Divinity* gives me notice what I shall do ? All men, as well as myself, are of opinion, that the Deity foresees the future, and to whom he pleases signifies it : but the difference between us is this ; they name the birds, the omens, &c. as the foretellers of what is to come. I call *the same thing* the Divinity (or the Deity) ; and I think that in so saying, I speak more truly and more respectfully than those who attribute to birds the power which belongs to the Gods." 'And so far, says Mr. Nares, was this writer from annexing to the words in dispute any idea of a demon, that, in the very next paragraph, he substitutes for them *a God, and the Gods*, as expressions perfectly equivalent.' The passage in Plutarch, on the Genius of Socrates, which the ingenious Essayist hath produced to corroborate his hypothesis, is the following : "I turn (says Galaxidorus, one of the chief personages in the Dialogue) to you, Polymnis, who express a wonder that Socrates, a man whose peculiar merit it was, that, by unostentatious simplicity, he accommodated philosophy to the uses of human life, should not have called this sign a Sneeze, or a Sound, if such it were—but, in a style of tragic pomp, *the Deity*. On the contrary, I rather

ther should have wondered, if a man so perfect as Socrates in the art of speaking, and in the true application of proper terms, had said that *the Sneeze* gave him the intimation, instead of attributing it to the Deity. As if any one should say, that he was wounded *by* a dart, rather than *with* a dart *by* the person who threw it: or that the weight of any thing is estimated *by* the scales, instead of saying, that it is performed *with* the scales *by* the man who weighs them. For a work is not properly to be ascribed to an instrument, but to him who possesses the instrument, and applies it to its proper office; and the sign in the present question, is the instrument which that power employs from whom the intimation proceeds." "What is this but the distinction insisted on by Xenophon—that other persons, though they believed the divination to proceed from the Gods, commonly mentioned the birds, &c. as the authors of it, confounding the instrument of divination with the real agents in it; whereas Socrates was careful to maintain the dignity of the Gods, even in his expressions, by ascribing the whole to them."

Mr. Nares hath illustrated his hypothesis by a variety of curious and learned notes. We were, however, somewhat surpris'd to see a writer of his penetration and erudition referring to the *Fragment of a Letter from Xenophon to Æschines*,* as a genuine relique of the illustrious ancient, whose name it hath been made to bear. We know, indeed, that the learned Pearson admitted it as authentic; but Dr. Bentley rejected it, for reasons which we have never seen refuted. In addition to the arguments of that great Critic, another has suggested itself to us, which possibly may not be unworthy of attention. Towards the conclusion of the fragment the Author, speaking of the murderers of Socrates (*Anytus and Melytus*), says, * οἱ δὲ κτείναντες τῆς μετανοίας ἀποκαθαροῖν ἑαυτοὺς. Now the *purgation of repentance* appears to us to be purely a Christian idea: and, what is still more, the expression itself seems to have been borrowed from Heb. xii. 17, *μετανοίας γὰρ τὸν πᾶν ἑαυτοῦ*.

Upon the whole, we consider this Essay as a very ingenious attempt to illustrate a difficult problem in the history of Socrates; and we recommend it, with the sincerest opinion of its merit, to the attention of the learned.

* Raphelius confesses that he doth not understand this passage, and leaves it to be decided by the learned. We see no difficulty in it; for, whether the Fragment be genuine or spurious, it is easy to understand the passage of the hatred which pursued Socrates's accusers, till growing intolerable they hanged themselves, ἀνέκασθον μὲν φρεσὶς το μῦθος, as Plutarch says.

ART. VII. PHILOSOPHICAL TRANSACTIONS, Vol. LXXI. For 1781. Part II. Concluded. See Review for August last, p. 130.

ASTRONOMICAL and MATHEMATICAL PAPERS.

Article 20. *Astronomical Observations* made by Nathaniel Pigot, Esq. F. R. S. Foreign Member of the Academies of Brussels and Caen, and Correspondent of the Academy of Sciences at Paris.

THESE Observations were made with the Instruments described in the Philosophical Transactions, Vol. LXVI. and LXVIII. Part II. They are designed to shew the latitudes and longitudes of some particular places. Mr. P. says, that 'the rocks on the Welch coast, which run obliquely slanting into the *Bristol Channel*, render the navigation so dangerous, that each year affords the horrid spectacle of ships wrecked: And here I am sorry to add, that the barbarous custom of plundering those unfortunate vessels still subsists in all its inhumanity, notwithstanding all that the gentlemen of the country can do to prevent it.' Correct maps of this Channel are therefore extremely necessary; yet, at a part where the universal opinion of the country gave 20 or 21 miles for the breadth of the Channel, an actual geometrical admeasurement gave not 20, but little more than 13 miles.

Upon the whole, Mr. Pigot wishes, that astronomical observations, sufficiently correct, were made on the Somersetshire side, which might be compared with those he has made on the opposite shore. It may possibly be found, that the towns on the English coast are placed in the maps too much south, and those in Wales too much north; and hence, perhaps, the too great breadth of the Bristol Channel.

Article 27. *A general Theory for the Mensuration of the Angle subtended by two Objects, of which one is observed by Rays after two Reflections from plane Surfaces, and the other by Rays coming directly to the Spectator's Eye.* By George Atwood, M. A. F. R. S.

Sir Isaac Newton, so long since as the year 1672 (when Dr. Halley set about making the catalogue of the fixed stars in the South Seas), invented an instrument for taking the angular distance of the moon from a fixed star, by making the image of the moon, seen after two reflections from speculums, perpendicular to the plane of the instrument, touch the star seen by direct rays, the second reflecting speculum making a constant angle of 45° , with the axis of the telescope directed to the star, the two speculums being parallel when the index stood at the beginning of the semi-graduated arch of the octant. This was improved, with some additional contrivances, by Mr. Hadley and others afterwards,

afterwards, so as to correct the observations, by making them double, by means of what is called the back observation: and other instruments of various forms have been made by *Smith* and others, all answering the same intention. The theory here given by *Mr. Atwood* includes all these, and a number of other forms hitherto untried; his only limitation being, that the two reflectors must each make always the same constant angle with the plane of the instrument, let that angle be what it will; this, and the inclination of the telescope admitting of unlimited variety. *Mr. A.* says, that he was induced to consider the subject, because a general theory to determine the angle observed by two reflections from the data on which its magnitude depends, without limitation or restriction, seems applicable to several useful purposes in practical astronomy. He has given the general construction and analysis of the problem very ingeniously, and shewn the practical application to *Hadley's* instrument, and one or two other forms, for which we must refer to the paper itself, as they cannot be understood without the plates. But the approximations, especially those that are deduced from the fluxions of others, must not by any means be depended upon.

Article 30. *Hints relating to the Use that may be made of the Tables of Natural and Logarithmic Sines, Tangents, &c. in the Numerical Resolution of adfected Equations.* By *William Wales, F. R. S.*

Mr. Wales says, that the first intimation that he has met with of the use of the tables of sines, tangents and secants, in resolving adfected equations, is in the latter part of the second volume of *Professor Saunderson's* Elements of Algebra, printed in 1741, after his decease. The Professor there shews how to resolve two cases of adfected cubic equations by means of the tables; but it appears from many circumstances, he was not aware that the third case could be resolved in the same manner. All the three forms were, however, resolved by the late *Mr. Anthony Thacker*, a very ingenious man*, who died in in the beginning of the year 1744, by the help of a set of tables of his own invention, different from, but in some measure analogous to, the tables of sines and tangents. These tables were finished and published, together with several papers concerning them, after his death, by a *Mr. Brown* of Cleobury. In these papers, beside explaining fully the use of the tables in resolving cubic equations, *Mr. Thacker* shews, that his method comprehends the resolution of all biquadratic equations, if they be first reduced to cubic ones, in the manner which has been explained

* He was mathematical master of Birmingham free-school, though by trade a journeyman taylor.

by DESCARTES and others, and the second term then taken away.

Mr. Wales proceeds to give an account of what has since been done by others on the same subject, for which we must refer to his paper at large: and we beg leave to add, that the first person amongst the moderns, that paved the way to all this, was undoubtedly VIETA, who, at the end of his *Supplementum Geometriæ*, says, “And so, by two problems, will be solved all cubic and biquadratic equations, of whatever affection, or howsoever affected, when explicable by no other method, either by the invention of two mean proportionals between two given lines, or by the section of a given angle into three equal parts.” So that he reduced this, to what the *ancients* had done by means of the cissoid and conchoid. He seems to have found it out when he was solving the problem, which *Adrianus Romanus* proposed for construction to the mathematicians of the whole world. Nay, from his solution to that famous problem, it appears, that he was no stranger to the use that might be made of a table of sines for that purpose, whether the equation wanted the second term or not. He also shews, how, by dividing a given angle into five, six, seven, eight, nine, &c. equal parts, certain affected equations, answerable to the forms he there exhibits, which are the same as those given by the later writers of the fifth, sixth, seventh, eighth, ninth, &c. powers, may be resolved. And though his death happened so long since as the year 1603, all that has been done since upon the subject may, with the greatest facility, be deduced from his labours.

Mr. Wales, however, by substituting quantities of different forms for the sine of the simple arc, and likewise for its co-sine and tangent, has given, in four tables, expressions for those of the double, triple, quadruple, quintuple, and sextuple arcs, which comprehend great variety, and has intimated other uses that may be made of the tables. One example that he has given, is in the solution of the famous problem of *Alhazen*, which he reduces to this, *viz.* to find two arcs of a given circle, whose sum is given, and such that the difference of their co-tangents may be equal to the difference of the products of their co-secants into given quantities. To do this, he directs to guess at one angle as near as possible, and then as their sum is given, a near value of the other angle or arc will be had; take the difference of the co-tangents of the two assumed arcs, and having taken out the logarithmic co-secants from the tables, add to them respectively the logarithms of the two given quantities into which they were to be multiplied: find the numbers corresponding to these two sums, and if the difference of these two numbers be equal to the difference of the co-tangents, the angle was rightly assumed; but as that will seldom happen, take the

difference

difference or error; assume the angle again, repeat the operation, and find the error as before. Then, as the sum of the errors, if one of them was too great and the other too little, or, as their difference, if both were too great or both too little, is to the difference of the two assumed values for the angle, so is the less error to a number of minutes and seconds, which must be added to that assumption to which the least error belongs, if that assumption was too small; or subtracted from it, if the assumption was too great: and, unless the first assumption was made very wide of the truth, which may always be avoided, the two angles will generally be obtained within a few seconds of the truth; and, by repeating the operation once more, to the greatest exactness.

The merit of this will sufficiently appear to any one that will take the trouble to compare it with the solutions to the same problem, given under the article *Catoptrique*, in OZANAM's *Dictionnaire Mathématique*.

Article 32. *Account of a Comet*: By Mr. Herschel, F. R. S. Communicated by Dr. Watson, Junior, of Bath, F. R. S.

This extraordinary star, without the least appearance of either beard or tail, was first discovered by Mr. Herschel, on Tuesday the 13th of March, 1781, while he was examining the small stars in the neighbourhood of κ Geminorum; its motion being like that of the planets, according to the order of the signs, and its orbit, like theirs, declining but very little from the ecliptic, its apparent diameter being on the increase. Its motion was discovered by means of a micrometer, of which Mr. H. here gives us the description; and to such a degree of certainty in a short time, as raised the admiration of that indefatigable observer, Mons. Messier, of the Paris Observatory. As a great number of observations have been made upon this phenomenon at the different observatories of Europe, we shall soon hear more of it.

Article 33. *A Letter from Joseph Willard to the Rev. Dr. Maskelyne, Astronomer Royal, concerning the Longitude of Cambridge in New England.*

It is here determined, that $4^{\text{h.}} 44' 17''$ is very near the truth for the longitude of the place above mentioned. Mr. Willard, concluding his letter, says, "I hope, Sir, no umbrage will be taken at my writing to you, on account of the political light in which America is now viewed by Great Britain. I think political disputes should not prevent communications in matters of mere science; nor can I see how any one can be injured by such an intercourse."—No friend to science will dispute this point with Mr. Willard.

AAT. VIII. *Remarks on Mr. Rousseau's Emilius*; in which the celebrated Profession of Faith of a Savoyard Curate is particularly considered. Small 8vo. 2 s. 6 d. sewed. Nicoll. 1782.

THERE is too much common-place declamation in this performance, to render it very interesting or instructive. Many of the remarks seem to be *Essays for a Magazine*, and have but a slight connection with the subject of *Emilius*. But having started a thought, the Author was not willing to quit it as long as he could make any thing of it;—and so on—on he runs, till he hath exhausted it quite; and then he sits down to recover breath,—exclaiming, “I have digressed too far!”

The best part of this performance is the *Metaphysical*. The Author is acute and sensible in many of his remarks on *Materiality* and *Immateriality*, *Liberty* and *Necessity*, and on the *Origin of moral and physical Evil*. The latter, particularly, are well worthy the notice of our Readers.

By taking it for granted that the *freedom* of the human will is *unlimited*, and by applying to these false premises the axiom, “That man is guilty of moral evil in those instances in which he is free,” Mr. Rousseau concludes, that he is *therefore* the *sole* author of *all* the moral evil that is in the world. To this position our Author replies,

“But as it is evident that man is not a being of unlimited free-will, the arguments deduced from the supposition that he is so, are inconclusive. Besides, is not this attempt to prove man the author of all moral evil derogatory to the omnipotence of the Deity? Nay, is it not absolutely to divest him of the moral government of the world, and to reduce him to that supine inactive state in which the Epicureans represented him? What can be more impious, than to suppose God created a world for his creatures to govern? Yet how can we avoid adopting this absurd opinion, if we agree with our author, “that man is an *unlimited free agent*, and that none of his spontaneous actions (*i. e.* none of his rational actions) enter into the general system of Providence, nor can be imputed to it.” Besides, if this is admitted as a proof that all the moral evil in the world is derived from man, it will also prove, that all the moral good is derived from him too: for if his actions are the sole cause of the former, they must also be the sole cause of the latter. I only mention these inevitable consequences of such reasoning, to shew its fallacy. For if it was admitted, we must absolutely deny the providence of God, so far as it relates to the moral government of the world; and it would be irrational to implore his protection from the violence of wicked men, since his interference would be inconsistent with, and destructive of, their free agency.

“These are tenets too impious for a good man, and too absurd for a rational man to believe, when he perceives the inevitable consequences to which they lead.—We shall see immediately what wretched expedients Mr. Rousseau is obliged to employ in support of his system.

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He is aware of the difficulty, and strives, though in vain, to get rid of it. "Providence does not (he says) *contrive* the evil which is the consequence of man's abusing the liberty his Creator gave him: it only doth *not prevent* it; either because the evil which so impotent a creature as man is capable of doing is *beneath its notice*, or because it cannot prevent it without laying a restraint upon his liberty, and causing a greater evil, by debasing his nature. Providence hath left man at liberty, not that he should do evil, but good by choice. It hath capacitated him to make such choice, in making a proper use of the faculties it hath bestowed upon him. His powers, however, are at the same time so limited and confined, that the abuse he makes of his liberty is not of importance enough to disturb the general order of the universe." The mode of reasoning pursued in the above quotation is totally repugnant to our ideas of the infinite prescience, justice, power and wisdom of the Deity.

I. It is inconsistent with the prescience of God, because it asserts, that the evil man does is *caused* by his abusing the liberty his Creator gave him. But if the abuse of his liberty is the *consequence* of his being intrusted with it, it cannot be consistent with the prescience of the Deity to suppose him *ignorant* of this consequence, when he *created* the evil free agent.

II. It is a negation of the infinite justice of God, to suppose he does not prevent his creatures from doing evil, "because the evil which so impotent a being as man is capable of doing is *beneath his notice*." Now it is impossible that any one act of violence, cruelty, or injustice, committed by the most impotent of the human race, can be *beneath* the notice of a God of infinite justice and majesty, to whom the greatest and the least actions of men appear *equally* impotent.

He sees with *equal* eye, as God of all,

A hero perish, or a sparrow fall.

The ideas of great and little are merely *comparative*; and as they owe their existence to our finite capacities, and in themselves imply limitation, they are totally incompatible with the infinite majesty of God, to whom no finite being, whether great or little in our estimation, can bear the most distant comparison.

To him no high, no low, no great, no small,

He fills, he bounds, connects, and *equals* all.

Human actions are *all* infinitely *beneath* the notice of the Deity, any further than as they are in themselves right or wrong, or respecting our fellow-creatures, just or unjust. It must be acknowledged, we are too apt to form a precipitate and unfavourable judgment of the conduct of others; to call some actions good, and others evil, without knowing the motives of the agent—in what degree he is free to act conformable to his intentions—how far the consequences of his conduct were foreseen by him—or whether those consequences, though productive of afflictions and calamities to us for the present, may not lead to future good in this, or in another state. God alone, to whom all these circumstances are known, is able to judge his creatures, and to determine how far their actions are absolutely good or evil, and in what degree the agents are free or controuled, criminal or innocent.

III. It is inconsistent with the infinite power of the Deity, to assert, "that he *cannot* prevent man from doing evil, without laying a

restraint upon his liberty, and causing a greater evil, by debasing his nature."—How the nature of man should be debased, or a greater evil should be produced, by *preventing* him from committing a *bad* action, than by *permitting* him to do it, I own totally surpasses my comprehension. But allowing, for argument's sake, that it may be so, what does this supposition of our author's amount to, but that God was necessitated to produce evil, though of two evils he chose the least?—If such a necessity could be, the power of God could not be infinite, but, dreadful even to mention! must be subject to an evil principle *imposing* that necessity.

IV. As it is an impious and absurd negation of the omnipotence of the Deity, to suppose he could be constrained or limited by any such necessity, it is equally inconsistent with his infinite wisdom to believe he would produce into existence a free agent, who should have power to counteract his designs, by the evils arising from the abuse of the liberty with which God intrusted him.

In order to avoid this last consequence, Mr. Rousseau is reduced to the necessity of asserting, "That the powers of man are so limited, that the abuse he makes of his liberty is not of sufficient consequence to disturb the *general* order of the universe." He here, with remarkable dexterity, shifts the question from the moral order of our world (to which the moral actions of man can only relate) to the general order of the universe, with which they have not the most distant connection. It is exceedingly evident, that the general order of the universe was not disturbed, or the revolutions of the planets interrupted, by the ravages and massacres occasioned by the use Alexander the Great made of his free agency. Even our own globe, the stage of his tragedies, no doubt performed its annual and diurnal rotations with the same order and regularity then, as at any other time; but the moral order of the world must have been in a state of admirable serenity indeed, not to be a little disturbed by the moral evil he was diffusing over an extensive part of it.

These remarks are judicious and ingenious. Our Readers will likewise perceive, that the Writer appears to be a man of virtue, candour, and liberality of sentiment.

ART. IX. *Nine Discourses on the Beatitudes*: By the Rev. William Smith, Dean of Chester. 8vo. 2 s. sewed. Rivington: 1782.

THAT these sermons breathe an excellent spirit, is nothing more than might naturally have been expected from almost any preacher, when we consider THE SUBJECTS on which they treat. It must, nevertheless, be acknowledged (and we are truly sorry for it), that it is not uncommon for very indifferent discourses to be formed on topics of the most important, interesting, and affecting kinds. The present compositions come recommended to us by a vein of simplicity which runs through every one of them, attended with innate truth, and solid worth. The Author's language, though generally accurate,

and

and flowing in an agreeable strain, is plain and unadorned; and yet, if we mistake not, these sermons have been composed with more attention and care, than many which wear an appearance of greater brilliancy. Their tendency is, in brief, to excite in their hearers or readers, a wish and desire to *be*, and to *do*, what they recommend.

We may insert the following passage from the first sermon (*Blessed are the poor in spirit, &c.*) as a specimen of our Author's manner:

"To understand the doctrine of Christ, we must attend entirely to his own meaning, and in explaining scripture make use chiefly of those helps which the scriptures hold out to us; otherwise we may learn meanings of words which are not theirs, perhaps abused in themselves, at least inconsistent with the entire and uniform purport of them. St. Luke, in the parallel passage, expresses the words before us thus, "Blessed be ye poor, for yours is the kingdom of God;" but the text shews plainly, that Christ, in St. Luke's words, cannot positively mean the literal state of poverty, because of the addition to it in St. Matthew, *Poor in spirit*. The latter, therefore, must there be rejected, and one must have recourse to a spiritual or figurative meaning, mindful always of that wise declaration of our Lord and Master, "The words that I speak unto you, they are spirit and they are life."

"To be literally poor, is only a state or circumstance of outward life, in itself neither matter of virtue or vice, but capable of improvements in the former, and liable to depravation in the latter. But to be *poor in spirit*, is solid virtue, inward worth, and an habitual righteousness.

"In the spiritual, therefore, or religious sense, which is the only true or proper one, it will mean a temper of mind disentangled from all greedy and covetous desires, not tainted with avarice, nor eager after selfish acquisition, but weaned from worldly passions, and all vexatious cares to gain abundance, convinced that a man's life, or the true worthy conduct of life, consists not in the abundance of the things which he possesseth, nor in an affluence to be abused through unwarrantable and irregular gratifications. It is to be in affection quite disencumbered of all the pride, the vanity, and pomp of life; to abhor an unrighteous action, though to preserve or gain any worldly advantage; quite at ease about outward circumstances; resigned to Providence, whatever it hath given, or whatever it hath withheld; and regarding nothing as true and solid lasting wealth, but uncorrupted faith, and religion pure and undefiled.

"From this description of *poverty in spirit*, it necessarily follows, that the literally poor may not be *poor in spirit*; and farther, that those who, in the language of the world, are called and regarded as rich, may notwithstanding be *poor in spirit*, and so equal candidates for, and equally heirs of, the kingdom of heaven. It is not the outward rank, the exterior distinction of common life, which the doctrine of Christ regards; it tries the inward man, it examines the very heart and reins, adjudges and declares the character from the inward temper and the habit of the mind.

‘ Whatever superficial, or half-reading, half-thinking persons may judge, it was not the intention of our Lord and Master to *cajole* the poor, or to be satirical upon the rich, in the common acceptation of the words. The rich of this world, provided they are rich in good works, and such they will be, if they are *poor in spirit*, i. e. if on their outward increase and abundance in wealth, they set not their hearts upon it, are not swelled with pride, are neither vainly profuse nor sordidly avaricious, but, agreeably to the will of God, employ aright those means of beneficence, in exhibiting the clearest proofs of love unfeigned to their fellow-creatures, and would readily, at any time, throw up all their worldly superiority, rather than act against their conscience, or pervert what was trusted to them as the means of virtue, into instruments of vice, irreligion, oppression, or defilement of soul. They who are rich in this manner have, beyond all doubt, the virtuous habit on which Christ has declared the kingdom of heaven to be certainly entailed.—Nor are the poor in outward circumstances the more sure of heaven merely on that account; something more important is wanting yet; they must be *poor in spirit* also, must be contented, convinced that murmurs against Providence are unreasonable and wicked; must be just, honest, and tractable, and must inwardly and conscientiously desire to mend their outward circumstances, or raise themselves in life, by any base, or treacherous, or selfish act. Though the poor of *this world*, they must be rich in faith, and must have the settled habit of virtue and religion in their minds, which alone give true credit and worth to their opposites in outward life, the rich and wealthy. No matter what is the outward state and visible circumstances below, it is to the *poor in spirit* the kingdom of heaven belongs.

‘ Hence also follows what is the pre-eminent glory and distinguishing excellence of the revelation given us by God himself. Its doctrine is calculated for the improvement of all ranks of human creatures, its rules extend to, affect, and may be equally and worthily observed by persons of all outward denominations. The seeds of virtue are sown by our Lord and Master in every heart, and may, with due care and culture, grow up and ripen into a plentiful harvest. The increase of one may be tenfold, in another much larger, but growth and increase is expected, and will be required of all. The poor of this world, and the rich of this world, are capable of being, and are required to be *poor in spirit*. Monarch or peasant, noble or obscure, bond or free, all may have, should have the virtue, and reap the blessing included in it, and the recompence entailed upon it. The scripture affords us instances of it in the highest and lowest stations of life. For no rank or situation can lay an exclusive claim to true dignity and worth. There can be no monopoly of religion or virtue. In this light the gospel of Christ places all persons, and equally treats them as on a level. All men may be, should be exemplary in virtue, and to all that are so, whether high or low, whether rich or poor, to them will the joys of heaven be awarded.’

It is to this learned Writer that the Public are obliged for the valuable translations of Longinus, Thucydides, and Xenophon’s History of the Affairs of Greece.

ART. X. *Cecilia*, or Memoirs of an Heiress. By the Author of *Evelina*. 12mo. 5 Vols. 15s. bound. Cadell, &c. 1782.

THE great and merited success of *Evelina* hath encouraged the fair Author to the present undertaking—in which we are at a loss, whether to give the preference to the design or the execution: or which to admire most, the purity of the Writer's heart, or the force and extent of her understanding. We see much of the dignity and pathos of Richardson; and much of the acuteness and ingenuity of Fielding. The attention is arrested by the story; and in general, expectation is gratified by the several events of it. It is related in a style peculiarly nervous and perspicuous, and appears to have been formed on the best model of Dr. Johnson's.

As this novel is universally read, we shall save ourselves the trouble of abridging the story, or retailing the incidents of it. We will, however, present the Reader with two or three extracts from the Author's masterly delineation of some of the leading characters of *Cecilia*:

“ Mr. Monckton, who was the younger son of a noble family, was a man of parts, information, and sagacity. To great native strength of mind, he added a penetrating knowledge of the world; and to faculties the most skilful of investigating the character of every *other*, a dissimulation the most profound in concealing his own. In the bloom of his youth, impatient for wealth, and ambitious of power, he had tied himself to a rich dowager of quality, whose age, though sixty-seven, was but among the smaller species of her evil properties, her disposition being far more repulsive than her wrinkles. An inequality of years so considerable, had led him to expect that the fortune he had thus acquired would speedily be released from the burden with which it was at present incumbered: but his expectations proved as vain as they were mercenary, and his lady was not more the dupe of his protestations, than he was himself of his own purposes. Ten years he had been married to her, yet her health was good, and her faculties were unimpaired: eagerly he had watched for her dissolution, yet his eagerness had injured no health but his own. So short-sighted is selfish cunning, that in aiming no further than at the gratification of the present moment, it obscures the evils of the future, while it impedes the perception of integrity and honour.

“ His ardor, however, to attain the blest period of returning liberty, deprived him neither of spirit nor inclination for intermediate enjoyment. He knew the world too well to incur its censure by ill-treating the woman to whom he was indebted for the rank he held in it. He saw her, indeed, but seldom; yet he had the decency, alike in avoiding as in meeting her, to shew no abatement of civility and good breeding: but having thus sacrificed to ambition all possibility of happiness in domestic life, he turned his thoughts to those other methods of procuring it, which he had so dearly purchased the power of essaying.

‘ The resources of pleasure to the possessors of wealth are only to be cut off by the satiety of which they are productive: a satiety which the vigorous mind of Mr. Monckton had not yet suffered him to experience: his time, therefore, was either devoted to the expensive amusements of the metropolis, or spent in the country among the gayest of its diversions.

‘ The little knowledge of fashionable manners and of the characters of the times, of which Cecilia was yet mistress, she had gathered at the house of this gentleman, with whom the Dean, her uncle, had been intimately connected; for as he preserved to the world the same appearance of decency he supported to his wife, he was every where well received; and being but partially known, was extremely respected; the world, with its wonted facility, repaying his circumspect attention to its laws, by silencing the voice of censure, guarding his character from impeachment and his name from reproach.

‘ Cecilia had been known to him half her life. She had been caressed in his house as a beautiful child, and her presence was now solicited there as an amiable acquaintance. Her visits, indeed, had by no means been frequent, as the ill-humour of Lady Margaret Monckton had rendered them painful to her; yet the opportunities they afforded her of mixing with people of fashion, had served to prepare her for the new scenes in which she was soon to be a performer.

‘ Mr. Monckton, in return, had always been a welcome guest at the deanry. His conversation was to Cecilia, a never-failing source of information; as his knowledge of life and manners enabled him to start those subjects of which she was most ignorant; and her mind, copious for the admission, and intelligent for the arrangement of knowledge, received all new ideas with avidity.

‘ Pleasure given in society, like money lent in usury, returns with interest to those who dispense it: and the discourse of Mr. Monckton conferred not a greater favour upon Cecilia than her attention to it repaid. And thus the speaker and the hearer being mutually gratified, they had always met with complacency, and commonly parted with regret.

‘ This reciprocation of pleasure had, however, produced different effects upon their minds. The ideas of Cecilia were enlarged, while the reflections of Mr. Monckton were embittered. He here saw an object who, to all the advantages of that wealth he had so highly prized, added youth, beauty, and intelligence: though much her senior, he was by no means of an age to render his addressing her an impropriety; and the entertainment she received from his conversation, persuaded him that her good opinion might with ease be improved into a regard the most partial. He regretted the venal rapacity with which he had sacrificed himself to a woman he abhorred; and his wishes for her final decay became daily more fervent. He knew that the acquaintance of Cecilia was confined to a circle of which he himself was the principal ornament; that she had rejected all the proposals of marriage which had hitherto been made to her, and as he had sedulously watched her from her earliest years, he had reason to believe that her heart had escaped any dangerous impression. This being her situation, he had long looked upon her as his future property; as such he had indulged his admiration, and as such he had
already

already appropriated her estate, though he had not more vigilantly inspected into her sentiments, than he had guarded his own from a similar scrutiny.

The death of the Dean, her uncle, had, indeed, much alarmed him. He grieved at her leaving Suffolk, where he considered himself as the first man, alike in parts and in consequence, and he dreaded her residing in London, where he foresaw that numerous rivals, equal to himself in talents and in riches, would speedily surround her: rivals too, youthful and sanguine, not shackled by present ties, but at liberty to solicit her immediate acceptance. Beauty and independence, rarely found together, would attract a crowd of suitors at once brilliant and assiduous; and the house of Mr. Harrel [*her guardian*] was eminent for its elegance and gaiety. But yet, undaunted by danger, and confiding in his own powers, he determined to pursue the project he had formed, not fearing, by address and perseverance, to ensure its success.

Such is the well-drawn character of a man who makes a very capital figure in this novel. His intrigues are some of the principal embarrassments of the plot; and in his disappointment we have a fine lesson, to teach us the insecurity of that wisdom which is not connected with a virtuous principle, and manifested by simplicity and integrity of conduct: the one its firmest support, and the other its loveliest ornament.

A fine contrast to this most insidious and specious character is given in that of Belfield, another gentleman who figures considerably in the story of Cecilia:

‘A tall, thin young man, whose face was all animation, and whose eyes sparkled with intelligence. He had been intended by his father for trade; but his spirit soaring above the occupation for which he was designed, from repining, led him to resist, and from resisting to rebel. He eloped from his friends, and contrived to enter into the army. But fond of the polite arts, and eager for the acquirement of knowledge, he found not this way of life much better adapted to his inclination than that from which he had escaped. He soon grew weary of it, was reconciled to his father, and entered at the Temple. But here, too volatile for serious study, and too gay for laborious application, he made little progress: and the same quickness of parts and vigour of imagination, which, united with prudence, or accompanied by judgment, might have raised him to the head of his profession, being unhappily associated with fickleness and caprice, served only to impede his improvement and obstruct his preferment. And now, with little business, and that little neglected, a small fortune, and that fortune daily becoming less, the admiration of the world, but that admiration ending simply in civility, he lived an unsettled and unprofitable life; generally caressed, and universally sought, yet careless of his interest and thoughtless of the future; devoting his time to company, his income to dissipation, and his heart to the Muses.’

This gentleman is held up as a very lively portrait of the misery of mere genius!—that splendor of imagination which only dazzles the understanding without satisfying the mind; and

ever putting it on wrong pursuits, deludes where it promised to gratify; and while it makes it improvident for the future, takes off the true use and enjoyment of the present.

The prudence and sagacity of Monkton, enlivened by the genius, and supported by the integrity of Belfield, would go near to form a perfect character; apart, the one terminated in selfish cunning, and the other in poignant discontent. The former, when detected, makes a man the abhorrence of others; and the latter, in a ceaseless round of hope and disappointment, sets a man at variance with himself.

The other principal characters in this exquisite Novel are in general nicely discriminated, and properly supported. They are all directed to the main object, and all concur to the *dénouement* of the plot.

The prodigality of the Harrels, and the pride of old Delville*, though carried to the extreme, are yet within the bounds of probability. The character of Mrs. Delville is highly finished, and leaves a very strong impression on the mind. We see dignity struggling with tenderness. We see the GREAT and ARDENT softened by the soothing affections of humanity, and the mild virtues of the heart, parental fondness, generous friendship, and impartial justice, which surmount some irrational, though deep-rooted prejudices, that we always meet her with admiration, and part from her with regret. We wished to have seen more of her in the concluding scenes, where the want of her disappointed us. The *volubility* of Miss Larolles is very well described; and the sprightly wit, and inconsiderate ease and hilarity of Lady Honoria Pemberton, always meet our idea of the character meant to be exhibited. We see them as perfectly as if we were conversing with the originals. We may say the same of some characters that figure in a lower circle, particularly of Hobson. The self-importance of a rich tradesman is represented to the life. It is a character that frequently occurs: but we never saw it so perfectly marked, or so uniformly supported. The story of the excellent Mr. Albany is pathetic; and the events of his life well account for the singularity of his behaviour, and the strangeness of his expressions.

We have thus far dealt only in praise—and it is as sincere as we ever paid to literary merit. Totally unconnected with the Author, and even unknown to her by name, the Writer of this Article is only concerned to discharge the debt of justice: he will call it *rigid* justice; for he hath no motive to be lenient. The Author of Cecilia asks no undue lenity: she doth not plead any privilege of her sex: she stands on firmer ground; and with a spirit superior to solicitation or fear, may meet the decision of

* Delville, another guardian to Cecilia.

impartial criticism.—We say this, because it hath been publicly insinuated, that we have depreciated the writings of Miss Blower, in order to advance those of the writer of *Evelina*. The insinuation is totally groundless. The article on the Novel of *George Bateman* was written with the very best intentions towards the author. She had her full share of praise: nor was *Evelina* introduced with any insidious design, or from any interested motive.—*Cecilia* needs no props stolen from the dismantled fabrick of others; nor will their defects serve as a foil to enhance her beauties. They shine with their own native lustre, and are best seen in their own light.

We will not, however, say, that her works are all perfection. We will not say that we can praise them *with so full soul*, as to declare, *that no defect in them doth quarrel with the noblest grace she hath, and sets it to the foil* *.

The Novel is protracted to too great a length; and some parts of it are uninteresting. Every part should not be brilliant; but no part should be languid: and if the mind is not awakened, or kept attentive by events of importance, it should be so far amused as not to be indifferent even in the most trivial scenes. The character of Briggs, though in many respects highly entertaining, is in some so overcharged, as to be more like a caricature than a real picture. His penuriousness is carried beyond the limits of probability; and because unnatural, loses its effect. His borrowing a chimney-sweeper's dress for the masquerade; his sending *Cecilia* a slate and a pencil, and quarrelling with his boy for being too lavish of the latter, are such instances of extreme and disgusting avarice, as can scarcely be realized; or if we can suppose them to exist, yet we imagine that *all* which the Author attempted to display of his character might have been effected without them, and the air of probability more uniformly preserved.—The dialogue, however, between Briggs, Albany, and Hobson, on charity, is admirable, and the discriminating features of their characters are marked with wonderful skill and precision.

The imposition of Harrel on the yielding temper of *Cecilia*, is a reflection on her understanding and prudence. This may be in some measure accounted for on two grounds, her general goodness of heart, and particular friendship for Mrs. Harrel: but we think her accompanying them to Vauxhall, after such a scene of horror and wickedness as she had been a witness to but a few hours before, is carrying *Cecilia*'s benevolence and good-nature beyond all the bounds of good sense, and is rather inconsistent with that virtuous indignation which she is supposed to have felt for profligacy, imposition, and insensibility.

The affectation and insipidity of Captain Aresby, and the vacancy and cold indifference of Mr. Meadows, are, in our view, *dead weights* upon the story. To introduce a trifling character without fatiguing, or a disgusting one without nauseating the Reader, is one of the most difficult and delicate tasks of a novelist. We think this ingenious Writer not thoroughly successful in her attempts to ridicule the absurdity of quoting French phrases, in a silly officer; nor in exposing the rudeness of inattention in an affectedly absent man. They are both intolerable, and almost as intolerable in fiction as they would be in reality. We are always sorry to meet with them, and glad to get rid of them; but if our dislike of such insignificants rose into indignation, it was at the time when Cecilia met with such a provoking interruption in her journey to London, from the foolish event which succeeded the fracture of Mrs. Mears's carriage. The entertainment did not recompence the disappointment arising from the interruption.—We know not what others think of this matter; but, as Hobson might be supposed to say, *being* that we are not pleased ourselves, we speak our own notion of things; and let others be pleased if they have a mind to be so: and this is our way of arguing: and this we call sound doctrine.

We have now given our general sentiments of Cecilia. Its excellencies far, very far, outweigh its defects and imperfections; and quotations from it would justify our praise, if the limits of our Journal would permit us to be profuse in this respect. To the work itself we appeal; and fear not to rest our decision of its superior merits with the general sentiment of the wise and virtuous.

FOREIGN LITERATURE.

ART. XI. *Toberni Bergman, Chemia Professoris, &c. Opuscula Physica & Chemica, &c.* Philosophical and Chemical Essays. By Tobern Bergman, Professor of Chemistry, F. R. S. Illustrated with Plates. Vol. II. 8vo. pp. 510. Upsal.

WE take a pleasure in announcing to the Public a second volume of this ingenious philosophical chemist's valuable publications. In the 62d volume of our Review [January 1780, pag. 70.] we gave an account of the first volume of this Collection of Essays; and we have lately had the satisfaction of learning that a third volume is now in the press. The present commences with

DISSERTATION XII. *On the Figures of Crystals; particularly those of Spars.*

This Dissertation cannot be rendered intelligible, without an inspection of the geometrical figures that accompany it. We shall

shall only mention the Author's general and judicious inference from the examples here given, with respect to the forms of crystals. These, and other *external* criteria of mineral substances, he observes, are not absolutely to be neglected; but whoever thinks them sufficient to ascertain the real characters or nature of bodies, will be deceived. They assist the experienced eye, but say nothing decisive.—The following Essay deserves particular consideration, as it contains this great chemist's latest observations on that singular substance, the *sparry fluor*, and its *acid*.

DISSERTATION XIII. On Siliceous Earth.

Treating of siliceous earth, or the earth of flints, the Author is naturally led to inquire into the nature of the *fluor acid*, and of the siliceous earth, or, as Dr. Priestley has called it, the *fluor crust*, which appear, on the treating of the *fluor spatiosus*, or *Derbyshire spar*, with vitriolic acid. Dr. Priestley, from his experiments, and peculiar mode of experimenting on this subject, has been induced to infer, that this supposed *new acid* was only a modification of the vitriolic acid. We apprehend that the Author glances at this opinion of our countryman (who has been followed in it by others) in different parts of this Essay.

In the first place, M. Bergman evidently considers this acid as an acid *sui generis*, previously existing in the spar; and endeavours to explain why *others* have supposed it to be only a particular modification of the vitriolic acid.

He first describes a process, in which 100 parts of the *fluor*, are treated with only 50 parts of concentrated oil of vitriol. When this proportion of the ingredients is used, he tells us that the water in the receiver contains the *pure fluor acid*. He likewise shews, that the *fluor crust*, with which the water is covered, is a *true siliceous earth*.

But if the *fluor* be treated with an equal, or double, or a still larger proportion of vitriolic acid, the results, according to the Author, are different. The water in the receiver, which, in the former process, contained only the *pure fluor acid*, is now contaminated with the vitriolic.—The *fluor acid air* [*Fluidum, quod generatur elasticum, & in hydrargyro colligi potest*] is not the *pure* produce of the *fluor*, but contains a greater or less proportion of the *phlogisticated vitriolic acid*; 'and thus the character of the whole aerial mass is erroneously estimated from this impure addition.'

Mr. Bergman proceeds further to shew, that this acid *previously* exists in the spar; affirming, as M. Scheele had before done, that it is expelled from thence by the *nitrous* and *marina* acids; and that therefore it is not a modification of the vitriolic acid, or at least of *that* vitriolic acid which was *employed in the process*.—On this head, however, we must observe, that
neither

neither Dr. Priestley, nor some other philosophers, nor ourselves in repeated trials, have been able to succeed in procuring this acid, by employing the *nitrous* acid instead of the vitriolic, even in a boiling state. We must nevertheless own, that, on treating the fluor with *marine* acid, in a boiling heat, *long continued*, we have *at length* seen some fluor crust, or at least a white earth ascend, though in a small quantity, through the water. On account of the extreme volatility of the marine acid, it is difficult to judge whether the water contains any *fluor acid*.

It is a curious, and, we think, *still* undetermined problem—to ascertain what is the origin of the *fluor crust*, or *flinty earth*, which appears so copiously in the receiver, or inverted vial:—Whether this too was originally contained in the spar; or whether it is a *product* of the operation:—in other words, whether it be *eductum an productum*? When we first announced M. Scheele's discovery to the world in our Review [Vol. XLVII. December 1772, pag. 460.] we mentioned his singular hypothesis concerning it;—that this siliceous earth, and consequently *flints* in general, nay even *diamonds*, were the results of a combination of the *sparry acid with water*.—Our learned Author seems to adopt, in the most unreserved manner, this singular opinion.

Though it be difficult to conceive how a *very large* quantity of *earth* (as Dr. Priestley supposes) can exist in fluor-acid-vapour, or *air*, produced in his peculiar manner, or confined in quicksilver, so as to constitute a perfectly homogeneous, or, at least, transparent and invisible fluid, in which the earth is supposed to be kept in a state of *perfect solution*, even in the greatest degree of cold to which it has been hitherto exposed; yet it is perhaps equally difficult, on the other hand, to conceive with M. Scheele and the Author, how this elastic *vapour* of a *pure* acid should, merely by a combination with the particles of *water*, become a *silex*, or flint.

One of the Author's arguments in favour of this opinion (which M. Scheele likewise originally maintained) is, that the fluor acid, repeatedly distilled with *water*, may be *wholly transformed* into siliceous earth. The Author, however, does not say that this experiment has been carefully made *in quicksilver*. If it was executed only in the common mode of distillation, there is reason to suspect that this very volatile acid escaped, from time to time, at the junctures, during the numerous repetitions of the process.

Though M. Bergman considers the *fluor acid* as previously existing in the spar (where it is combined with a calcareous earth), yet he denies that the *siliceous earth*, or *fluor crust*, is likewise previously contained in it. He acknowledges that some specimens of the fluor are contaminated with a small portion of *silicous*

Siliceous earth; but others, particularly the green kind from *Gartenberg*, do not contain any; and yet these last-mentioned specimens furnish as much *siliceous* earth, in the receiver, as the first-mentioned kinds. He says that this purer fluor is *entirely* soluble, both in the nitrous and marine acids; and that, on being precipitated from them by the fixed alkali, in its *caustic* state, it is recovered perfectly unchanged. But if the *mild* alkali be used, a double affinity takes place, in consequence of the presence of the fixed air in the alkali; and in this case, *mild* calcareous earth, or lime-stone [*Calx aerata*] is precipitated.—But further,

That the *siliceous* earth does not rise from the materials contained in the retort, dissolved in an acid volatilized, and then deposited in the water, is evident, he says, from many experiments.—‘If, instead of *water*, alcohol be put into the receiver, the *acid* will be condensed in this liquor, but *no siliceous powder will appear there*; which ought, however, to happen on the hypothesis of volatilization.’—We have formerly carried this experiment much further than M. Bergman, and we observed some circumstances, in our trial, which he certainly would have mentioned, had they occurred to him, and had he carried on the process for a sufficient length of time. A relation of some of the particulars will not be unacceptable to our philosophical readers.

Into a four ounce vial were introduced about two ounces of *redified spirits*, which had stood two or three hours on dry salt of tartar. The vial was filled up with mercury, and inverted in a basin of that fluid. Fluor acid air was transmitted to the spirit daily, and seldom less than three or four hours in a day, for eight or ten days. During this space of time, several quarts, by estimation, were condensed by it, the spirit still preserving its transparence, but at length acquiring a colour nearly as deep as that of London porter. Continuing the process several days longer, the spirit began to lose its transparence, and the sides of the inverted vial were coated with an *opaque matter*. The spirit nevertheless, though more slowly, still absorbed a very considerable quantity of the air. At length, after the corrosion and destruction of several vials, the spirit appeared to be saturated, and the contents of the inverted vial were examined. Such of the circumstances only as relate to the present subject need to be here recited.

After the vial had stood some time on its bottom, a considerable quantity of *earthy matter* had subsided, and was found adhering to the sides of it. The quantity of this earth, however, was small, if compared with that which would have been produced, had this long continued process been conducted in *water*. On the other hand, the clear liquor, or spirit, which was intensely acid, and smoking, furnished a pretty abundant *earthy precipitate*,

tate, on the addition of aqueous solutions of both the volatile and fixed alkali. A small quantity of it put into a vial, furnished with a bent tube, &c. in mercury, and exposed to a proper heat, gave a *pretty considerable quantity of fluor crust*, which rose up through the water, as long as any air was generated. When the production of air ceased, even in a boiling heat, the process was discontinued. The spirit, on its being suffered to cool, still tasted very acid; and in this state appears to us to deserve further examination. We only recollect, that it still had a suffocating smell; and that an earth was still precipitated from a part of it by a solution of fixed alkali.

Though our results differ greatly from those of M. Bergman, and indeed in some respects contradict them, they do not overturn his conclusion. He may allege that the earth, which at length appeared in the inverted vial of rectified spirits, in our first mentioned process, was not expelled, *in substance*, from the *retort-vial* (containing the fluor and the oil of vitriol), but was produced *de novo* by the union of the pure fluor acid with the phlegm, or water, which is undoubtedly contained in the most dephlegmated alcohol. He may apply the same observation to account for the formation of the fluor crust, in our subsequent distillation of the clear spirit:—and as to the singularity of his and Mr. Scheele's hypothesis, he may say, that it is as difficult to conceive a large quantity of *invisible flint* to exist in *air*, or *spirit of wine*, as to conceive how the particles of a certain *hitherto unknown acid*, should constitute a flint, on their union with the particles of *water*; for, as he observes, we can form no other conception of water, and other fluids, with respect to their *ultimate* particles, than as consisting of a *congeries* of minute and *solid* molecules.—This reasoning, however, only shews the possibility of such a composition.

DISSERTATION XIV. *On the Lapis Hydrophanus, or Oculi Mundi.*

The Author here describes the chemical and other qualities of this stone, vulgarly called the cat's eye, principally remarkable for its property of becoming transparent when put into water.

DISSERTATION XV. *On the Earth of Gems.*

In this curious article, the Author describes the results of his successful attempts to analyse several of the precious stones; and particularly indicates the various means which he employed to accomplish this difficult analysis. The gems on which he more particularly operated, were the *emerald*, the *sapphire*, the *topaz*, the *jacinth*, and the *ruby*. From his experiments it appears, that all these stones, however differing in external appearance, colour, and other qualities, consist of the same four principles, combined together in various proportions. These are *clayey earth*, or that which is the basis of *flint*, or silicious

filicious earth; *calcareous earth*, or lime-stone; and *iron*: Universally, the clayey earth is the most abundant; next to this is the siliceous; the calcareous earth constitutes a still smaller proportion of the compound; and the iron the least. Thus, to give only two instances; the oriental *emerald*, supposed to consist of 100 parts, is composed of 60 parts of clay, 24 of flint, 8 of lime-stone, and 6 of iron. An equal quantity of the *ruby* was found to contain 40 parts of clay, 39 of flint, 9 of lime-stone, and 10 of iron — The various colours of the emerald, ruby, and other stones, appear to depend only upon the iron contained in them, in a greater or less quantity; or containing a greater or less quantity of phlogiston.

In the analysis of the *diamond*, the Author found much greater difficulties in his attempt. The hardness of this stone is such, that, as the Author observes, it frequently resists the stroke of a hammer upon an anvil, so far as to penetrate into them; and yet, on the other hand, it is in a few hours totally dissipated in a degree of heat, which the ruby, and the greater part of the other precious stones, resist without injury. Although it had hitherto eluded the power of all the chemical agents, except fire and air united, the Author has been able, in the few trials which he has had an opportunity of making on this costly subject of inquiry, to produce some appearances of decomposition, so far at least as to shew, that though its analysis be difficult, it is not impossible. He relates the results of his trials, as a ground-work on which others may proceed in this difficult investigation, who may have a larger quantity of this precious substance at their disposal.

Some of the powder of diamonds, previously cleansed from certain impurities by *aqua regia*, was treated with oil of vitriol, and exhibited a singular phenomenon. The acid having been reduced into a small bulk by evaporation, deposited several black pellicles, which, on exposing them to a flame, took fire, and were nearly consumed, leaving a whitish residuum, but in so small a quantity, that the Author could not examine into its nature.

Another portion of the powder of diamonds, mixed with treble its weight of fossil alkali, was kept in a wind-furnace three hours. All that was soluble in this mixture was extracted by means of marinè acid. On adding fixed vegetable alkali, a small portion of a light precipitate was produced, which was white and spongy, and was found to be soluble in all the mineral acids; but with the vitriolic it neither formed *gypsum*, nor the *spatum ponderosum*, nor *Epsom salt*, nor *alum*. It should follow therefore, that, whatever may be the nature of this earth, it was neither *calcareous earth*, *terra ponderosa*, *magnesia*, nor *argillaceous earth*. The Author likewise succeeded in ef-

fecting

fecting a partial decomposition of the diamond, or in procuring a precipitate from it by the means of fixed alkali, after it had been acted upon by the *sal microcosmicus*, or the phosphoric acid, combined with volatile and mineral alkali. By operating on larger quantities, in the Author's manner, the nature of its earth, and of the inflammable principle which appears to be contained in it, may be satisfactorily ascertained.

DISSERTATION XVI. *On the Tourmalin.*

M. Bergman reserves to another occasion the observations which he has made on the *electrical* qualities of this stone, the rarity and dearth of which had hitherto prevented its having been *chemically* examined. Till very lately, it had never been found in Europe, but only in Asia and South America. About three years ago, however, M. Muller discovered it in the mountains of the Tyrolese, where crystals of it have been found, much superior, both in size and figure, to all that had been before seen. Some of these specimens are above three inches in length, and near half an inch 'in diameter.'

Treating this stone in the same manner as the above-mentioned gems, and first with the vitriolic and the two other mineral acids, he extracted from a certain portion of it 16-100ths of calcareous earth and iron. The residuum, treated with the mineral alkali, &c. was found to consist of argillaceous and siliceous earth; but the former was most abundant, particularly in the tourmalin of the Brasils. In 100 parts he found 50 of argillaceous earth, 34 of siliceous, 11 of calcareous earth, and 5 of iron.

The Author considers this stone as having some affinity to the *zeolites*, but a still greater to the *schorles*; which last, he says, are sometimes found to possess an electric quality. We were, not very long ago, informed by a foreign correspondent, that it had been lately found that *schorle*, on being melted or vitrified, acquired all the electric properties of the tourmalin. It does not, it seems, shew these qualities on being taken out of the earth, but generally after it has been heated and cooled several times alternately. The tourmalin accordingly is supposed to be transparent *schorle*, vitrified by the heat of volcanos. This discovery, we have been told, was made by *M. Abilgaard*, secretary to the Society of Sciences at Copenhagen.

DISSERTATION XVII. *On Fulminating Gold.*

We have already given an account of the most important particulars contained in this ingenious Dissertation (part of which had been before published), in our Review of *M. Wasserberg's Chemical Institutions*, in the *Appendix* to our 63d Volume, 1780, page 502; and in a still more circumstantial manner, in our account of *M. Scheele's Chemical Observations on Fire and Air*, in our Number for May, 1781, pag. 339.

Though

Though we hope to have an opportunity of resuming shortly the further consideration of this valuable work; yet, lest we should be prevented by the multiplicity of our other engagements, we shall here add the titles of the remaining Dissertations:

DISSERTATION XVIII. On *Platina*. DISS. XIX. On the *White Ores of Iron*. DISS. XX. On *Nickel*. DISS. XXI. On *Arsenic*. DISS. XXII. On the *Ores of Zinck*. DISS. XXIII. On *Metallic Precipitates*. DISS. XXIV. On the *humid Way of treating Mineral Substances*. DISS. XXV. On the *Use of the Blow-Pipe*.

MONTHLY CATALOGUE.

For DECEMBER, 1782.

POLITICAL.

Art. 12. *A Defence of the Right Honourable the Earl of Shelburne*, from the Reproaches of his numerous Enemies; in a Letter addressed to Sir George Saville, Bart. and intended for the Direction of all other Members of Parliament, whose Object is rather to restore the Glory of the British Empire, than administer to the Views of a Faction. To which is added, a Postscript addressed to the Right Honourable John Earl of Stair, 8vo. 1s. 6d. Stockdale. 1782.

IN this ironical performance very strong charges are brought against Lord Shelburne. He is censured for wanting integrity, both in his private and in his public capacity. The facts produced to his prejudice are numerous, and seem to be forcible; and unless they are refuted, they must leave a stain upon his character, which cannot fail of disconcerting the public measures in which he may be engaged. The Author, when he mentions Lord Shelburne, could not but cast his eye upon Mr. Fox. The theme was inviting; and between these statesmen he draws a very lively and striking parallel, highly to the advantage of the latter. Among other persons, he also takes occasion to blame the Lord Advocate of Scotland, whose political principles he pronounces to be infamous*; and whom he shrewdly suspects of having been corrupted by Indian gold†. His sarcasms are pointed, and his praise is lavish. At the same time, it is just to observe, that his information hath the appearance of exactness; and that he solemnly pledges himself to produce the vouchers of his facts, if they should be called for. This looks like honourable dealing; and, if the persons whom he has treated as culprits, have, as they ought to have, the inclination to justify themselves, they will come forward. But, if their vindication be a matter beyond their power, they will probably feel no inclination of this sort, and be happy to preserve a respectful silence.

* Page 76.

† Page 26.

In point of composition this pamphlet is unequal. Some parts of it are very masterly; but there are other places which are careless. In the Postscript, the Author criticizes Lord Stair with a good deal of acrimony, but not without justice.

Art. 13. *State of the Public Debts, and of the Annual Interest and Benefits paid for them, as they will stand on the 5th of January 1783. Likewise, as they will stand (if the War continues) on the 5th of January 1784.* To which the Attention of the Public is humbly requested, before they decide as to Peace or War. Together with some Thoughts on the Extent to which the State may be benefited by Economy; and a few Reflections on the Conduct and Merit of the Parties contending for Power. By John Earl of Stair. 8vo. 1s. Stockdale.

It is a matter of commendation that men of rank should attend to public affairs; and afford occasionally their information to the Public. They thus evince themselves to be good citizens, and rise far superior to those of their station who manifest a stupid indifference to political concerns; or are employed in selfish and degrading dissipations. It follows not, however, that the writings of such men should be uniformly instructive. That the calculations exhibited by the Earl of Stair are all right, is a position which we cannot affirm. But they are sufficiently authentic to awaken a very serious alarm with regard to the national debts, and to the misconduct and enormities of those ministers, who have madly persisted in a war, the most unjust in its rise, and the most criminal in its prosecution, that ever insulted the dignity and the virtue of a great people. His praise of public economy proceeds from his heart, and cannot be sounded too loudly in the ears of statesmen. His pamphlet, though far from being perfect, deserves to be attended to from the importance of its subjects. In his style, his Lordship aspires beyond simplicity, and degenerates into bombast. We must also reprobate his ceremonious affectation of humility; for that virtue but ill agrees with the petulant contempt which he too profusely scatters against those, who, in the opinion of many, may be greatly superior to him in the gifts of the mind.

Art. 14. *A Collection of State Papers, relative to the first Acknowledgment of the Sovereignty of the United States of America, and the Reception of their Minister Plenipotentiary, by their High Mightinesses the States General of the United Netherlands.* To which is prefixed, the political Character of John Adams, Ambassador Plenipotentiary from the States of North America to their High Mightinesses the States General of the United Provinces of the Netherlands. By an American. Likewise an Essay on Canon and Feudal Law. By John Adams, Esq. 8vo. 2s. Fielding, &c. 1782.

The character of Mr. Adams, with which this performance is introduced, may be just for aught that we know. It extols in the highest degree his abilities and probity. As to the State Papers they are curious; but we are sorry that they appear without any sanction from Mr. Adams. With regard to the Essay on the Canon and Feudal Laws, it attracted our notice in a peculiar manner. We were happy to have an opportunity of knowing the sentiments of so considerable a man as Mr. Adams on topics so interesting and important.

But

But we were miserably disappointed in the perusal of the tract; and it is our opinion that it is not genuine. This opinion we hazard, from a consideration of the celebrity of Mr. Adams, and from the frivolity of the piece. The author is unacquainted with the subjects he treats; and he discovers neither acuteness of mind, nor vigour of expression.

Art. 15. *Remarks upon the Report of a Peace*, in consequence of Mr. Secretary Townshend's Letter to the Lord Mayor of London, Bank Directors, &c. By the Author of the Defence of the Earl of Shelburne. 8vo. 1s. Stockdale.

This pamphlet is not equal to 'The Defence of Lord Shelburne.' It is more passionate and declamatory. Yet there seems to be sufficient reasons for its strain of argument, in the supposed duplicity of the noble Lord whose conduct it censures. The Author employs the strongest language of reproach, and exhausts every epithet of disgrace and contempt, while he characterizes the sceptical genius and the political fecundity of the Earl of Shelburne. He appears to have opportunities of good intelligence and information; and while he employs them to give an alarm to his fellow citizens, he affirms, that he is impelled by public and honourable motives. We have not any authority to dispute his assertions; and while we respect his patriotism, we could only wish, that he had been somewhat more temperate and more decent in his manner.

Art. 16. *A serious Address to the Electors of Great Britain*, on the Subject of Short Parliaments, and an equal Representation. 8vo. 6d. Debrett.

There is a fund of good sense in this publication which will recommend it to virtuous citizens. The Author exposes with vigour the danger of long Parliaments, and exhibits a great, and, we believe, a real concern for the interests of the country and the constitution.

Art. 17. *A Word at Parting, to the Earl of Shelburne*. 8vo. 1s. Debrett.

In this pamphlet there is no information which has not appeared in better performances. The blows which it aims against Lord Shelburne, had previously been struck with greater violence. The piece, however, is put together with some degree of vivacity.

Art. 18. *Sketch of a Conference with the Earl of Shelburne*. 8vo. 6d. Denham.

This pamphlet contains an account of the conversation which passed between the Earl of Shelburne, and the gentlemen of the deputation from the Committee of the Protestant Association of London, Westminster, and the Borough of Southwark. It displays the gross illiberality of the Protestant Association, and exhibits an atrocious resentment against the Papists. In a country which prides itself in its philosophy, and which boasts of being free, it is altogether horrid that any idea of intolerance and persecution should be prevalent.

Art. 19. *Thoughts on the present War*. With an impartial Review of Lord North's Administration, in conducting the American, French, Spanish, and Dutch War, and in the Management of Contracts, Taxes, the Public Money, &c. 8vo. 1s. 6d. Dilly. 1782.

These thoughts, which are published as the sentiments of a clergyman

man in a remote part of the kingdom, during Lord Rockingham's short administration, are the result of sound sense, contain many serious truths, and, which is not their least recommendation, are expressed without acrimony. Nevertheless, the season of ill success is the natural season for discontent, when immediate consolation is sought in accusation and reproach; but to estimate measures by events, and to represent national transactions for a series of years, as uniformly and glaringly absurd, upon their not being crowned with success, is a mode of judgment better calculated as a spur to emulation in the bustle of the field, than to shew the reach of sagacity in an individual, writing from the calm recess of a closet. It is easy to reason upon causes, after receiving the lesson of experience, and when it is too late to profit by acquired knowledge. But those, of whom there are many, who claim the penetration of predicting late events, from the very beginning of the American contest, must, to establish this claim, be hardy enough to justify all our military operations in America as the *utmost* exertions of the national wisdom and strength, by generals of the most vigilant courage, and, above all, of *strict fidelity* to their sacred trusts! Our Author, however, is not so warmly the panegyrist of our Commanders, as the accuser of the unsuccessful Minister; and writing at the dawn of a new influence in our Cabinet, says, very properly—'if the best had been done, we should have had cause for despair; but if things have been improperly managed, there are hopes of better times, whenever they shall be conducted in a different manner.' Every true Briton will rejoice when such times arrive, without thinking the worse of them on account of the Minister then in the administration of affairs: and lucky will be the Minister, whose zealous exertions for the public welfare, are favoured by circumstances and opportunities; and who has no enemies to contend with, but where he might expect to find them!

Art. 20. *An Address to the Landholders, Merchants, and other principal Inhabitants of England, on the Expediency of entering into Subscriptions for augmenting the British Navy*, 4to. 1s. 6d. Bladon. 1782.

This Writer enforces the legality and expediency of county subscriptions for building ships of war, in the most earnest manner; but there seem to be obstructions to this mode of augmenting the royal navy, stronger than any of those argumentative obstacles he undertakes to remove: for not only do other counties refuse, evade, or at least tacitly decline, the raising such voluntary aids; but even the county, so highly extolled for setting this public-spirited example, hath found the fulfilment of such an undertaking rather more arduous, than the spontaneity of the offer indicated.

Art. 21. *Thoughts on the Naval Strength of the British Empire*. Part. II. 8vo. 1s. Cadell. 1782.

This ingenious young Senator published, about six months ago, the first part of his *Thoughts* relative to the natural advantages possessed by Great Britain for the acquisition of Naval Power*. It has since, he says (Pref. Advert. p. 1.), been 'suggested, that it might not be an improper subject of investigation, to enquire how far the

* See Review, June, p. 469.

obstacles which are commonly urged against any further increase of our navy, namely, the supposed difficulty of procuring more ships and more seamen, are well founded.—Accordingly, our Author investigates this important question, proposes some expedients, and suggests several plans, particularly one which we are much pleased with, for abolishing the hateful and tyrannical mode of manning the King's ships by impressing the sailors:—instead of this method, he recommends a new scheme, to which, at present, we see no objection.—His scheme, also, for building 50 men of war, at the expence of the English counties (including a contribution for Wales and Scotland), seems worthy the attention of the Public. Beside these particular topics, he offers some general reflections relative, on the one hand, to a continuance of the American war; and, on the other, to the emancipation of our Colonies; which manifest the good sense and extensive views of the Author. And the Public is certainly much obliged to Mr. Sinclair *, as well as to his attentive countryman, the Earl of Stair, for his patriotic researches.

Art 22. *Political Memoirs*; or, a View of some of the first Operations of the War, after the French Notification, as they were regarded by Foreigners †: in a series of Papers, with Notes and Reflections. To which is prefixed, an Introduction, containing Thoughts on an immediate Peace. Part I. 8vo. 2s. Stockdale. 1782.

The main design of this publication is to excite and animate us to a continuance of the war. The zealous Writer is of opinion that we are still very able to carry it on, and that we have ample encouragement to persist, from a fair prospect of success,—provided we conduct the business with more wisdom and vigour than we have hitherto shewn in the management of it. The alternative, he apprehends, is either war or submission. An immediate peace, on the terms commonly spoken of as the basis of the peace, he considers as pregnant with indelible disgrace, and certain ruin to this country. To prove this, he has great variety of reasoning, in common with all the other advocates who have stood forth on the same side of the question, in Parliament or on paper: and he has likewise, perhaps, some remarks that have generally occurred. The Author is a sensible man, though not a very elegant writer: *argument*, however, rather than elegance, we suppose was his object.—The subjects of this first part of his *Memoirs*, are, 'The refitting of the *French* fleet, and its sailing from *Brest*, under the command of D'ORVILLIERS, after DE GRASSE and LA MOTHE PIGUET had followed ROWLEY to the *West Indies*—D'ORVILLIERS's junction with the *Spanish* fleet—the sending out of the grand fleet under Sir CHARLES HARDY—Mr. ARBUTHNOT's stop at *Torbay*—Mr. DARBY's excursion.' On these measures and manœuvres the Author seems to have made some very pertinent and well-founded observations.

* See Review, June, p. 469.

† The Author informs us, that he has conversed much *abroad*, on the subjects here discussed.

Art. 23. *An honest Man's Reasons for supporting the present Ministry.* 8vo. 1s. Fielding. 1782.

The principal reasonings, contained in this well-written pamphlet, chiefly respect Mr. Fox; and may be regarded as the Author's reasons for *not* supporting that gentleman.

Our 'Honest Man' reprobates the last [Lord North's] ministry, in the strongest terms. Lord Shelburne is the Minister of *his* choice; but, of the importance and value of his support, farther than what may result from the services of his good pen, we cannot pretend to form any judgment: he gives his readers, however, to understand that he is 'a representative.'

INLAND NAVIGATION.

Art. 24. *Considerations on the Idea of uniting the Rivers Thames and Severn*, through Cirencester, with some Observations on other intended Canals. 4to. 1s. Milne, Holborn. 1782.

In these considerations, the Author earnestly recommends, and strenuously enforces, the scheme of a junction between the Thames and the Severn, in the line of communication above mentioned. He clearly shews its beneficial tendency in a national view, and answers objections, &c. &c.—He occasionally introduces just encomiums on inland navigations in general; and, among other striking advantages attending them, he points out that singular one to the Public, of their *creating a new species of property, where no property existed before*: 'A navigation,' says he, 'is an addition to the hive, an accumulation of labour still productive of more.'

With respect to the particular canal here recommended, its utility seems to be irrefragably demonstrated, and, consequently, the plan is proved to be highly worthy the attention and encouragement of the Legislature. The very sensible Writer likewise shews, 'that the junction of the rivers Thames and Severn promises a sufficient reward to those who will step forward, and make the necessary exertions for its completion.'

P O E T I C A L.

Art. 25. *Velina*; a poetical Fragment. 8vo. 1s. 6d. Longman. 1782.

A monarch rambling near a shaggy dell, hears a young man uttering the most bitter lamentations. On enquiring into the cause of his distress, he finds that in fact he is one of the happiest beings upon earth; and that it was merely for the purpose of giving a zest to his real enjoyments, that he found it necessary to indulge in imaginary affliction. For, says he,

— If right I deem, the finest joy
From quick vicissitude results alone.
Continu'd rapture cannot fail to cloy,
And dull satiety must soon come on.
Seekst thou these nodding trees, this mossy stone,
This dimpling streamlet that so softly flows,
This rock with wand'ring ivy all o'ergrown?
From these my melancholy strain arose;
The solemn scene inspir'd imaginary woes.

The

The sense of pleasure is by these refin'd,
 And bears sensations purer to the heart:
 But if to hear my tale thou be'st inclin'd,
 A thousand sad events I could impart,
 Where nature sole, without the help of art,
 Has from mine eyes drawn forth the bitter tear;
 For I have felt of real woes the smart,
 And languish'd many an hour in grief sincere,
 When torn from all I lov'd, from all I valu'd dear.'

He then enters upon a narrative made up of a combination of every kind of distress, which, however, terminates in what is a compensation for all that he had suffered, the possession of Velina. Of the poetry the Reader will form his own opinions from the specimen that is given.

Art. 26. *A Versification of Sir Jefferey Dunstan's Speech to the Lords and Commons of Great Britain, on Thursday the 5th of December 1782.* 4to. 1 s. Debreton,

His Majesty's most gracious speech to both houses of parliament, echoed back from Grubstreet.—It is a strange, poor piece of mockery, bearing so very remote a resemblance to its royal prototype, that it instantly reminded us of the Irishman's famous echo.—“How do you do, my dear Echo?” said Paddy. “Very well, thank you, my dear Paddy?” replies the Echo.

M E D I C A L.

Art. 27. *An Account of a safe and an efficacious Medicine, in sore Eyes and Eye-lids.* By Thomas Dawson, M. D. 8vo. 1 s. Johnson. 1782.

Our account of this pamphlet has accidentally been delayed till after the death of its worthy author.

Its purpose is to recommend an external application in sore and inflamed eyes, which is an ointment, composed of a solution of mercury in aqua fortis, and a due proportion of fresh butter, with some oil and camphor. A similar preparation is to be found in the last Edinburgh Pharmacopoeia under the title of *Ung. Citrinum*, which has been lately recommended by Mr. Ware in his treatise on the Ophthalmia. In the use of it, we are directed first to abate the inflammation by bleeding, &c, and then to apply a little of the ointment warmed, with a camel's hair pencil, or the tip of the finger, on the edges of the eyelids, every night.

B I O G R A P H Y.

Art. 28. *Memoirs of the Life, and a View of the Character, of the late Dr. John Faichergill;* drawn up at the Desire of the Medical Society of London, by Gilbert Thompson, M. D. Member of the Royal College of Physicians, and Secretary to the Society. 8vo. 1 s. 6 d. Cadell. 1782.

This additional commemoration of a most valuable and respectable man, will give pleasure to all who reverence his memory. Dr. Thompson appears to have been furnished by the family of the deceased with some particulars not before made public, which will be acceptable to the lover of biography. He writes like an intelligent and worthy person,

MATHEMATICS.

Art. 29. *An Introduction to Mensuration, and Practical Geometry.* With Notes, containing the Reason of every Rule, concisely and clearly demonstrated. By John Bonnycastle, Author of the Scholar's Guide to Arithmetic. 12mo. 3s. bound. Johnson. 1782.

Mr. Bonnycastle says, 'That Dr. Hutton was the first person in this country that undertook to treat of this subject of Mensuration in a scientific methodical manner; and that before his, Mr. Robertson's was the only book of any value that could be consulted, either by the artisan or mathematician. To these two writers, he says, I am greatly indebted for many things in the following pages, and am ready to acknowledge, that I have used an unreserved freedom in selecting from their works, wherever I found them to answer my purpose. To Dr. Hutton I am particularly obliged, and am so far from desiring to supersede the use of his performance by this publication, that I only wish it to be thought a useful introduction to it.

As to the method observed in composing this work, he says, 'In school books, and those designed for the use of mere novices, it has always appeared to me, that plain and concise rules, with proper exercises, are entirely sufficient for the purpose—an operation, wrought out at full length will be found of more service to beginners than all the tedious directions and observations that can possibly be given them. The text part of the work contains the rules in words at full length, with examples to exercise them; and in order that the learner may not be perplexed and interrupted in his progress, the remarks and demonstrations are confined to the notes, and may be consulted or not, as shall be thought necessary.'

But here, on account of the impartiality from which we do not mean to deviate, we think it our duty to pay a just tribute of acknowledgement to the merit and memory of Mr. *Hawney*, by mentioning his performance on the subject, having ourselves in our younger years been much indebted to his labours. His *Complete Measuring*, notwithstanding the acknowledged merits of those that have succeeded him, is still a very useful book, and might be made more so, by the addition of an Appendix and Notes of no great length; nor do we think it very candid in Mr. Bonnycastle to borrow his examples, without deigning to mention his name.

We have nothing to say against the present performance, it may very well answer its design, to teach boys the practical or operative part by apposite examples. It would not have been the worse, if all the demonstrations of the rules had been made as plain as possible: for example, the common rule for finding the area of a triangle whereof the three sides are given, is geometrically demonstrated, by a method very ingenious, but not sufficiently plain; he says, it is evident that two lines there mentioned, will either of them be equal to half the perimeter of the triangle, and that three others will be the difference between the half perimeter and each side respectively; whereas this is so far from being evident, that it as much needs demonstration as the original proposition itself. We cannot think but that known rule, which may be easily demonstrated from the property of antiparallel lines, namely, that the difference between the

Square

Square of the sum of the sides and *that* of the base, multiplied by the difference between the square of the base and that of the difference of the sides, is equal to sixteen times the square of the area, is nearly as easy to be remembered and practised, as that usually given; for most mathematical uses it is far preferable to it: and to those that know that it is composed of only four factors, the operation is the same as that of the other.

M I S C E L L A N E O U S.

Art. 30. *Observations on the Election of Members for the Borough of Ludlow*, in 1780. By a Burgess. 8vo. 1s. 1782. No Publisher's Name.

Although we cannot afford much room for election-disputes in a *Literary Journal*, the limits of which are too narrow for the very numerous subjects that *naturally* claim a place in it, yet we may briefly observe, that the Reader will here meet with a display of some of those politic *manœuvres*, by which most of our boroughs are held in slavery by the great men, who, like the despots of Poland and Russia, dispose of their vassals as they do of their cattle, and other transferable property. We here, too, with satisfaction, learn by what spirited, constitutional means the respectable borough of Ludlow hath been, in some degree, happily rescued from such a state of servility and bondage. The narrative is drawn up with vicacity; and the particulars, notwithstanding their confined relation to a single borough in Shropshire, are not unworthy the attention of the Public at large: for what Englishman is not interested in every step that tends towards restoring the independency of our Parliaments, by increasing the number of voters for representatives in the House of Commons, and thereby rendering the diabolical business of corruption more difficult of accomplishment? We are sorry, however, to see the patriotic Writer of this tract go *out of his way** to attack the character of Mr. Hill, one of the Members for the county of Salop,—who is here ridiculed for introducing religion, and the style of our sectaries, into the debates of the Senate: or, in our Author's words, for 'mixing the venerable name of Christ with the low politics of the day.' This deviation from the main subject of his *observations*, hath drawn upon the Author the following expostulation:

Art. 31. *The Tables Turned: a Letter to the Author of a Pamphlet entitled "Observations on the Election of Members for the Borough of Ludlow," &c.* By Richard Hill, Esq; Member for the County of Salop. 8vo. 6d. Stockdale, &c.

Mr. Hill, whose polemical writings are well known, whose abilities are undoubted, and whose private character is unquestionable,

* Those who have entered the lists against this Writer intimate, that perhaps the Burgess did not wholly deviate from his plan, when he aimed this blow at Mr. H. They rather apprehend, that to depreciate the character and parliamentary conduct of this gentleman, in order to prejudice his interest at the next county election, may have constituted one part of his original design in addressing the Public. But this is a matter best known to the Burgess. We can only judge of what appears ostensibly before us.

bath in this tract, given a serious and pointed reply to the Ludlow Burgess; whom he supposes (on the authority of report) to be a clergyman: and *as such*, he encounters him with weapons *dip'd in the Scriptures* (as Swift † expresses it), in the handling of which Mr. Hill is acknowledged to be very dextrous. If the clergyman accuses him of the crime of mingling religion with politics, Mr. H. retorts on the clergyman, strongly intimating that he pays more attention to electioneering and politics, than to the duties of the sacred function, What says the *Observer* to this? We shall see in the next article.

Art. 32. *A Letter to Richard Hill, Esq;* Member for the County of Salop, Author of the "*Sky-Rocket*," "*Tables Turned*," &c. By a Burgess of Ludlow, and Freeholder. 8vo. 1s. Debbrett.

After a great variety of political altercation, and frequent adverting to ministerial measures, and the intrigues of men in power, so far as they bear any relation to the general subject of the present debate, the Burgess of Ludlow comes to the point mentioned in the close of the preceding article—the charge brought against him by his antagonist, viz. that of a criminal deviation from the duties of the sacred function, by entering into political concerns and contentions. This is often objected to such of the clergy as have distinguished themselves by their attention to the secular interests of their country, the views of parties, or the conduct of government. What our Author says in his own vindication, in this respect, may be considered, in some degree, as an apology for such of his brethren as may stand in the same predicament.

Mr. H. had intimated, that the calamities under which this country hath for some years past been so great a sufferer, were the inflictions of Divine Providence for the sins of *the People*,—for which they ought to humble themselves in sackcloth and ashes*. His opponent inclines to a different opinion, and ascribes our public misfortunes to the wickedness and folly of our administrations; for which *they* ought to be called to a severe account. Having discussed this, and various other points in dispute, he proceeds to his own immediate vindication from the charge above mentioned:

‘ You think that a clergyman cannot write a few observations on a political subject, without neglecting the duties of his profession. A clergyman, Sir, who reads the service of the church twice a day, and visits the sick, and buries the dead of an extensive parish, cannot be *much* misemployed. If he should profanely steal an hour from his numerous avocations to dedicate to the cultivation of the *Belles Lettres*, you would not, surely, envy or deny him so innocent a gratification! "*Hæc Studia*, you know, *alunt Adolescentiam, oblectant Senectutem, &c.*"—But you think he should not trouble himself about the *temporal*

† "He took his Muse, and dip'd her
"Full in the middle of the Scripture."

We quote from memory.

† This Writer informed us, for the first time, that Mr. Hill is author of the *Sky-Rocket*; which Mr. H. admits. See our account of that pamphlet, Rev. May, p. 396.

* We do not give these as the direct words of Mr. Hill.

interests

interests of his fellow subjects.—I would have them, Sir, happy in both worlds; and though I wish them to set their affections on the best, I would have them neglect no opportunity of making their abode here as comfortable as possible. They live under the best Government in the universe; and have a right to have it honestly administered. If it is not, what remedy must they fly to?—About this we differ. If our Ministers unnecessarily quarrel with half the powers of Europe, and, in the prosecution of their mad and ambitious schemes, tax the people of England to the last shilling,—*you* say, “Go to prayers, and humble yourselves before God!” Prayers and humility are, undoubtedly, very becoming Christians. But I would have them do more: I would have them endeavour, by every legal and constitutional method, to get rid of such ministers; and, for the future, chuse Representatives, who, instead of sharing with them in the plunder of a distressed and impoverished people, would call them to account for their rapacity and profusion. If I am attacked and robbed by a gang of banditti, *you* would have me retire to my closet, and acknowledge that my sins have brought this misfortune upon me. I, Sir, would take measures to secure the rogues, and recover my property.’

Our Author now proceeds to take leave of Mr. H. but here the controversy doth not close: witness the article next ensuing.

Art. 33. *Six Letters to the Burgeſs of Ludlow*, containing ſome curſory Remarks on that anonymous Writer's Attack upon the Parliamentary Conduct of Richard Hill, Eſq;—with an Addreſs to the Freeholders in that County. By a Freeholder in more Counties than one. 8vo. 1s. Debrett, &c.

This Freeholder, who appears to be ſome very zealous friend of Mr. Hill, is extremely alarmed and offended at an endeavour to check the freedom of debate in parliament, and ſtop the mouths of our Representatives, by arraigning them out of doors for what they have ſaid within. ‘Better,’ ſays he, ‘ſtop the mouths of Britiſh cannon, the ports of Britiſh commerce, and dam up all the rivers, than *enſlave* debate, or infringe upon the privilege of Britiſh ſenators.—The attempt is a dagger plunged into the vitals of this country.’

Our Letter-writer has criticiſed almoſt every part of the Burgeſs's Letter to Mr. H. and makes ſome ſhrewd remarks on ſeveral things which that writer has advanced: chiefly, however, conſining himſelf to the religious part of the controverſy: for in *politics* both parties ſeem, generally, to be of the ſame ſide of the queſtion. The author of the *Six Letters* is a very ſtrenuous advocate for Mr. H.'s mode and cuſtom of introducing pious ſentiments and ſcripture language into debates in parliament, and likewise warm in the praiſes of that gentleman's happy vein of pleaſantry, that occaſional intermixture of the *allegro* with the ſerious notes, by which he often catches that attention from the houſe, which dry argument might fail of engaging. On the whole, the weapons of controverſy ſeem to be ſkilfully handled by the combatants on both ſides; but we are ſorry to ſee ſo little candour and fairneſs in their manner of dealing their blows. They ſhew too much *perſonality*, *acrimony*, and *contempt* of each other; which is, ſurely, inconſiſtent with the characters of GENTLEMEN.—

There

There is yet another champion on the side of Mr. Hill; viz. [See the next article.]

Art. 34. *A Reply to the Ludlow Burgess's Letter to Richard Hill*, Elq. 8vo. 1s. Bound in, &c.

The Author of this reply attacks the *Objection* Burgess with the same asperity which we have just censured in the preceding article. What he has advanced in favour of Mr. Hill, is very well; but it was not wanted. Enough had been said by the preceding advocates for that gentleman, who had pre-occupied the ground, and scarcely left room for him to set his foot on it. His main view, however, seems to be, to blacken the character of the reverend Burgess; and he has taken care to lay on his lamp-black thick enough. But really this is dirty work, and we are tired of it.

Art. 35. *The Court Register, and Statesman's Remembrancer*: containing, a Series of all the great Officers, Prime Ministers of State, &c. viz. Lord High Stewards, Archbishops and Bishops, Lords Chancellors, Lord Keepers and Commissioners of the Great Seal, Lords President of the Council, Lords Treasurers and Commissioners of the Treasury, Knights of the Garter, Principal Secretaries of State, Lord Chief Justices and other Judges of the several Courts at Westminster, Masters of the Rolls, Sergeants at Law, Attornies and Solicitors General, &c. Masters in Chancery, Records of London, &c. &c. &c. Together with the Commissioners for managing the several Branches of the Crown Revenues, from the first appointment; and also some Account of the Institution, Nature, and Business of the several Offices. The whole corrected to June 3, 1782. With a copious Index of Names. 8vo. 5s. Boards. Robinson, &c. 1782.

Of this publication, a more proper account cannot here be given than in the words of the Author's prefixed *Advertisement*, viz.

"The title-page of this book sufficiently explains its contents; we shall therefore only add, that as it contains a chronological series of all the persons who have been engaged in the Administration of the affairs of these kingdoms in Church, State, Law, and Revenue, for more than one hundred years past, it cannot fail to be very useful to all those who are employed in any of those departments; and is absolutely necessary for every one who wishes to read the modern history of this country with intelligence."

Art. 36. *Richardi Dawes Miscellanea Critica. Iterum Editā curavit, et Appendixem Annotationis addidit Thomas Burgess*, A. B. è C. C. C. 8vo. 7s. Boards. Rivington. 1781.

The former edition of this very learned work was published in the year 1745. It is divided into five sections. In the first the Critic's emendatory labours are employed upon Terentianus Maurus, a dull versifier, who wrote on the metres of Horace and other prosodical matters. In the second, he refutes the errors that some of the commentators and editors of Pindar had fallen into respecting the metre of that poet, especially the final syllables of his verse. In the third, we have remarks on the true pronunciation of the Greek language, on the variation of the Attic future tense from the Ionic, and on the different uses of the subjunctive and optative moods. This section concludes

concludes with some emendations of Callimachus. The fourth is chiefly occupied by a long, and as we think, an uninteresting criticism on the Æolic Digamma, a letter that has been long obsolete, and about whose use and application few writers are agreed. In the fifth he controverts some positions of Bentley's on the subject of the Greek accents. In this section his emendations are chiefly confined to the dramatic poets. The present edition is enriched by a learned and well-written Preface, and an Appendix containing some ingenious annotations by the Editor, whose abilities in this line of criticism are sufficiently known by his edition of Burton's *Pentalogia*.

In a note, we are informed that a book of Greek Exercises is lately published by Mr. Huntingford, one of the Masters of Winchester School; and that a second part is ready for press. Such a publication is much wanted.

Art. 37. *Sentimental Beauties and Moral Delineations* from the Writings of the celebrated Dr. Blair, and other much admired Authors, selected with a View to refine the Taste, rectify the Judgment, and mould the Heart to Virtue. 8vo. 2s. 6d. Wallis. 1782.

This indeed is a very *sentimental* Collection. The Dedication to Lord Hawke is very sentimental likewise: and what less could be expected from a pen that sets off so very sentimentally in the *title-page*?

Art. 38. *The Beauties of Hume and Bolingbroke*. 8vo. 2s. 6d. Kearsley. 1782.

Par nobile fratrum! But however they agreed in wishing ill to religion, yet there was great and striking dissimilarity in their private characters. This is very well represented in the preface to this collection. Their lives prefixed to this little volume are penned with great elegance and strength of language. The maxims extracted from the writings of these celebrated authors are of the miscellaneous kind—moral, philosophical, historical, and political. They are in general selected with judgment. As they are designed for general use, the Supplement ought to have been omitted. The Notes of the Editor are not a sufficient antidote to the poison of the Author.

Extracts from celebrated writers, called their *Beauties*, are become so hacknied as to be disgusting. We shall only advertise the Reader, that Mr. Kearsley hath published the *Beauties of Sterne, Watt, and Fielding*. The *Beauties of Harvey* are also published by Etherington. —More *Beauties* are to make their appearance soon. The common price for the possession of each of these *Beauties* is half a crown.

R E L I G I O U S.

Art. 39. *An Address to the President of the Protestant Association*; including Remarks on Strictures lately published on the State and Behaviour of English Catholics. 8vo. 1s. Faulder. 1782.

This pamphlet is sometimes serious and indignant; at other times ludicrous and ironical; and here and there flashy and petulant. The language is nervous, though frequently weakened by the mixture of the florid; and now and then it swells into the turgid.

The main object of this address is to expose the persecuting spirit of the Protestant Association, and to fix a stigma on the President, as in reality the great ringleader of the rioters, and the primary cause

business and bosoms ;" explores the hidden recesses of the conscience ; detects vice in its origin and progress, and thus, in a certain degree, like "*the Word of God*," which is its best model, it "*discerns the thoughts and intents of the heart.*"

To this excellent Discourse the Public are indebted for Mrs. Barbauld's admired poem entitled, *An Address to the Deity*, ' which (says Dr. Priestley) was composed immediately after the *first* delivery of it, before an assembly of ministers at Wakefield in Yorkshire, in the year 1767. Were I to inform my readers how soon that poem appeared after the delivery of the Discourse, it would add much to their idea of the powers of the writer,'

The second Discourse, on the duty of *not living to ourselves*, was preached before the assembly of ministers of the counties of Lancaster and Chester, met at Manchester, May 16, 1764, to carry into execution a scheme for the relief of their widows and children ; but though it was printed at their request, it was not generally published ; as only a small edition was printed and sold in the neighbourhood. The two Discourses are now published together, chiefly with a view to their mutual relation ; ' the one recommending a proper disposition of mind with respect to God, and the other that which respects men.' In the reasonings employed to confirm and illustrate the argument discussed in each, Dr. Priestley hath professedly availed himself of Hartley's theory of the human affections ; ' the excellency of which (says he) is, that it not only explains, with wonderful simplicity many phenomena of the mind, which are altogether inexplicable on other principles, but also leads to a variety of practical applications, and those of the most valuable kind.'

The second Discourse will be thought too abstracted and metaphysical for the common reader. It is indeed the very essence of *Hartleyism*, applied to a practical purpose ; and is the compendium of all that moral philosophy which is founded on the *association of ideas*, and terminates in a universal and disinterested love of human kind—that love which was illustrated by the example of Jesus, and which begins and ends in

" The first good, first perfect, and first fair."

This doctrine, in weak understandings, generally leads to that species of sublime nonsense, called *mysticism*. But Dr. Priestley hath so explained it, as to make it " worthy of all acceptance" to the most sober and judicious minds. In this sermon we have philosophy giving assistance to religion, while religion doubles the obligation, by giving strength, dignity, and permanence to philosophy.

S E R M O N.

The Treasures of the Gospel in Earthen Vessels. Addressed to the Congregation of Protestant Dissenters in Worcester, May 28, 1782, at a Meeting of Ministers assembled on account of the Rev. Joseph Gummer's undertaking the pastoral Care of that Society. By W. Wood. 8vo. 6d. Buckland. 1782.

Piously designed to humble ministers under a view of their frailties and infirmities, and at the same time to inspire them with the most reverend ideas of the excellence and importance of their office.—A useful discourse on a very plain and practical plan, without any pretensions to deep reasoning, or superior elegance.



APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SIXTY-SEVENTH.

FOREIGN LITERATURE.

ART. I.

Commentationis Societatis Regiæ Scientiarum Gottingensis, &c. i. e. Mémoires and Transactions of the Royal Society of Gottingen, for the Year 1778. Volume I. 4to. Gottingen. 1779.

THIS valuable Academical Collection, which is continued under a new title*, deserves particular notice, and we propose to make known its contents, as the volumes come to hand. The names of *Gmelin, Euler, Bergman, Lichtenberg, Heyne, Michaelis, Murray, Meiners, Kaestner, Mayer*, and others of high note in the literary world, give us reason to expect rich harvests from such distinguished cultivators and labourers. To this society is lately added the truly illustrious Baron de *Dalberg*, Capitulary Canon of *Mentz*, who by his extensive knowledge, his solid and shining virtues, and his fine taste, is an ornament to high birth, to his country, and to humanity. This nobleman is both the *Mæcenas* of the learned, and a worthy member of the fraternity; and several academies and seminaries of literature and philosophy in Germany are at once honoured with his labours and his encouragement.

Each volume of these *Memoirs* is divided into Three *Classes*. The first contains the *Memoirs* relative to *Physics*, or natural philosophy—the second, the *Mathematical*; and the third, the *Historical* and *Philological* *Memoirs*. The Latin style is clear and

* The former Academical Collection of Gottingen was comprised in eight volumes, which commence with the year 1769, and end with 1777.

correct, often truly classical and beautiful, particularly in the *Memoirs of Heyne and Murray.*

P H Y S I C S .

This class contains:

- I. *Memoir concerning the unnatural and very uncommon Coalition of the Intestinum Rectum with the Urinary Bladder, and the Defects in the Anus arising from thence.* By M. H. AUG. WRISBERG —
- II. *Mem. Concerning the Descent of the Testicles from the Abdomen into the Scrotum.* By the same. —
- III. *Mem. Observations on several Plants little known.* By JO. ANDR. MURRAY. —
- IV. *Mem. Observations on the Fistula Lachrymalis.* By M. AUG. GOTT. RICHTER. —
- V. *Mem. Concerning the History of Alum.* By JOHN BECKMAN. The two first of these Memoirs, which are learned, ample, and exhibit a rich treasure of anatomical knowledge, are neither susceptible of abridgment, nor indeed of extracts that would be instructive without a view of the numerous figures with which they are accompanied. We may observe the same thing with respect to the Memoir of that elegant and learned Botanist, Mr. MURRAY, who has here illustrated, by seven curious plates, his accurate descriptions of the *Salvia Coccinea*, Just. the *Salv. Nilotica* and *Nubia*, the *Sideritis elegans*, the *Plantago Exigua*, the *Sophora Alba*, Linn. &c.

The Memoir of Professor RICHTER, concerning the *Fistula Lachrymalis*, is designed to rectify the mistakes of some modern and esteemed practitioners, with respect to the cause and cure of that disorder. He is so far from considering an obstruction in the nasal duct as the only, or even the general cause of this complaint, that he proves the contrary with the utmost evidence; shews, that the *fistula* is very rarely produced by this cause; and points out the inutility of the nice instruments, which the French surgeons have more ingeniously than wisely invented for clearing the nasal duct. He describes three kinds of this disorder, which differ essentially from each other, both in their respective causes and in the methods of cure: the first, which happens seldom, is that which arises from an obstruction in the nasal duct; the second, which is the most common, proceeds from a collection of morbid matter in the *glandula lachrymalis*; and the third from an atony, or defect of tension, in the lachrymal sac. All this is proved and illustrated, in a very satisfactory manner, by the learned Academician.

In the history of *Alum*, M. BECKMAN shews, that the salt, to which we give this denomination, was totally unknown to the Greeks and Romans, whose *στυπτηριαι*, or styptics, were nothing more than vitriolic substances; and that what we now properly call *alum* was first discovered in the East, probably about the twelfth century. In the illustration of this subject, our Academician employs a very considerable quantity of good and

and instructive erudition, which the adepts in mineralogy, pharmacy, and commerce, will respectively turn to their profit.

M A T H E M A T I C S.

Mem. I. *Concerning the Construction of the Fasciae, or Bands, with which Globes are surrounded, from Cones adapted to the Sphere.* By M. ABR. GOTH. KABETNER. Those, who consider the impossibility of covering with a plane figure any part of a spherical surface, will find this piece interesting and curious.

Mem. II. *Concerning some Optical and Mechanical Effects of Oil, poured upon Water.* By M. A. L. F. MEISTER. In a happier period, when the ingenious Dr. Franklin threw oil upon water only, many surprising things were said of the effects of this operation. Its mechanical effects were said to be, the calming of the agitation excited previously in water, or the exciting agitation in water previously calm: its optical effect was its sending an increase of light into the depths of the ocean. What Aristotle and Plutarch formerly said on these heads, is critically and ingeniously examined by our Academician; and the credulity of the moderns, who seemed rather disposed to confirm, than to appreciate their relations, is modestly corrected. That oil, calms the waves, our Author does not believe; but its real effects upon the aqueous fluid he investigates, and ascertains by a number of curious and well-conducted experiments. That, in small depths, and in calm water, it sends a certain degree of light, and performs the office of a lantern or illuminating lens, he allows, and proves by several experiments. (This Memoir, which is elaborate and curious, is accompanied with several figures.

Mem. III. *Concerning a new Method of investigating the Motion and the Nature of the Electrical Fluid.* By M. LICHTENBERG. In a Memoir, published in the former Collection (Vol. VIII.), this Academician had exhibited some new experiments, relative to the figures which communicated electricity produces in electrical substances, or *Idio-electrica*. In the present Memoir, he treats of the general laws which the formation of these figures follows, the manner of their generation, and their usefulness in pointing out the nature of the electrical fluid. We refer our Readers to the work, for a farther account of these matters; but we cannot help mentioning a conjecture of our Author, to which Mr. Canton's discovery of a tourmaline, which emitted positive and negative electrical light, has given occasion. He thinks, that the terrequeous globe, with its ambient atmosphere, may be a vast kind of tourmaline, whose poles nearly coincide with the poles of the earth, the Positive pole with the Northern pole, and the Negative with the Southern. Do not, however, mistake him, Reader; he does not mean, by this mundane tourmaline, a solid gem of an immense mag-

nitude, latent in the earth, but rather the *sum* of all terrestrial bodies, wherever dispersed, and of the air itself, which being excited by subterraneous and solar heat, communicates electricity far and wide. This somewhat resembles *Euler's* subterraneous loadstone, which is supposed to be the *sum* of all magnetic substances that are dispersed throughout the earth. Our Author is ingenious in bending the phenomena towards the support of this conjecture.

HISTORY and PHILOLOGY.

Mem. II. *Concerning the Men, among the Scythians, who, in consequence of a singular Disorder, considered themselves as Women, and behaved accordingly; and also, concerning the Hermaphrodites of Florida.* By Professor CHR. G. HEYNE. This strange story of men's imagining they had lost their sex, dressing like women, and desiring to be treated as such, is told by Herodotus * and Hippocrates †, the fathers of history and medicine. Much learned labour has been employed in throwing light upon this singular narration. An ingenious French critic adopts the opinion of Longinus, who praises Herodotus, for covering decently, under the denomination of an effeminating disease (*Σηλεια νευσεος*), the turpitude of an unnatural and infamous habit: but the yet more learned and ingenious Mr. HEYNE rejects and refutes this opinion, in this curious Memoir. He examines with that fine critical *acumen*, which he possesses in such eminent degree, the passages of *Herodotus* and *Hippocrates*, in which the fact is related by the former, and physiologically explained by the latter. He then considers the fact itself, and, without being biased by the judgment of the historian that relates it, of the medical oracle that explains it, or of the critics that have attempted to illustrate it, he strikes out a plain path, in which we shall follow him so far as to lay before our Readers the sum and result of his inquiries.

We learn from *Herodotus*, that there was a disorder among the Scythians, which they believed to have been sent from above, as a punishment of their sacrilege in plundering the temple of Venus at Ascalon; and that the persons who were afflicted with it (who in their vernacular language were called *Enarees*, and whom the Greek historian calls *Androgyni*) were looked upon as soothsayers, who foretold future events. We learn farther from *Hippocrates*, that the nature of this disorder was such as chilled and blasted the generative parts and powers of the patients to such a degree, that they were equivalent to eunuchs; and that these patients spoke with the accent of women, and assumed their character, manners and functions. Hippo-

* Herod. I. 105. IV. 67.

† Hippocrates. *De aëre, aquis et locis*, 8. 3. (§ 47.)

crates adds, that this disorder was much more frequent among the rich and noble than among those of a lower rank. Our Academician, departing from all the explications given, both by Hippocrates and the critics, of this matter, seems to be persuaded, and has persuaded us, that the disorder in question was some hysterical or nervous complaint, which, affecting the sensorium, produced weakness of body and perturbation of mind, attended with melancholy and depression of spirits, and a firm persuasion that the disorder was incurable. That in this state of debility they should imagine themselves women, is not at all surprising. The visionary effects of melancholy and hysterics are well known. We knew a gentleman, who firmly believed, that his legs were made of glass, and that his belly was a coffee-pot; and there are a multitude of facts which justify the pleasantry in the *Rape of the Lock*, of maids turned bottles, and calling for corks, to secure the entrance of their frail habitation, that they might not be drowned by beer, claret, or burgundy, —according to the commentary of an ingenious critic on this ambiguous passage of our English bard. Mr. HEYNE observes, that barbarous and uncivilized nations are singularly liable to hysterical and convulsive disorders, to panic terrors, and to all kinds of frenzy. The irregularity of their diet, and their abrupt transitions from the extremities of hunger to the excesses of gluttony, may, he thinks, corrupt the vital juices: their ignorance and superstition, and their belief of dæmons, must affect their imaginations, especially when they inhabit regions where nature appears under a gloomy and romantic aspect. —Accordingly, it is among the wild and barbarous tribes of men that we find the greatest number of prophets, diviners, enthusiasts, and epileptics. The late curious travels of Pallas among the *Samoëides*, the *Tungusians*, the *Kamschadales*, and the districts of *Jakuta* and *Jenisea*, confirm this abundantly. This learned man tells us, that there is such a mobility, quickness, sensibility, and elasticity in the fibres of the inhabitants of these countries, that the smallest touch, or a sudden sound, raises often in them such perturbation and terror, that a considerable time is required to calm their agitation. The remedy which has the most effect, is the burning of hair under their noses; and this remedy shews plainly enough the nature of the disease.

This story of the Scythians brings to Mr. HEYNE's remembrance a similar account of a certain set of men in America, who presented themselves to the European adventurers in a female dress, with female manners, and performed all the servile offices and duties which the women usually performed in that country. Hence they were called by the Europeans *Andragones*, and *Hermaphrodites*; and hence a multitude of accounts were published concerning the *Hermaphrodites* that were discovered

in America, amidst whose variations it is not easy to come at the truth. Our Author is of opinion, that many different objects and persons are comprehended under this denomination, that the effeminate persons already mentioned, as also those who perverted the instincts of humanity in unnatural acts of sensuality, were so called; and that the existence of real Hermaphrodites cannot be deduced with any satisfactory degree of evidence from the historical relations which are appealed to for this purpose. This he proves by a critical examination of the accounts of travellers, and of the writings of other learned men (particularly the ingenious and fanciful PAUW) who have treated this subject.

Mem. III. *Concerning the Life, Doctrines, and Writings of Zoroaster*: Mémor Second, by M. CHR. MEINERS. In a former Memoir on the subject (which is contained in the 8th volume of the preceding collection), the learned Academician gave an ample exhibition of the *testimonies* of ancient writers concerning Zoroaster. His present task is more difficult; for he proposes to discuss questions, the solution of which requires a well-proportioned mixture of erudition and judgment. Who are the authors whose accounts deserve credit with respect to this famous man?—Who are those, whose relations are to be rejected? And, finally, what ideas we should be led, from either certain or probable reasons, to form of Zoroaster; had we no other accounts of him, than those that have been handed down to us by the Greeks and Romans?—We cannot enter into a particular account of this Memoir, in which the Author lops off much of the *marvellous*, that has been blended with the very uncertain history of Zoroaster. Our Academician supposes him to have been a man of eminent wisdom, who lived in the time of Cyrus, or somewhat later, under Darius Hystaspes (perhaps under both Kings), who augmented the doctrine of the Magi, by many additional precepts and maxims; but introduced no change into the public religion of the Persians.

Subjoined to this Memoir, we have a very learned examination of what *Michaelis*, in his interpretation of a passage in the second book of Chronicles *, has advanced relative to the sentiments of Cyrus concerning *One Supreme Being*; the effect of these sentiments on the religion of the Asiatics; and, particularly, the plausible reason they furnish of the firmness and constancy with which the Jewish nation, who had been before so prone to desert the faith of their ancestors, and follow the idolatrous superstitions of their neighbours, persevered in the maintenance of their religion and worship. The hypothesis of Michaelis (as it lies in the 1st Part, § 32. of his famous treatise

tise on the Laws of Moses), is very ingenious: but the attack, here made upon it by our Academician is bold, well-directed, and supported by an ample fund of erudition and good reasoning. It is a very interesting point of controversy with respect to the history of religion, and if M. MEINERS is to be credited, will, when properly examined, diminish the high opinion which many have adopted concerning the purity of the Persian theology; and prevent our thinking, with Plato, that the ancient Magi entertained just notions concerning the Divine Nature.

It is to be particularly observed, that the THREE CLASSES of *Physics, Mathematics, History and Philology*, in this Academical Collection, make separate works, and may be purchased separately. Each class has accordingly its respective number of pages.

ART. II.

Commentationes Societatis Regiæ Scientiarum Göttingensis, &c. i. e. Memoirs of the Royal Society of Göttingen. For the Year 1779.
Vol. II. Göttingen. 1780.

GENERAL PHYSICS.

Mem. I. *Observations concerning several Exotic Plants in the Royal Botanical Garden.* By Mr. JOHN ANDREW MURRAY. This elegant writer and excellent botanist, whose Memoirs would have been perused with pleasure in the Augustan age, on account of the beauty and purity of his style, has here given us curious descriptions of the *Rheum Hebridum*, the *Lycium Ruthenicum* (the former a species of rhubarb hitherto unnoticed, and the latter a Russian plant, of which the seed was sent from Siberia by Mr. Pallas), the *Betonica Hirsuta*, Linn.—*Verbescina Dichotoma*—*Camelina Bengablensis*, *Malva Virgata*—*Asclepias Sibirica*. All these descriptions are accompanied with observations, and illustrated by plates, which contain a great number and variety of figures.

Mem. II. *Chirurgical Observations*, by M. AUG. GOTTE RICHTER. These Observations relate to that terrible disease the *Cancer*. Our Academician is very severe upon those of the medical and chirurgical faculties, who, instead of recurring to seasonable and early extirpation, tamper with the disorder, and endeavour to remove it by remedies which, according to him, are much more frequently pernicious than salutary. He also blames the physicians for having neglected to study the symptoms or characteristics of this disease, in the ardour of their endeavours to find out the methods of healing it. The difficulty of discerning the *true cancer* is great, and our Academician acknowledges, that he knows no essential and constant diagnostic which distinguishes it from other ulcers, as there is not one mark

of a cancer that may not be found in some species of mere ulcers. Besides, the commencements of this unhappy complaint are various, and such also are its symptoms in the progress of the disease. At length our Author tells us roundly, that he does not know what a cancer is, nor how it is distinguished from several other ulcers of a bad kind. He gives us a stroke of wit, instead of a morsel of instruction, when he says, 'The word *cancer* is, 'for the most part, the asylum of ignorance, as is the term *malignant fever*; and it frequently happens, that the cause of the *malignity* is not in the ulcer, but in the physician.' But does not this pleasantry recoil upon himself, when he calls out for amputation and extirpation, without knowing more than other physicians, whether the *corpus delicti* be a cancer or a mere ulcer? or are all ulcers to be extirpated by the steel? This latter cannot be his meaning; for he tells us, himself, that he has cured cancers (so called) in the breast with emetics and purgatives. We cannot say that this, otherwise able and knowing Academician, treats the important subject of his Memoir with perspicuity and precision.

Mem. III. *Concerning the blueish, or Coerulean Colour of those Substances which have a glassy Aspect in ancient Monuments or Remains.* By JOHN FRED. GMELIN. That this colour was not produced by calx of cobalt, but by means of iron, our Academician proves in this Memoir, with a great display of erudition and chemical knowledge, against a host of adversaries.

Mem. IV. *Concerning a Lacca composed from Madder, and also from the Phytolacca Decandra.* By Mr. JOHN BECKMAN. Painters, and all who work in fine colours, are interested in this curious Memoir. The process observed by our ingenious Academician in forming from madder, combined with solutions of alum, green, blue, and white vitriol, tin, sugar of lead, &c. a red lac, of a violet hue, resembling the lac of Florence, is here circumstantially described; but as it consists in a long series of experiments, it is not susceptible of abridgment. He advises the substitution of *magnesia alba* in the place of alum, as the brightness of the colour may be dimmed by the use of the German alum, which is always mixed with a considerable quantity of iron. He also gives the curious, who may be inclined to try his experiments, particular directions with respect to a variety of circumstances that are necessary to their succeeding. However beautiful the lacca was, that our Academician obtained by the process above-mentioned, he acknowledges it to be inferior in transparency to that which is derived from Brasil or Fernambuca wood. Our Author likewise drew, from the juice of the phytolacca, a reddish colour, and also a lac; but neither of sufficient merit to be worthy of much attention.

Mem. V. *Anatomico-Neurological Observations concerning the Ganglion and Semilunar Plexus in the Abdomen, and the Nerves which*

which form it. By M. HEN. AUG. WAISBERG. In this Memoir the learned Academician, from the result of thirteen years labour, and of the inspection of above sixty bodies, proposes to throw new light upon one of the nicest branches of anatomical science, and to illustrate farther what has been hitherto observed or exhibited imperfectly. Among the points that have not yet been illustrated with sufficient perspicuity and accuracy, he mentions the following—the conjunction of the phrenic nerve with those of the abdomen—the transmission of the filaments from the sympathetic nerve to the semilunar plexus, and the passage of this nerve through the breast and the abdomen, and its manner of terminating in the pelvis—the descent of the eighth pair from its rise through the neck and thorax, and its real union (*confluxus*) with the semilunar plexus—the situation, size, construction, and ramifications of ganglion and plexus semilunaris—the course and direction of the nerves through the liver, the reins, and the intestines—and the true origin of the hypogastric plexus, and its distribution among the viscera of the pelvis. These objects have long employed our Academician, and some interesting fruits of his industry are visible in this Memoir. That part of his labours, relative to the nerves of the abdominal viscera, which is here published, is divided into four sections. In the 1st, he treats of the *diaphragmatic or phrenic nerve*,—in the 2d, of the *eighth pair*, commonly called *Par Vagus*,—in the 3d, of the *greatest sympathetic nerve, and its descent through the thorax to the semilunar ganglions*; and in the 4th, of the *ganglion itself, and the semilunar plexus*. This last section contains four classes of observations on the plexus semilunaris and the ganglions, exhibited in the varieties of their size, structure, and situation in the dissections of 27 bodies. This whole Memoir is concise, clear, and instructive.

Mem. VI. *An Account of those uncommon Tumours about the Wrist, and in the Palm of the Hand, which, though similar in their Aspect, differ entirely, in their Nature, and with respect to the Method of Cure.* By M. OLAVUS ACREL.

HISTORY and PHILOLOGY.

Mem. II. *A Third Memoir concerning Zoroaster.* By M. CHRISTOPHER MEINERS. Having in his preceding Memoir on this subject, exhibited and appreciated the accounts of Zoroaster that have been given by the Greeks and Romans, M. MEINERS comes now to examine, what the Persian and Arabian writers mention with respect to this celebrated sage; as also the accounts of him that have been handed down in writing, or by tradition, from his disciples and followers. But here he meets with such an accumulation of contradictory accounts of the age and country of Zoroaster, and such jarring opinions concerning his actions and writings, as engage him to think,

think, that very little credit is to be given to these modern accounts of that great man. More especially he enters into a critical examination of the authenticity and antiquity of the books lately published by M. ANQUETIL, as genuine writings of Zoroaster, and alleges many plausible arguments to prove them recent and spurious. He shows, that they contain a multitude of fables, totally unknown to the ancient Persians, and contrary to the spirit of their laws and religion, as also many opinions and ceremonies, which had their first rise many ages after Zoroaster. In short, he combats all the arguments of M. ANQUETIL, in favour of these books, with great erudition and strength of reasoning; and we think the French Academician is loudly called upon, in the Memoirs before us, either to defend or give up his hypothesis.

Mem. III. *Concerning the Theogony or Genealogy of the Gods, composed by Hesiod.* By Professor CHR. G. HEYNE. This is a learned and elegant exposition of the Theogony of Hesiod, and is worthy of the particular attention of those, who undertake to explain the ancient mythology from any one hypothesis, be it physical, historical, or moral. Such interpreters shew more wit and fancy, than good criticism and sound judgment. *Freret, Foucher, De Brosses*, and the generality of the learned, suppose, that the Theogony of Hesiod was composed in consequence of a certain hypothesis previously formed in the mind of the poet, and to the establishment of which all his materials and narrations were adapted. Our Academician considers it in a different point of light, as a collection formed out of a variety of fables, fragments, and doctrines; and is of opinion, that its great authority was chiefly owing to this very circumstance, that the collection was complete. A remarkable passage in *Herodotus* (Book II.), in which that famous historian says, that *Homer and Hesiod made a Theogony for the Greeks*, gave occasion to this Memoir; and our Academician's remarks on that passage are ingenious and learned.

A R T. III.

Vie de l'Infant Don Henri de Portugal, &c. i. e. *The Life of Don Henry, Infant of Portugal*, Author of the first Discoveries which directed the Navigation of the Europeans to the Indies. 2 Vols. 12mo. Paris. 1781.

IT is very singular, that more than three centuries have passed, before this Prince, who arose in a period of barbarism and darkness, with all the lustre that could adorn royal birth in an enlightened and polished age, met with a biographer. At length, F. FREIRE, a Priest of the Oratory in Portugal, undertook this meritorious task. The French translation, of which the

the Abbé Cournand is the author or editor, is rendered peculiarly valuable by the *Preliminary Discourse* prefixed to it. This discourse exhibits a view of the state of Europe, civil and military, and of the state of the arts and sciences, of navigation, and commerce, when the Prince of Portugal set out in a career that astonished the world, by a series of bold enterprizes and important discoveries. At this period, Europe presented, every where, a savage aspect of violence and barbarism, almost as absurd as the present scene of things, which shocks common sense, and afflicts humanity. France and England were shedding torrents of blood; Germany and Italy were tormented by the factions of the Guelphs and Gibelines; and Spain was occupied in recovering her ancient domain, that had been usurped by the Moors. The arts and sciences languished in obliuion, and no profession was regarded but that of arms. The accounts given, by the Author of this Discourse, of the commerce and marine of England, France, and the Italian States, such as Genoa, Pisa, and Venice, are curious and just. His details relative to the rise and progress of navigation, and the maritime enterprizes, of the ancients, shew that he is by no means unacquainted with the valuable materials that a writer on this subject will find in the 1st Book of Dr. ROBERTSON's celebrated History of America.

We are not, however, of the Abbé's opinion, when he remarks, that, in ancient times, it was only in the little republics, and small states, that we see a trading marine formed, and great enterprizes undertaken. For the famous navigations of Hanno and Hamilcar, during the prosperous age of the Carthaginian republic, testify against him; and may be justly reckoned the greatest efforts of navigation in the ancient world, if the information we have concerning them from the Greek and Roman authors may be depended upon. Great also were, in this kind, the projects of *Alexander*, whose expedition into the East contributed much to the improvement of navigation and geographical knowledge among the Greeks. When we see this astonishing man founding a great city on the Nile, to command the trade both of the East and the West, penetrating so far into India, as to form a just idea of the commercial importance of that country, forming the plan of a regular communication between the river Indus and the Persian Gulph, and proposing to carry the commodities of the East up the Euphrates and the Tigris into the interior parts of his Asiatic dominions, and by the Red Sea and the Nile to the rest of the world, we shall be persuaded that our Author went too far when he advanced the opinion above mentioned.

His notions are more just, but less original, when, after mentioning the total ruin of navigation, which succeeded the fall of the Roman empire, and the incursions of the barbarous nations

nations into the southern parts of Europe, he attributes its restoration to the Crusades. These absurd expeditions, which carry, at first sight, such a disgusting aspect of fanaticism and superstitious folly, were attended with advantages which those who promoted them never thought of. 'The first crusaders,' says our Author, 'who travelled or marched by land, having suffered much from the badness of the roads, the scarcity of provisions, and the rude treatment they drew upon themselves by their insolence, their successors took a different method. They turned their views to the sea, as the element that offered them a more expeditious and unmolested passage to the Holy Land, than the different states, and the inhospitable regions, through which they had before directed their course. Accordingly, they had recourse to the Genoese, the Pisans, and Venetians, for transports, provisions, and military stores. These republicans built, at the expence of the fanatical crusaders, a great number of ships which remained in their own hands, augmented their marine far beyond what their own means would have been able to effectuate, and were led to form vast designs for extending and establishing their commerce.'—That the crusades contributed to improve the marine, and extend the trade, of the Italian States, is true; and Dr. Robertson has given us the most interesting details on this object, in his two last capital histories; but it is not exactly true, that the crusaders were the first cause of the revival of navigation: the commercial spirit of Italy was become active and enterprising before these knights-errant began their career. Various causes, which are ingeniously combined, and happily related, by the historian above mentioned*, concurred before that time, in restoring to the cities of Italy that liberty and independence, which awakened industry, and promoted navigation and commerce: the crusades only favoured the progress of what was already happily begun.

Don Henry began his career when the Italian republics were the sole possessors of commerce. They were supplied with the precious commodities of the East, at Constantinople, Tripoli, Aleppo, and other ports on the coast of Syria, and also traded with the Soldans of Egypt, who had renewed the commerce with India in its ancient channel by the Red Sea. But a bolder spirit of navigation, and nobler plans of discovery, were to be displayed by the Prince of Portugal.

This Prince, whose early application to the culture of the arts and sciences, and more especially to the study of geography, happily seconded his desire of enriching his country with commercial opulence, turned his views to the ocean, and conceived

* Hist. of Charles V. vol. i. p. 33.

the hopes of finding new and wealthy regions by sailing along the coast of Africa. By this plan he avoided the obstacles that might have obstructed any commercial attempts in the Mediterranean, arising from the jealousy of the Italian States, or the enmity of the Moors, who inhabited the coasts of Spain and Africa. In perusing this history, its readers will see what great abilities and elevation of mind this Prince displayed, even in the preparatory steps he took for the execution of this vast project; such as his retreat from court, his residence at *Sagres*, where he applied himself, with indefatigable industry, to all the kinds of study that had a relation to his great object, and the pains he took to draw information from all persons and all quarters: but they will particularly admire the genius, wisdom, and perseverance with which he pursued his purpose; and, above all, the generous motives of benevolence and zeal for the public good, that led him to conceive, and impelled him to execute, this arduous design. The moral qualities and private virtues of Don Henry were a bright ornament to his birth, abilities, and genius; and he is certainly one of the most respectable characters, in high and princely stations, that we meet with in history. The success of his undertaking the Reader will see circumstantially related in this history, to which we refer him. It is to the *Preliminary Discourse* that we confine ourselves at present.

According to our Author, the principle that directed the first attempts of the Portuguese towards colonization, was the establishment of a considerable marine, on extensive commerce, without rendering, nevertheless, the new settlements that should be discovered and possessed, *dependent on the mother-country for their subsistence*. In such a kingdom as Portugal, whose extent is small, and whose fertility is not very great, it would have been difficult to supply with provisions the demands of all the emigrations that peopled the Canary Islands and the Azores. It was, on the contrary, the active industry of the new colonists, that was to supply the mother-country with sources of commerce and abundance, without being subjected too servilely to its jurisdiction and direction. The colonies, prospering under a mild and moderate government, bore always a filial affection to their primitive land; and all their transactions with their ancient brethren were carried on and directed by principles of equity, in which both sides found their account. The great fault, continues our Author, committed by the Portuguese, was, *their undertaking the conquest of the countries they discovered, without a previous consideration of the force required to maintain their acquisitions, even should it prove possible (which it was not) for their small colonies to subdue the vast regions of India.* This fault was perhaps less imputable to the Prince and the nation

than to the spirit of the times, which was wild and romantic, when it shook off the lethargy of ignorance and sloth.

From the comparison which our Author draws between *Don Henry* and *Christopher Columbus*, it may be justly inferred, that Nature appears with more energy in the former than in the latter; but we cannot conclude, that she would have appeared with more energy in Don Henry than in Columbus, had the latter been in the same circumstances with the former. Columbus had certainly great advantages from the preceding enterprizes, and daring labours of men, inferior to him in talents, but every way his equals in courage and resolution. He profited by the hazardous attempts of Bartholomew Diaz and Vasco de Gama, and received, no doubt, instruction at Lisbon from the pilots and mariners who had been formed in the school of the illustrious Infante. But Henry was sustained by his genius alone. The pilots of his time were ignorant, and followed blindly a certain rude and beaten path, from which they never departed. Though the compass was discovered, they still continued to direct their navigation along the coasts.

This discourse concludes by an idolatrous effusion of adulation to the King of France, whom (says our Author) history will place in the small number of those beneficent monarchs that are destined to comfort the earth under its calamities. If we had not resolved to keep politics aloof from an article of this kind, we would stigmatize, as it deserves, the impious iniquity of this fulsome phrase. For the rest, the Discourse is well composed, and contains some new ideas, and several discussions, which we have perused with pleasure. We doubt very much if the Translation comes from the same hand, as the style seems much inferior to that of the Discourse. The facts contained in the History are interesting; and there is a very elegant analysis of them given in the Preliminary Discourse, which, besides the principal observations of the Portuguese Historian, contains many additional remarks which escaped him, or which he did not think proper to insert in his work.

A R T. IV.

Praepta Dietetica, &c. i. e. Dietetical Ptecepts, or Instructions relative to Diet and Regimen. By M. GEORGE GOTT. RICHTER, M. D. Counsellor and First Physician to the King of England (as Elector of Hanover), and Primary Professor of Medicine in the University of Gottingen. 8vo. 384 Pages. Heidelberg and Leipzig. 1781.

THIS posthumous Work of a very eminent physician is divided into eight chapters, and is followed by an Appendix, which contains six more. The first treats of the air; the second,

second, of nourishment, vegetable, animal, fluid and solid, and extends even to the smoking of tobacco; the *third*, of excretions and secretions, physiologically considered; the *fourth*, of motion and rest; the *fifth*, of sleep and waking; the *sixth*, contains a history of the passions; the *seventh* exhibits a series of rules, which it is of the highest consequence to observe in the pursuit and indulgence of amorous pleasures—a curious article; and the *eight* is relative to several external objects, such as clothing, baths, perfumes, frictions, phlebotomy, scarification, and so on. The *six* chapters of the Appendix treat of the different kinds of diet that are adapted to diversity of age and sex, and which are to be observed by valetudinarians, princes—(bread and water, *say we*, for some of these),—men of letters, and persons who have been indisposed in the first periods of recovery. We observe a great degree of solidity, perspicuity, and precision, in this useful Work.

A R T. V.

Observazioni, &c. i. e. Observations on the Diseases to which Europeans are subject in Warm Climates, as also in the Course of a long Navigation, made during a Voyage to the East Indies, from the Year 1776 to 1781. By M. NICHOLAS FONTANA of Cremona, M. D. 8vo. 163 Pages. Leghorn, 1781.

THIS is a Work of merit; and though the *observations* here made be relative to Italian constitutions, and maritime ailments, they may be turned to profit by judicious practitioners in all the branches of the medical art. The Observations are preceded by a judicious Preface and a meteorological Journal of the Voyage, together with a list of the disorders which attacked the crew at certain times, and seemed to have a palpable correspondence with the influence of the planets.—

This latter circumstance would look suspicious, if the observations of the celebrated *Toaldo* did not look the same way, and we were not led to think, by the marvellous discoveries (or some things so called), that daily surprise us, and the multitude of new theories of Nature that are coming upon us from all quarters, that the science of physics is at the eve of some great revolution, or revolutions, as well as the political system of the world.

The subject of our Author's Observations, divided into eight chapters, are Fevers, the Dysentery, the *Cholera Morbus*, the Hepatitis, and other disorders of the liver, the Rheumatism, the Scurvy, Venereal Disorders, and the ailments that require chirurgical treatment. It appears in general from this publication, that the disorders, peculiarly and exclusively incident to sea-

sea-faring men, are few in number; and that the Italians are better able to support long voyages and warm climates, than other Europeans, on account of their gaiety, their temperance in the use of animal food, their cleanliness, and the climate of their native country.

ART. VI.

Histoire de l'Academie Royal des Sciences, &c. i. e. The History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1778. 4to. 1781.

GENERAL PHYSICS.

EXTRACTS from the *Meteorological Observations made in the Neighbourhood of Paris, during the Cold Weather of January 1767, together with Remarks on the Inequalities of Thermometrical Observations, and on the Effect of Cold on Animals, Corn, and Kitchen Plants.* By M. ADANSON. This Memoir ought to have been placed among those of the Academy for 1767. It is now published, as it may be useful in completing the series of rigorous winters, which, since the year 1776, have been more particularly attended to by natural philosophers. M. ADANSON made his observations with thermometers placed, some against walls exposed to the north and south, some standing by themselves in the open air, others again in the open air, but in the shade; and thus he could ascertain the difference, which this variety of exposition must produce in the absolute degree of cold, and its diurnal variations. In his observations on the effects of cold upon animals and plants, he gave particular attention to corn of different kinds, and which was sown at different periods. The result of his experiments on these was, the corn, which had been sowed in the month of October, suffered less from the cold, under consideration, which set in about the middle of January, than that which had been sown before and after that period. Now, as the middle of January is the usual time when intense cold arrives, it is evident that the month of October is the best season for sowing winter corn. This Memoir is a small portion of a very large work concerning the variations of the Atmosphere, which has long employed the laborious researches of this able and indefatigable observer.

ANATOMY.

Memoir I. *Concerning the Motions of the Ribs, and the Action of the Intercoastal Muscles.* By M. SABATIER. This eminent Academician describes here the different motions which the ribs perform during respiration, and the actions of the muscles that produce their movements. All the ribs do not rise, in vital inspiration, as the greatest part of anatomists have supposed: the superior rise, according to our Academician, while the inferior
are

are turned downwards, and those in the middle undergo a movement of rotation outwards. This oblique motion is common to all the ribs, but it is in the middle ones that it is the most sensibly perceived: it enlarges the breadth of the thorax, while its length is increased by the widening of the distances between the ribs. During expiration the motions of the ribs are performed in the opposite direction. The cartilaginous facets, which are observable on the transverse *apophyses* of the vertebræ, have pointed out to M. SABATIER the direction of these different motions, and he gives a very curious and interesting account of these facets, which were perceived by Vesalius, but had not been described accurately by any anatomist.

M. SABATIER has confirmed his opinion by his observations on animals and on men wounded in the breast. These have led him to conclude, that the intercostal muscles, ranked among the inspirators, and those which serve to dilate the breast, are lengthened in this motion, and shortened when the thorax is narrowed or contracted, and that they ought consequently to be ranked among the expirators.

In the natural state of the body the diaphragm acts almost alone in a feeble inspiration. If the inspiration is strong, the *musculus scalenus* and the *serratus superior* raise and sustain the first ribs. The *quadratus lumborum*, the *serratus inferior*, and, in general, all the *expirators*, or muscles, that effectuate expiration, are much stronger than the *inspirators*; and this is consonant to the mechanism that takes place in the other parts of the animal œconomy; where the *musculi flexores* have more force than the *extensores*. Besides (as has been remarked by Vesalius), the voice, coughing, the expulsion of the fœtus, and other animal functions, depend upon expiration, and require a considerable degree of force in the natural state of the body, whereas but little is required for inspiration.

Mem. II. *Remarks upon the Motion of the Ribs in Respiration.* By M. BORDENAVE. This is the same subject which is treated in the preceding Memoir; and though these two Academicians establish their opinions on different kinds of observations, they have both, generally speaking, been led, by what they have observed, to the same conclusions. M. BORDENAVE concludes his Memoir with reflections on the pernicious effects which stays produce on female breasts, and the disorder they introduce into the mechanism of respiration. There are many disorders of which we scarcely suspect the causes; but whatever alters or obstructs the natural course of respiration, must certainly be highly noxious to health, vigour, and even to real beauty; and it is strange, that the ladies should sacrifice these three articles to the art of pleasing; and still more strange, that they should imagine,

that beauty or grace consists in flattening the arch of their lower ribs, and squeezing their waists into the form of a funnel !

Mem. III. *Observations on a Fistulous opening in the Abdomen, through which almost all the Urine of the Patient was discharged.* By M. SABATIER. The canal of the urethra was obstructed in this patient by a stone; and the urine opened for itself a passage near the navel. Cases of this kind are very rare in adult persons; they are more frequently to be observed in very young patients, proceeding from a dilatation of the *urachus*, which was not the cause of the complaint under consideration. Here the *fundus*, or bottom of the bladder, was inflamed, adhered to the teguments; and after an abscess, an opening was formed in the bladder, and a sort of canal which conducted the urine to the fistula of the teguments. But the passage, which Nature had thus formed, procured for the urine an issue, which was only sufficient for a small excretion, and that excretion was painful; art might have come to her succour, if it had been possible to discern, before the death of the patient, the state of the parts, and the direction of the new canal.

Mem. IV. *Concerning the Anatomy of Birds; containing an Account of the Structure of the Organ of Hearing in Birds, comparatively considered with the same Organ in Man, in Quadrupeds, Reptiles, and Fishes.* By M. VICQ. d'AZYR. The comparative view of an organ of sensation, in different animals, is of great use, as it teaches us to distinguish between those parts that are essentially necessary to the exercise of its functions, and those that are only adapted to extend and improve them. In the comparison here attempted, our Academician has found, that the *essential* parts of the organ of hearing, are, at least, a little bone, semicircular conduits, and a nervous pulp: accordingly these parts are observable in the auditory organ of all animals, and they alone are found in all without exception. The exterior cochlea of the ear, which is found in the human species and in quadrupeds, is wanting in all the other classes of animals. It is to be however observed (says our Author), that the auditory passage, in most birds, is surrounded with feathers circularly arranged, and disposed with such regularity, as forbids our believing them useless to the sense of hearing. The auditory conduit, which is common to quadrupeds and birds, is wanting in fishes, and in several reptiles. In birds, a rectilinear conduit supplies the want of the cochlea, which is common to man and quadrupeds; instead of three small bones, they (the birds) have only one; which is the case in most other classes, certain fishes excepted: but what is here remarkably singular is, that if the organ of quadrupeds is, by its structure, and the number of pieces which compose it, more complicated than that of birds, the

the essential parts of hearing seem to have, nevertheless, in the latter a greater degree of perfection ; so that, if we do not suppose the concha and the spiral meatus, which are wanting in birds, attended with some uses and advantages unknown to us, it will be difficult to decide, whether it be to men or birds that Nature has given the most perfect organ of hearing.

NATURAL HISTORY.

Mem. I. *Observations on Two Animals, of which the Male delivers the Female.* By M. DEMOURS. The toad is the masculine midwife, whose obstetrical functions are treated of in this Memoir, which is not entirely new, though some additional circumstances will be found in it, which render it still more complete than the first edition of it, in the History of the Academy for the year 1741. In the first edition the author had described the laborious assiduity, and various operations employed by the toad-midwife in drawing the eggs from the body of his mate, which she is incapable of pushing forth without his help. In the present Memoir he adds another circumstance, which exhibits a curious instance of the strength of that parental instinct that reigns through animal nature. When the eggs are brought forth (at which period they seem to receive their fecundity from a single masculine squirt), the father toad is solely charged with the care of them, and carries them about with him. As the filthy little progeny exist, in their first stage, under a form that prevents their living any where but in water, the toad looks out for a pool where he may deposit the eggs ; if he finds none which is of an easy approach, he throws himself, without hesitation, from a steep bank into the water, at the risk of perishing in a few days, if he be not able to crawl up the ascent, though he has learned, by experience, that he cannot remain in the water, for any considerable time, without suffering greatly.

Mem. II. *Concerning the White Gum-Tree of Senegal, called Uerek, and the Manner of Gathering its Gum, and that of the Acacia ; also concerning another Tree of the same Species.* By M. ADANSON. This is the continuation of the Memoir published by the learned Academician in the volume for the year 1773, wherein he described three kinds of the *Acacia*, of which two bear the gum known in commerce, under the denomination of *red-gum*, or *gum-arabic*. In this second Memoir he treats first of the gum-tree, or acacia, called by the natives *Uerek*, a tree which rarely rises higher than twenty feet, and yields, without incisions, a white gum of a sweetish flavour, accompanied with a small degree of acidity when it is fresh. This gum, with the milk of their flocks, is the principal nourishment of the Moors, or rather of the Arabians, who lead a wandering life in the vast region which lies between the Niger and the mountains that germinate the kingdom of Morocco. M. ADANSON supposes,

that the quantity of this gum, exported in commerce to Europe, amounts to above three millions of pounds in weight. The second kind of *acacia* here considered, is that which the Moors call *Did*. It produces no gum; but it is a great object of superstition, being esteemed by the Moors a sacred tree, under whose protection they are invulnerable by the arrows of their enemies.

M. ADANSON promises the publication of his researches concerning the *bdellium*, a resinous substance, which has been inaccurately confounded with the *frankincense* (*thus Olibanum*), and of which he has had occasion to discover the origin, hitherto unknown.

Mem. III. *Containing a Botanical Observation of the Marquis de Courtivron, concerning the terrible effects of the Bella Dona, (Night Shade, Solanum) upon four children, who had eaten some of its berries, in a wood in the province of Burgundy.*

Mem. IV. *An Analysis of the Water of the Lake Asphaltites.* By Messrs. MACQUER, LAVOISIER, and SAGE. This water was sent to the Academy in glass bottles well corked; it was limpid, without any smell, and of an acrimonious and bitter taste. In the smallest of the two bottles was found a mass of marine salt, in regular crystals self-formed, which shews, that this water is saturated with that salt. When this water was examined with the ærometer, its weight was found to be to that of distilled water, as 5 to 4,—a weight of which no salt water has ever exhibited an example. An hundred pounds weight of this water, analysed by the able chymists abovementioned, contained 45 pounds of salt, of which $6\frac{1}{2}$ were common marine salt, $16\frac{1}{2}$ marine salt with a calcareous basis, and 22 marine salt with a basis of magnesian earth. It is from these salts alone that this water, and that of the sea, derive their bitter taste; the bitumen which floats upon the water of the lake Asphaltites, and which arises from its borders or from its bottom, does not communicate to it any quality.

MINERALOGY.

Mem. I. *Experiments made on a Kind of White Steatites (i. e. Soap-rock, or Lapis Ollaris), which, without the addition of any other substance (and even without being washed), is changed by fire into a beautiful Biscuit Porcelain*.* By Messrs. GÜRTARD and LAVOISIER. These two celebrated Academicians, whose labours embrace so many objects of natural history, have, with great keenness and assiduity, turned their researches towards such discoveries as may tend to the improvement of the manufactures of porcelain in France. The discovery of the white earth, which is the subject of this Memoir, and which is found

* Porcelain, when baked, and not glazed, is called *Biscuit*.

at a small distance from Plombieres, may be of eminent use in this respect. The *soap-rock* of Cornwall has long been used in the Worcester manufactory of china-ware, &c. possibly by Mr. Wedgwood.

Mem. II. *A Description of Two Mines of Earth-Coal in the Franche Comté, and in Alsace, together with Experiments made on the Product of these Mines.* By Messrs. GUETTARD and LAVOISIER. The analysis of these coals yielded no volatile alkali, which is commonly derived from these substances. These diversities, in the principles of coals, indicate an essential difference in their origin, in the nature of the bodies which contributed to their formation, or in the kinds of alteration which these bodies have undergone. But what that difference is—*ignoramus*, say the Academicians.

Mem. III. *Observations on the Red Mine of Copper.* By M. SAGE. From several facts related in this Memoir, the acute Academician concludes, that the red mine of copper is no more than calx of copper, the copper itself deprived of its phlogiston. Accordingly this mine, *reduced*, yields seventy pounds of metal from the hundred, and is entirely dissolved in volatile alkali, to which it gives a blue colour. These chemical results confirm M. SAGE's observation.

CHEMISTRY.

Mem. I. *General Considerations on the Nature of Acids, and on the Principles or Elements of which they are composed.* By M. LAVOISIER. In this very curious and elaborate Memoir, the celebrated Academician displays his analytical talent to great advantage; and though vain are all attempts to come at material elements in their absolute simplicity, yet a step forwards, now and then, is still something, and may lead to discoveries of moment. The chemists, indeed, having successively learned, that their pretended elements turn out compound substances, are grown more modest in their views than in days of yore. They understand by elements only the bodies, which we cannot decompose, and which consequently must pass for elements with respect to us. Nevertheless, as several of these substances indicate marks of a primitive formation effected by Nature, or of a decomposition executed by means which we can neither discern nor imitate, they are justly excluded from the class of elements, but regarded as principles, beyond which it is not attempted to carry the analysis of the substances which they compose. But the analysis of these substances is itself one of the most attracting objects of chemistry: it furnishes problems difficult to solve, but of which, nevertheless, the observation of Nature proves the solution possible: thus, at each epocha, which enriches chemistry with new means of analysing, substances formerly considered as

elements are excluded from that class, and are placed in the rank of compounds.

Acids, at least several of them, are regarded not as elements, because they are known to be *formed* and *destroyed*, but as principles of great simplicity which reject analysis. The theory of *airs* has, of late years, given us some hope, however, of carrying analysis a step farther than it has hitherto advanced. From the experiments that have been made on the *airiform* fluids that escape from bodies, it is evident, that such of these substances as are disengaged in the decomposition of an acid may be known, and subjected to the examination of chemists.

It was on the nitrous acid that the first trials were attempted; and M. LAVOISIER recalls here his experiments formerly made before the Academy, from which it appeared, that this acid was composed of nitrous air and vital air, or what Dr. Priestley calls *dephlogisticated air*; as also, that this latter entered as a constituent part into the composition of several acids. New and multiplied experiments have carried him a step farther; and, in the present Memoir, he maintains, that pure and vital air is the constituent principle of *acidity* in general. And as acidity is a property which is common to all kinds of acids, and produces analogous effects and phenomena in them all, he supposes, that acids, if they are neither regarded as simple substances, nor as the same essential acid differently modified, derive their acid quality from one common principle, which he chuses to call the *acidifying*, or (if a Greek term should be preferred) *oxigenous* principle. This principle, combined with coaly substances, produces the chalky acid or fixed air; combined with sulphur, it forms the vitriolic acid; combined with nitrous air, it forms the nitrous acid; combined with Kunckel's phosphorus, it forms the phosphoric acid; and combined with sugar, it forms the acid of that substance.

The Memoirs of M. LAVOISIER, in the preceding volumes, contain a part of his proofs in favour of these opinions. An examination of the circumstances which accompany the formation and decomposition of the acid of sugar, is more particularly the subject of that now before us. The curious and nice experiment he employed in this examination is here amply and minutely related; we can only mention the essential parts of the operation and its result. Nitrous acid being poured upon sugar, and distilled on an open fire, there passes first nitrous air in great purity and strength, inflammable air, gaseous air, and, finally, a portion of the nitrous acid which has not suffered decomposition; the acid of sugar remains in the cucurbit. Thus the vital air, which disengaged itself from the nitrous air, combined itself with the sugar, and formed the saccharine acid; but the
gaseous

gafous and inflammable airs which passed, were produced by the decomposition of the acid of sugar; accordingly, this acid, in distillation, is reduced to *gafous* air and inflammable air, leaving a coaly residuum. As the *gafous* air is, according to the opinion of our Academician, a combination of the *acidifying* principle with a coaly matter, the result of this last analysis is, that sugar is no more than a compound of coaly matter fully formed, and inflammable air. M. LAVOISIER concludes this Memoir with announcing a series of vegetable analyses, which he intends to carry on in the same method observed in the analysis of sugar, and upon the same principles. This is a new path opened in chemistry, in which the branch of that science, which treats of salts, instead of five or six acids, which it formerly employed, has double that number already ascertained by our Academician, and will be followed, he thinks, by many more in time coming. In this very imperfect account of his long and elaborate Memoir, we cannot hope to have entirely avoided obscurity; a part of this must, however, be laid to the charge of the subject, and the rest to the obligations we are under to brevity; supposing the author to pass free.

Mem. II. *On the Decomposition of several neutral Salts, with Basis of fixed and Volatile Alkalies, by the Marine Acid.* By M. CORNETTE. It was proved, many years ago, by M. Baumé, that the nitrous acid decomposes vitriolated tartar and Glauber's salts, while the vitriolic acid decomposes also the prismatic and the quadrangular nitre. This seeming paradox, which appears unfavourable to the doctrine of affinities, was confirmed by the experiments of M. Margraff, and thus became a kind of general rule. M. CORNETTE makes new steps in the path, opened by the two abovementioned Academicians, and proposes to elucidate what has appeared uncertain, and to conciliate what may seem contradictory in their results; and he comprehends, in this laborious undertaking, salts that have an earthy or a metallic basis. This first Memoir treats only of the decomposition made by the marine acid, of vitriolic and nitrous salts, which have a basis of fixed vegetable or mineral alkali, or a basis of volatile alkali.

Mem. III. *Second Memoir concerning the comparative Action of the Nitrous Acid and the Marine Acid upon Vitriolic Salts, with an earthy Basis.* By the same.

Mem. IV. *Observations on certain Saline Combinations of Iron.* By M. DE LASSONE.

Mem. V. *A new Method of effectuating, with accuracy, the PARTING in a great Number of Essays of Gold of different Degrees of Purity, and of applying, at one and the same Time, this Operation to all the Essays, reunited, in One Matras.* By M. TILLET. It is well known how greatly this ingenious Academician has

contributed to improve the method of separating the imperfect metals that are united to gold and silver, and the new degrees of perfection he has added to the operation of *coppelling*. The operation of *parting*, by which gold and silver are separated from each other, has also employed his laborious attempts to render it more accurate than it has hitherto been; and he here lays down a new and effectual method to prevent the inconveniences with which this nice and difficult operation is often attended.

Mem. VI. *A Report made to the Academy by the CHEMICAL CLASS, relative to the Gold that may be obtained from vegetable Earths and Ashes.* This Report was designed to terminate a dispute between the Count DE LAURAGUAIS and M. SAGE. The latter, in his Memoir read to the Academy the 23d of May 1778, gave an account of a series of experiments. The result was, that from an hundred pounds weight of garden vegetable earth calcined, he had obtained two ounces and forty-four grains of gold, and from calcined mould one drachm and fifty-six grains. Count LAURAGUAIS repeated the experiments of M. SAGE, and found the results very different. Seconded by the suffrage of two learned chemists, whose experiments agreed with his, he addressed himself to the Academy, and desired they would appoint a commission to determine a matter which might be of great consequence, by preventing inconsiderate projectors from ruining themselves by the expensive pursuit of imaginary treasures. The Academy charged the Class of chemistry with this commission, and their report, inserted in this volume, exhibits a corrective to the experiments of M. SAGE, and a caution to the gold-seekers.

ASTRONOMY.

Mem. I. *In which the corrected Latitudes are applied to the Solution of several Geodetical Problems, and particularly to the Calculation of the Perpendicular to the Meridian, and of Loxodromics, on the Hypothesis of the elliptical Figure of the Earth.* By M. DIONIS DU SEJOUR. This profound Astronomer, after having hitherto applied his analytical methods to the problems which regard the determination of the celestial motions, employs them here to the solution of those problems that regard the figure of the earth, considered astronomically. It is fully known that the earth is not a perfect sphere, but rather an oblate spheroid, and may be considered as a solid, formed by the revolution of an ellipsis. It is under this point of view that our Academician considers it, after having shewn, that the general canons he employs, may be extended to every other hypothesis, that is, to any figure which future observations may discover, provided that it differ but little from a sphere. This Memoir, which contains 120 pages, is a very complete analytical theory of the figure of the earth astro-

onomically considered, and furnishes a new proof of the certainty, and also of the facility of analytical methods for the solution of astronomical questions.

Mem. II. *Concerning the Obliquity of the Ecliptic, determined by Observations made at the Royal Observatory at Paris, from 1739 to 1778.* By M. CASSINI the son. This curious Memoir is part of a great work undertaken by M. CASSINI, which is to contain a history and an ample discussion of the astronomical observations that have been made since the royal observatory was founded. As several years must elapse before this work is finished, he proposes selecting from it the most interesting results, and presenting them to the public in the Memoirs of the Academy.

Mem. III. *Second Memoir concerning the Spots in the Sun, containing different Observations of these Spots, together with the Positions which result from them, and a Confirmation of the preceding results.* By M. DE LA LANDE. This is the continuation of a Memoir, presented to the Academy in the year 1776, concerning the spots in the sun, and the uses that may be derived from the observation of them, in determining the position of the axis of that luminary, and the duration of his rotation. The first part of the Memoir before us, contains an historical and critical account of the first astronomers who observed the spots of the sun, such as Fabricius, Galileo, and Scheiner, who perceived them in 1611, of whom Galileo alone discerned their real nature, and pointed out the manner in which they might be employed to ascertain the duration of the sun's rotation, and the position of his axis. In the following part of this Memoir M. DE LA LANDE relates and discusses a great number of observations of these spots, some anterior to his first Memoir, others which have been made since its publication. Several of these observations agree with the period of twenty-five days and ten hours, which he has fixed for the revolution of the sun on his axis; but there are some which seem unfavourable to it. This difference he attributes to the changes which happen in the position or in the figure of these spots; but these changes form a real objection to his opinion concerning the causes of the spots in the sun. He, indeed, acknowledges the difficulty, and, in the observations of which he gives an account, relates equally what is favourable or unfavourable to the hypothesis of Mr. Wilson.

A small number of observations of a spot is sufficient to determine the position of the axis of the sun, and the duration of his rotation, so that, after so many observations and researches, it may appear surprising, that any uncertainty should remain on this head; but it must be considered, that the diameter of the sun has only about thirty minutes, and that it is upon this space that we must judge of the variations of angles, which have an extent of 180 degrees. When this question shall be decided, says

says the historian of the Academy, others will still remain, whose solution is reserved for future ages. Is the position of the axis of the sun constant? and, if it varies, what are the laws of its motions?

Mem. IV. *Observations of an Eclipse of the Sun on the 24th of June 1778.* By M. MESSIER.—Mem. V. *Astronomical Observations, made at the Castle of Saron, during the Autumn of the Year 1778.* By the same. M. MESSIER gives us here his observations on several occultations of the stars by the moon, on some eclipses of the satellites of Jupiter, and on an eclipse of the moon, December 4, 1778.

MECHANICS.

Mem. I. *Concerning the Motion of a Pendulum of variable Length.* By the Abbé BOSSUT.

Mem. II. *Concerning the Construction of a New Compass, which was first employed in August 1777.* By M. LE MONNIER. This nautical compass is designed for a series of accurate observations of the declination of the magnetic needle. It consists of a frame, on which is placed a telescope, which forms, with the axis of the needle (when its two extremities answer to the point o of each limb of the compass), an angle, nearly equal to that which the direction of the magnetic needle (which is supposed to be pretty well known) makes with that of a distant mark, whose position is determined: This mark is observed with a telescope, whose centre is indicated by the intersection of two threads. Thus the number of degrees that form the distance of the needle from the point o, is the quantity which must be added to, or deducted from the angle, which the telescope forms with the line that passes through the two points o o, in order to find the true declination.

The needle is suspended on a pivot; it has a cap of agate, and is pierced with a hole to receive it. M. LE MONNIER has observed, that, notwithstanding this hole, it retains a sufficient quantity of magnetic force, since it still performs its oscillations in ten seconds and a half. No materials but wood and pure copper, or silver, are employed in the whole of the apparatus.—The needle is 15 inches long, and weighs 146 grains.

HYDRODYNAMICS,

Or the Science of the Force and Resistance of Fluids.

Mem. I. *New Experiments relative to the Resistance of Fluids.* By the Abbé BOSSUT.

Mem. II. *An Attempt towards the Theory of the Resistance which the Prow of a Ship suffers in its Motion.* By M. LEONARD EULER. The resistance of fluids is not found to be such as the theory represents it, when the direction of motion is not perpendicular to the surface. To reconcile theory with experience is the object of this Memoir, and the method employed for this purpose

purpose is, to take into the computation of the resistance the friction which the sides of the prow suffer in the fluid. M. EULER gives the expression of the resistance, in this case, for a prow of any figure whatever, and applies his canon to the particular case of a pyramidal or triangular prow.

The law of resistance for a triangular prow is, in this case, composed of four terms; one proportional to the square of the sine of the angle of incidence, and independent on friction: of the other three, the first is proportional to the product of the sine of the same angle by its co-sine; the second to the co-sine; the third to the sine. The three last terms are multiplied by a quantity which expresses the proportion of the friction to the pressure. It remains to determine and ascertain this proportion by experience; and M. EULER proposes a method for this purpose, which is ingenious and susceptible of great precision. But for the details of his profound calculations the mathematical adept must be referred to the Memoir itself.

The friction, observes the Historian of the Academy, is not, perhaps, here, the only cause of the difference that is found between the results of theory and those of experience: a part of this difference may be occasioned by the velocity with which a fluid in motion proceeds *along* a body. This velocity of the fluid, in its direction along the sides of a body, may be different from that with which it moves, when at a certain distance from that body, and it may depend upon the successive angles which the sides of the body form with each other. As these angles are found, by experience (and particularly by the experiments mentioned by the Abbé Bossut in the preceding Memoir), to change the resistance of fluids in a very sensible degree, they must naturally be taken into consideration in the law which determines that resistance.

ANALYSIS.

Mem. I. *Analytical Theorems.* By M. EULER.—Mem. II. *Researches concerning the Integration of differential Equations.*—Mem. III. *Concerning the Calculation of Probabilities.* By M. DE LA PLACE.

SUPPLEMENT from the Royal Society of Montpellier:

A Memoir concerning *Mineralogy.* By M. MONTEL. Mineralogical facts form the principal subject of this Memoir. The district, which has furnished its materials, is partly calcareous, and partly volcanic; that is, burnt, in ancient times, by a volcano now extinct. The calcareous part is always contiguous to the volcanic, and a range of schistous mountains lie beyond the latter.

The Academicians, whose *eulogies* are contained in this volume, are Messrs. MALOUIN and LINNÆUS, well known, respectively, in the chemical and botanical walks of science.

ART.

A R T. VII.

Essai Historique sur la Bibliothèque du Roi, &c. i. e. An Historical Essay on the King's Library (the King of France is meant), of the various Collections of which it is composed, and of the most curious Objects contained in each Collection. To which is added, An Historical List of the public and private Libraries at Paris. In 12mo, 400 pages. 1782.

A Particular account of this royal treasure of literature and science, such as is contained in the work before us, is undoubtedly a valuable present to all men of letters, and more especially to such as propose to visit Paris in their travels. About the year 1683 an accurate review was made of this vast collection, and then it was found to contain 10,942 *manuscripts*, and 40,000 *printed* volumes. At present the former amount to above 50,000, and the latter to more than 200,000. The prints, plates, medals, antiques, charts, maps, genealogies, charters, have been proportionably increased; so that nothing is wanting to render this collection probably the first in Europe, both with respect to the number and the quality of its contents. It is open to the public certain days of the week, and the librarians, with the most liberal attention, lay themselves out to facilitate the researches of those who have recourse to it for instruction in any branch of science.

The work before us is divided into two parts. In the *first*, we find an historical account of the origin, establishment and augmentation of the different collections that form the royal library, together with a notice of the acts of council, and royal declarations and edicts, relative to the books which authors, printers, and booksellers, are obliged to furnish to this library.

The *second part* contains a separate review of each collection; an account of the order wherein the articles which compose it, are arranged; an indication of the most rare and precious articles it contains, and a description of the building in which they are placed.—We cannot think of following our Author farther, nor must we enter upon the particulars of this publication. We shall, however, mention two or three, as specimens of the entertainment which the curious reader may expect in its perusal.

It is well known that the king's library was enriched with that which the famous *Colbert* had collected with so much taste, and at such vast expence. This latter contained the valuable manuscripts of the Chapter of Metz, and among these the curious and magnificent Bible of *Charles the Bald*, and the hours that were employed in the devotional exercises of that emperor.

emperor. This manuscript was made by the order, and for the use of this prince, before the year 869, as appears by incontestible proofs. The cover is enriched with precious stones, and two *basso-relieues*, carved in ivory, of beautiful workmanship and high finishing. In the frontispiece of this Bible is the figure of Charles. He is represented on a throne, holding in his right hand a sceptre with a *flower-de-luce* at the end of it, and in his left a helmet marked with a cross on the fore-part. His mantle hangs from his shoulder, and his crown is a circle adorned with lilies. An open hand descends from heaven on his head, which is supposed to have given rise to the *Hand of Justice*, which the kings of France hold at their coronation, and which resemble the hands observed on the medals of the emperors of Constantinople.—All the letters of this beautiful manuscript are of gold, and perfectly well preserved. The manuscript is of a quarto form. It is enclosed in a box lined with crimson velvet, covered with red Turkey leather, and marked with the arms and cypher of Colbert.

Among the antiques there are two that deserve to be mentioned, as they are singularly curious: the first is the *votive buckler of Scipio*, found in the Rhone, in 1656, by some fishermen of Avignon; it is of pure silver, perfectly round, and weighs 42 marks: the second is the *buckler of Hannibal*, found in 1714 at *Passage*, in the diocese of Vienne in Dauphiny; it is of the same form and metal, and nearly of the same weight with the preceding. Our Author's account of these two curiosities, and his remarks upon them, are learned and ingenious.

In our Author's account of the library of the Sorbonne, we have the following anecdote, with which we shall conclude this notice of his work: "In this house (says he), the art of printing at Paris had its origin. William Ficher and John de la Pierre, both doctors of the Sorbonne, invited from Germany, in 1476, Ulrich Gering, Martin Crantz, and Michel Friburger, whom they settled at Paris, furnished with the manuscripts that were the most worthy of appearing in print, and were, themselves, the correctors of the press. Twenty years before the art of printing had been discovered at Mentz by John Faust and Peter Schoeffer, who brought to Paris an edition of the *bible*, which excited such astonishment, that they were *accused of magic*, and were obliged to betake themselves to flight, to escape the pursuit of *justice*."

A R. T. VIII.

Histoire des Campagnes, &c. i. e. A History of the Campaigns of HENRY DE LA TOUR D'AUVERGNE, Viscount of TURENNE, in the Years 1672, 1673, 1674, and 1675. drawn from the original Papers of the Marshal de Turenne (communicated to the Author by the House of Buillon), the Correspondence of Lewis XIV. that of his Ministers, and several other authentic Memoirs; enriched also with a great number of Charts and Plans, necessary for the Explication of the Marches, Encampments, Battles, Sieges, &c. By the Chevalier DE BEAURAIN. Paris. 1781. *Folio.*

THE military art is not to be learned from historians, who know nothing of it, generally speaking, and whose relations of battles, sieges, and the various feats and dexterities of manslaughter, are, for the most part, confused, mutilated, and ambiguous. The people of the noble trade must be heard upon the matter, and more especially those who have distinguished their genius and talents in the camp, the post, the fortress, or the field, those sublime scenes of human valour, genius, misery, and folly. TURENNE is certainly one of the most perfect models of military genius and skill that can be exhibited for the instruction of an officer, young or old, more especially in the campaigns where he had *Montecuculi* to contend with, who was superlatively eminent in the same line. And these campaigns form the principal object of this work. Before the year 1673, Turenne was great; but from that period till his death, when he had *Montecuculi* to encounter, he was sublime. These two great men, alternately on the offensive and defensive, displayed, and seem to have exhausted, all the resources of their fatal art, and undoubtedly presented to their contemporaries and their successors the most amazing instances of intelligence, dexterity and valour. As all the facts are drawn from the most authentic papers, the historical part of this work seems to have all the circumstances that can render it interesting.

As to the part of it that contains the plans and charts, it is recommendable in every respect. Here the Author's undertaking was difficult, expensive and laborious. To give a nice and adequate idea of Turenne's greatness as a military *artist* (if we may use that term), geographical maps, however loaded with dots, marks, and particular lines, are not sufficient.—Here topographical details are necessary: rivers, streams, bridges, forests, heaths, lakes, marshes, mountains, hillocks, vineyards, valleys, plains, roads, narrow passes, towns, villages, chapels, and sometimes even a remarkable tree, must all be exhibited, as they are requisite to the illustration of the movements

movements and trials of skill that were performed by these great commanders, which would be absolutely unintelligible without local details. This point, then, has been carefully attended to in the work we announce. The charts, here engraved, are of *three* kinds. The *first* are geographical, such, for example, as the maps of Holland, and the neighbouring states; and these are sufficient to enable the reader to follow the motions of two armies, when their operations are carried on at a distance from each other. In these maps dotted lines express the motions of the armies. The *second* kind exhibits objects more circumstantially; such is the topographical chart of the Rhine from Basil to Mentz, and the countries beyond that electorate, in six large sheets, presenting the most minute local details, the knowledge of which is necessary to understand the kind of war that Turenne carried on in the years 1674 and 1675, the marches and positions of the French and Germans, the object, advantages and inconveniences of each motion, manœuvre and encampment. The *third* kind of charts contains plans of battles and sieges, on a large scale, and so arranged, that the number of battalions and squadrons, of which the contending armies were composed, is accurately expressed, and so that the smallest troop is distinctly perceived, in the most complicated action, instead of being confounded (as happens in other plans) in the general mass. It is well known that the historians, who have described the military actions of Turenne have been very defective in this point, and that their charts and plans have been so inaccurate and confused, as to render the manœuvres of this hero unintelligible.

We may add, that the execution of the press-work and engravings in this publication is splendid, even to magnificence; and besides the embellishments and flourishes which adorn the text, there are engravings of all the medals that were struck, by order of Lewis XIV. to eternize the memory of the Marshal de Turenne.

A R T. IX.

Verbandelingen van het Bataafsch Genootschap, &c. i. e. Memoirs of the Batavian Society of Experimental Philosophy at Rotterdam. Vol. V. 4to. Rotterdam, 1781. 228 pages. Price 4 s. 8 d.

AS we have formed the design of giving particular attention to the academical publications, which become daily more numerous and interesting on the continent, it would be improper to leave unnoticed the Society of Experimental Philosophy at Rotterdam. We are indeed prevented, by the abundance

abundance of matter that lies before us, from setting out in our account of this academical collection from the first volume; we shall, however, at the end of this article, give a list of the principal pieces contained in the four preceding volumes.

The greatest part of the volume before us is occupied by two PRIZE-MEMOIRS, which obtained the gold and the silver medal, as the best answers to the following questions proposed by the society: 1st, *Is fixed air a particular substance, or is it no more than common air, which has undergone a change, by its union with other elements, or by the separation of some of its essential parts?*—2d, *Whether it be a particular substance or not, what are its true properties, and its affinities or relations to other bodies?*—3d, *Whence arises the diversity that is palpable in the various kinds of fixed air?*—And 4thly, *What advantages are deducible from this substance?*

The Memoir, which is the joint production of M. DEIMAN, physician at Amsterdam, and of M. PAITS VAN TROOSTWYK of the same place, obtained the gold medal, or the first prize. These authors, intent on supporting the theory they have adopted themselves, take little notice of the observations and experiments of other writers on the same subject, excepting those of *Dr. Priestley*, to whom they pay the regard and homage he so eminently deserves in this branch of natural science. In their answers to the questions proposed, they join the *first* and the *third* in one article, because, in treating the former, they are obliged to point out the elements that are contained in the different kinds of fixed air, which form the subject of the latter.

The discourse, then, with this modification of the order of the four questions, is divided into *three parts*.

The *first part* combines the first and third questions above mentioned, and is here divided into four articles. The *first* treats of fixed air. This, according to our Authors, is composed of common or atmospherical air with another substance, and the accessory substance is an acid. A variety of experiments, here related, are alleged in proof of these two points, and in refutation of the hypothesis of Mr. *Brady*, who maintains that fixed air is nothing more than an acid *sui generis*. Our Authors, indeed, look upon, as a distinct acid, that which enters into the composition of fixed air; and they also think, that the combination of this acid with common air is pre-existent to the disengagement of the fixed air from the substances from which it is obtained.

In a second article our Authors treat of *nitrous air*, composed, according to them, of common air, combined with the nitrous acid and the phlogiston, which hypothesis they buttress

trefs with several experiments. Fluor volatile alkali absorbed the nitrous acid to a certain degree: the residuum did not become red when combined with nitrous air; and if flame, plunged in the air, thus decomposed, was extinguished, this effect is to be attributed to the phlogiston which still remained in it; accordingly, a small quantity of dephlogisticated air restored so far this residuum of nitrous air, as to preserve the flame from extinction. *Minium*, combined with the same residue as in the preceding experiment, rendered it perfectly similar to common air. The result was the same, when the *minium* was previously combined with the nitrous air, and the fluor volatile alkali was employed afterwards. Our Authors think it worthy of particular notice, that when the phlogiston is first absorbed by the *minium*, as is the case in the last experiment, the quantity of nitrous air does not seem to suffer from hence any diminution, but assumes a deep red colour as soon as it is combined with common air; while, on the contrary, its quantity is considerably diminished by, and it receives no red colour from, its mixture with common air, when the acid is first absorbed by the alkali. These remarks seem to prove, 1st, That the red colour of the nitrous air combined with common air, as also that of nitre itself, depend entirely upon the acid, and not upon the phlogiston, as some have imagined: and 2dly, That the considerable augmentation of the quantity of air, above mentioned, is entirely due to the acid, and that the phlogiston contributes little or nothing to this effect.—Our Authors obtained common air, in a high degree of purity and perfection, by dephlogisticating nitrous air by means of plants and water; which latter alone absorbs the phlogiston. They also observe, that the red colour which is formed in the effervescence of nitrous air, is a proof that common air disengages itself from metals and other substances, since this colour is derived from the combination of nitrous with common air. There are several other experimental disquisitions in this article, relative to the absorption of nitrous air by oil of turpentine, the nitrous acid, and liver of sulphur,—to the presence of acid and phlogiston—to the particular manner in which the two latter are combined in nitrous air, where their union is feeble, more especially when the nitrous is mixed with common air,—and to the affinity of the phlogiston to common air.

The subject of the third article is *inflammable air*. The properties of this substance are as yet so little known, that it seems very difficult to determine its nature with any satisfactory degree of evidence. Dr. Priestley thinks that it consists chiefly, if not wholly, of the union of the vitriolic or marine acid vapour with phlogiston. Our Authors add *common air* to this

definition, and consider it as the original constituent of inflammable air. This hypothesis coincides with the opinion of the ingenious Mr. *Chaussier*, who believes the substance in question to be common air, overcharged with an inflammable principle. Our Authors allege some very plausible experiments to prove, that the union of the acid and the phlogiston is requisite to produce *inflammability*; and if it be objected that this union, according to them, exists in nitrous air, which, instead of being inflammable, extinguishes flame, they answer, that this latter union is imperfect, that the phlogiston has more affinity to *common* air than to nitrous, and that consequently, when these two airs meet, the phlogiston passes into the common air, and the acid extinguishes the flame: so that if flame could be applied to nitrous air, whose communication with common air was prevented, the nitrous air, according to them, would, in that case, be certainly inflammable. That inflammable (as well as fixed and nitrous) air is common air in its origin, they endeavour to prove by various arguments, which demonstrate at least their sagacity, and the attention and care that have accompanied their observations and experiments.—After all, in chemistry as well as in methodism, faith is sometimes founded in fancy, and experience (or what is so called) is often equivocal.

The fourth article contains some curious and ingenious discussions concerning *dephlogisticated air*,—the important discovery of Dr. Priestley. Our Authors do not think, with this ingenious philosopher, that atmospherical air is a compound of earth and the nitrous acid, together with as much phlogiston as is necessary to its elasticity *. They think, on the contrary, that common or atmospherical air is originally a *particular element*, which is nevertheless united to different substances.—They moreover conclude, from an attentive examination of all the circumstances which accompany the disengagement of dephlogisticated air from metallic calxes, that this air has much less phlogiston, and more fixed air than are to be found in the common air of the atmosphere. In order to deprive dephlogisticated air of its fixed air, and thus to obtain it in all its purity, they deem it sufficient to mix it with a certain quantity of fluor volatile alkali, which entirely absorbs fixed air. They afterwards enquire how nearly dephlogisticated air, deprived of its phlogiston and acid, approaches to elementary air; and their method of reasoning is plausible and judicious. They lay

* See, in the volume of the Academy of Sciences for the year 1776, a Memoir concerning the *Nitrous Acid* by M. Lavoisier,—and our account of it in the *Appendix* to the LXVth volume of the Monthly Review, p. 491.

shown as premises (elsewhere proved), that the various kinds of *factitious airs* are formed entirely of two elements, the phlogiston and the acid—that it is more than probable that these two elements constitute the *accessory* properties of common air, which is itself a particular element; and that these two elements, united with it, form our atmospherical air in its compound state,—that in dephlogisticated air there is little or no phlogiston, and that alkali deprives it entirely of its acid or fixed air;—from hence they think they may safely conclude, that dephlogisticated air, disengaged from these accessory ingredients of common air, must approach very nearly to elementary air, or *air-principle* (as our Authors express themselves), as far as we can form any notion of it. Among the general reflections that terminate the first part of this Memoir, we shall only mention the four following: 1st, Common air, though a particular element, can never exist without some accessory substances. 2dly, These accessory or foreign substances are not always and every where the same: there is a sensible difference between the air of different places, and even between that of the different parts of the same city. 3dly, Nature has carefully provided the means of preventing the too great accumulation of these foreign substances. And 4thly, It is from the superabundant quantity of these substances that the different sorts of *factitious airs* are derived.

In the Second Part, our Authors treat *concerning the various properties of the different kinds of air*. These properties are too well known to render it necessary to follow them in their discussions on this subject, which, however, are often curious and instructive, though sometimes palpably erroneous. They are mistaken, for example, when they allege, that the death of animals and plants in fixed air proceeds from different causes; for what obstructs *respiration* in the former, obstructs equally *evaporation* in the latter, and these two functions have a perfect analogy to each other. Their account of the manner in which nitrous ammoniacal salt is generated by the action of nitrous air upon volatile alkali, concrete or fluor, is curious; as is also the reasoning by which they prove, that dephlogisticated air may be either noxious or salutary to animal life, according as it is obtained *directly*, or is *rectified* in part, by the means of alkali, which absorbs the fixed air that remains after the diminution or removal of the phlogiston. There are many elaborate articles in this second part, accompanied with an ample detail of experiments, the consideration of which would swell our review of this interesting Memoir beyond the bounds to which we are confined. We must also refer the reader to the work itself for an account of the observations relative to the advantages which natural philosophy, chemistry, and medical science may derive

from an improved theory of *factitious airs*. This is the fourth article of the question proposed by the Society of Rotterdam and it is discussed by our Authors at great length, and with sagacity and judgment; but it contains nothing very new; and it has been largely treated by several celebrated writers.

The Memoir which obtained the second prize, and was worthy to share the first, was composed by M. TIEBOEL, apothecary at Groningen, who proves him self, in this piece, a profound and subtle chemist. In treating the same subject, it is natural that judicious and experimenting investigators should frequently coincide: every man, however, has his point of view; and those who examine and judge for themselves, have always the advantage of exhibiting something either new, or seemingly such, in *matter* or *manner*. Accordingly, however M. TIEBOEL may coincide in several things with his laborious and able competitors, he differs from them in several respects; and the whole tenour of his Memoir is adapted to excite attention, even after the perusal of the piece that was crowned. It is only by an ample analysis of this voluminous Memoir, that its real merit can be fully discovered to our readers, and this we cannot exhibit, without being almost as voluminous as our Author. M. TIEBOEL's piece abounds with erudition as well as reasoning: he gives an account of the most eminent authors who have treated professedly or occasionally the subject of fixed air, examines, with a masterly spirit of investigation, their opinions and experiments, and confutes or confirms them with sagacity and judgment. He then examines with his own eyes this curious substance, describes twenty-two of its properties, in so many sections: he adopts and maintains the hypothesis of Bergman, who derives the origin of the acid of fixed air from fixed alkali, purified and subtilized during the effervescence; and he thinks there is no difficulty in supposing, that a certain portion of very subtle and pure phlogiston may remain combined with this acid, and even that this phlogiston may render the acid susceptible of a combination with common air under the form of a most subtil fluid, and capable of thus assuming an *aerial* form. If it be objected, that the calcination of calcareous and alkaline substances produces also fixed air, our Author answers, that all these substances contain acid.

One of the best articles in this discourse, is that under which M. TIEBOEL treats concerning *inflammable air*, in the production of which he is inclined to think an *aerial sulphur* is generated, which is the cause of its inflammability. *Lavoisier* and *Volta* are here passed in review: *Dr. Priestley* is said to have thrown little light on this subject; his experiments are judged to be confused and defective, and the reader (says our Author)

author) is often at a loss to know, whether they were made upon the inflammable air, derived from metals, or upon that which is obtained by burning animal and vegetable substances? In treating of dephlogisticated air he confutes the opinion of the celebrated Fontana, who thinks that red precipitate of mercury is destitute of phlogiston, because it furnishes dephlogisticated air*. He observes, that though in general the phlogiston is lost by the solution of metals in their menstrooms, yet this is not *entirely* the case with red precipitate; for the spirit of nitre, its dissolvent, contains a considerable quantity of phlogiston, which remains in the metallic calx, and is the cause of its red colour.—There are several interesting observations in the last part of this discourse, in which M. TIEBOEL considers in answering the last branch of the question proposed) the advantages which society may derive from a theory of the *different kinds* of air. His piece is terminated by thirteen general orollaries. The last (which is conformable to the hypothesis of his competitors) contains this general proposition, that these different kinds of air are not *natural* airs, but *factitious*; not *originally*, but accidentally different; and that pure, elementary, homogeneous air is the *basis* of them *all*. Hence they only differ, inasmuch as the elementary air carries in it different heterogeneous parts.

The other Memoirs in this fifth volume, of which we can only give the titles, are as follows: *A chemical Dissertation concerning a saline Substance formed upon Glass Vessels, which had been exposed to a Turf Fire.* By M. G. TEN HAAFF.—This substance was an ammoniacal salt which produces, upon glasses, set upon burning turf-fuel, the effects which are generally but erroneously attributed to a sulphureous vapour.

Observations on the Cure of a confined or strangulated Rupture (hernia incarcerata) in the Scrotum, reduced by the Taxis. By the same.—*Concerning a violent Wound in the Head.* By M. D. VAN GESSCHER, Surgeon.—*Concerning Deafness and tinkling in the Ears, and the Manner of curing them by Injections into the Eustachian Tube.* By M. G. TEN HAAFF.—*Advertisement concerning a Remedy successfully applied to the Cure of a Disorder in the Eye, called Chemosis.* By M. JOHN VAN WY, Surgeon at Amsterdam.—A mixture of rose-water with spirit of marine salt is the remedy in question.

Observation of a Dropsy discharged by the Tongue. By M. C. BAGGERS, Surgeon at Steenberg.—This is certainly a very uncommon case, and deserved to occupy more than a page and a half in such a collection as this. However, as the cure was

* See Fontana's Researches concerning nitrous and dephlogisticated Airs.

performed by nature alone, and the surgeon was not let into the secret, the brevity of this Memoir is more or less excusable. —The case was as follows: A soldier, in the regiment of Saxe-Gotha, having been condemned by a court-martial to be shot, was brought to the place of execution, and when his eyes were banded, and he had kneeled to meet his fate, an unexpected pardon arrived from the Prince of Orange. The author of this account being present, proposed to the young man (who was in his 23d year) the opening of a vein, as a preservative against the bad effects that might arise from the violent emotion which it was so natural to feel on such an occasion, but the proposal was rejected; the young man said that he found himself well and calm, and he obstinately refused to be let blood. Some time after this (in August 1779), he was seized with an intermitting fever, which was diminished by the use of the proper remedies; but as he refused to continue them, the cure was not completed, and he fell into a dropsy. Remedies were applied in this new case, but without any success; for the disorder grew worse from day to day, and nothing but death was expected. He however escaped by a very surprising incident. On the 28th of November 1779, he was seized with dreadful convulsions, which deprived him of his senses, and threatened immediate death. Twenty drops of Hoffman's *Liquor Anodyn. Mineral* were forced down his throat, and in about an hour brought him to himself. After this the following mixture was prescribed, *Aq. Ment. Unc. v. Sal Tart. dr. j. 3. Extract. Cort. Peruv. dr. iij. Oxym. Squillit. unc. j. Syr. Cort. Aurant. Papav. Alb. āā unc. j.*—Of this mixture he took hourly a spoonful, which produced a considerable discharge of water. The second day after the use of this remedy the patient complained of a pain in his tongue, which, when examined by M. BAGGERS, appeared thick and swelled; it was also wounded in the middle by the motion of his teeth during the convulsion fits. Through this wound a whole pail of fetid slimy water was discharged in the space of 24 hours. The same remedy was continued, and the patient was ordered to wash his mouth with the following detergent, *Decoct. Herb. Agrimonie, unc. x. Mell. Rosar. unc. j. Spir. Sal. Marini, dr. j.* The copious discharge of water through the tongue continued about eight days, and diminished from time to time. The water grew thinner and purer; the dropsy was entirely cured, and the man recovered a perfect state of health.

The most remarkable articles in the four preceding volumes of this collection are as follows:

1st VOLUME, 583 Pages.

I. *Fundamental Truths relative to the Knowledge of Rivers.*
By M. LAMBERT BICKER, with Plates.—II. *The Description*

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of a new Pyrometer. By M. STEVEN HOGENDYK, with Plates.—III. *A Dissertation concerning the Structure and Arrangement of the larger Bones in Birds, and their varieties in particular Species.* By Professor CAMPER: An Eagle in Anatomy.—IV. *Dissertation concerning the Use and Construction of Hernial Trusses.* By the same.—V. *A Dissertation concerning Dollond's Achromatic Telescopes, and the general Properties of these Instruments.* By M. HENNEST, Professor of Mathematics and Philosophy at Utrecht.—VI. *Dissertation concerning a new Manner of piercing the Bladder, illustrated and justified by Examples.* By Professor VAN DOEVEREN of Leyden. This operation is well known, and was amply described by Claude Poteau, Surgeon, of Lyons, in 1762, in an excellent work, entitled, *Melanges de Chirurgerie*; or *Chirurgical Miscellanies*, p. 500.

2d VOLUME, 207 Pages.

A Dissertation on the Improvements that may be made in the Form and Construction of Furnaces, &c. By RIENK IELGERHUIS, Painter and Dyer.—*A Description of a new double Air-Pump, that opens and shuts the Cock of itself, invented by JACOB KOGEL, and described by M. Lambert Bicker, with Plates.*—*An Account of Two Experiments made upon Cole-Seed sown and PLANTED.* By A. ROSKAM KOOL. With other pieces of less consequence.

3d VOLUME, 288 Pages.

The greatest part of this volume is taken up, very deservedly, with an important and curious disquisition concerning a subject proposed by the society, which may be expressed in the two following questions: 1st, *From what causes or circumstances does it proceed, that in the outward-bound ships of the Dutch East India Company, particularly between Europe and the Cape of Good Hope, more persons die now than in former times, and more than die on board the ships of other nations in the same passage?*—2dly, *What are the best means and preservatives, besides those already known, that may be employed against this growing evil?*—The other pieces relate principally to the inundations to which the city of Rotterdam is sometimes exposed, and the methods of rendering them less detrimental to commerce.

4th VOLUME, 289 Pages.

A Prize-Dissertation (which obtained the gold medal), concerning the best Means of inclining the common People in Town and Country to make use of the Advantages of Inoculation. Also of enabling them to enjoy the Benefit of this salutary Practice at the smallest possible Expence, and without any Danger of spreading the variolous Contagion. By JOHN VEIRAC, M. D.—This is followed by a second and third dissertation on the same subject.—*Experiments on sown and planted Barley and Wheat.* By A. ROSKAM KOOL.—*A Dissertation on the Vanes or Sails of a*
Wind-

Wind-mill, in Answer to the following Question proposed by the Society, What are the most effectual means of hindering the Vanes of Wind-mills from breaking so frequently as they do, near their axle, and how may it be brought about that these mills, with shorter vanes, and the same breadth of sails and force of wind, shall work with the same powers; and, on the unexpected increase of the wind, modify and mitigate of themselves their velocity? By Dr. Bicker, first Secretary to the Society.—A Description of the Scarlet Fever that reigned at Rotterdam towards the end of the Year 1778, and the Commencement of 1779. By the same.

A R T. IX.

HISTOIRE NATURELLE de la France Meridionale, ou Recherches sur la Mineralogie du Vivarais, &c. i. e. A NATURAL HISTORY of the southern Parts of France, or Researches concerning the Mineralogy of the following Provinces or Districts, Vivarais, Vienne, Valentinois, Forez, Auvergne, Uzggois, Venaisin, Provence, Nismes, Montpellier, Agde, &c. as also concerning the natural State of the Mediterranean Sea, and the Meteors, Trees, Animals, and Natives of these Countries, Vols. I, II, III. enriched with Engravings and a Geographical Chart, in which the Distribution of the Three Reigns of Nature (the Mineral, the Vegetable, and the Animal) are accurately represented. A Work dedicated to the King, and published with the Approbation of the Royal Academy of Sciences. By M. GIRAUD DE SOLAVIE. 8vo. 1781.

THIS laborious and vast undertaking, is executed with very uncommon marks of sagacity and genius. The natural history of the southern provinces of France is comprehended in six volumes, of which the three first only are come to hand; and we are made to expect that the Author will extend his instructive researches over the whole kingdom. We see, in the title, the auspicious protection under which this work is carried on. It has been examined by the express order of the ministry; it has obtained the approbation of a learned academy, and will undoubtedly meet with a very favourable reception from the public.

The *preliminary discourse*, which is placed at the head of the first volume, contains an analysis of the succeeding ones, and general views of the surface of France. M. Giraud's manner of dividing the soil, the physical earth of that country, is founded on the ancient labours and operations of nature; he divides it into what he calls four *natural provinces*, that is, four departments formed by nature, by the currents of four rivers which, in excavating rivulets, valleys, and other hollow passages in the bosom of the earth, have rendered more distinct
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and prominent those ridges of mountains which separate the rivers, such as the *Pyrennees*, the *Cevennes*, and the *Alps*. From hence our Author proceeds to consider the heterogeneous nature of the countries watered by the torrents which descend from these mountains, and points out the different classes of substances that compose their soil; *here* calcareous earths with the remains of petrified animals,—*there* countries of granite, whose rudely compacted, pointed and jutting masses, announce a kind of decrepitude, through which, as also through the calcareous masses, the volcanoes have poured forth, in more remote times, torrents of melted matter. It is from what our Author terms (expressively enough) the reciprocal *superposition* of these soils or earths on each other, that he deduces, in the progress of his work, the chronology of the natural world upon this principle, that the foundations of an edifice are anterior to the parts of the superstructure, and the heterogeneous parts respectively anterior, also, to each other according to their respective *superposition*.

From minerals our Author proceeds to vegetables; not to consider their different kinds and classifications, but to observe those which are disseminated on the surface of the earth, in the different parts of France, proportionably to the greatest, smallest, or *mean* degrees of warmth, that take place in different districts: and as this warmth is distributed in a decreasing quantity from the open countries and lower plains to the icy summits of the *Cevennes*, the *Alps* and the *Pyrenean* mountains, all the plants are exhibited by our Author, as chusing and adhering to the place which possesses the degree of warmth necessary to ripen their fruits, and to perpetuate their race.—Cold countries, as well as warm, have their vegetables: but M. GIRAUD having measured, perpendicularly, the extent of the climate under which the principal plants grow, and founded upon this and other observations the physiology of vegetables, announces new lights with respect to the nature of these substances.

The next object that occupies the attention of our Author, is the *human race* in these countries, considered, with respect to the different degrees of atmospherical warmth that take place in the districts they inhabit: from hence he deduces the natural history of the *Alpine*, *Cevennian* and *Pyrenean* highlanders, and that of the inhabitants of the plains of *Languedoc* and *Provence*, and forms a comparative view of the diseases, character, language and passions of these two classes of men.

This short sketch of the principal contents of the *preliminary discourse*, will give the reader some idea of the instruction that may be obtained from this excellent work, and of its importance towards the advancement of natural history and science.

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The work itself, as far as we have seen it, will answer his expectations. It begins with a description of the *Vivaraïs*, to which, as to that of the other provinces, is prefixed its *Physical Geography*, by which the Author means the position of the soil or ground, its external form, its horizontal inclination, all which are ascertained by the hydrostatical distribution of the currents in that district. The changes introduced here into the primordial geography of the terrestrial globe by the currents, which displace what is moveable, and gradually consume by attrition what is solid; as also by the general force of attraction, which tends to the destruction of the jutting or prominent parts of the earth are largely treated of by our Author, who exhibits monuments of the ancient periods of nature, in his description of the heaps of *rolled flints*, which he observed in caverns, situated on mountains considerably raised above the present beds of the rivers beneath. This theory is illustrated by a map in *relief* of the Vivaraïs, in which the volcanized countries, the *alluvions* formed by rivers, the calcareous districts, the granite hills, and the different directions of mountains in different soils are distinctly marked in various colours. This method of expressing, by *reliefs*, the form of the soil of a province, must be of great use to the study of natural history, and tend to improve the general theory of mountains. The healthy and unhealthy districts, and the kinds of diseases peculiar to each are also indicated in this map.

After having delineated thus the physical geography of the *Vivaraïs*, M. GIRAUD gives us a history of the calcareous district of that province, whose original state he attributes to the destruction of the *quartzeous* or vitriform matter of the globe, agitated, turned upside down, and beaten in a thousand directions by the waters of the *ancient sea*: and he describes the external form, the inclined, horizontal and vertical *strata* of the mountains that are composed of calcareous stone. His accounts of the calcareous quarries contain a multitude of curious observations, and confirm (we think) the hypothesis of M. DE LUC, with respect to the removal or retreat of the ancient ocean from our continent. Our Author considers these quarries as monuments of the ancient history of nature. In the marine animals they exhibit the remains of lost families; in the plants they contain fossil *species* of another climate, and in the fragments and carcases of quadrupeds, they offer to view marks or remains of animals which inhabit regions whose atmosphere is different from ours.

After having made many instructive observations on the subterraneous grottos of the calcareous countries, their stalactites, and the optical illusions that are experienced in these cavities, our Author proceeds to the consideration of the granite moun-

tains. He shews here, among other things, how difficult it is to come at the discovery of the real, primordial rock or substance of the globe, whose crust has been degraded by so many external agents, and he thinks that the quartzeous matter, which predominates in the *granites* and *schists*, is the most ancient substance.

The description of the extinguished volcanoes occupies our Author in the SECOND VOLUME of this work. The volcanic effusions effaced, according to our Author, the primordial physical geography, by changing the external forms of the globe, which had been previously determined by the waters of the ocean and the rivers. In order to fix the chronology of these explosions, our Author divides volcanoes into three great classes, the *recent*, the *more ancient*, and the *most ancient* (whose respective marks, which he here describes, are well known);—he moreover gives particular attention to the *lavas*, to the forms, the crystallizations (or diminution and alteration of their parts), which they have undergone in cooling: he considers the external forms, the structure of a volcano, the system of its mass compared with the ground that sustains it: he makes several observations on certain shell-quarries that are placed on currents of lava (which shew that the sea overflowed these submarine volcanos at the epocha of their eruption), and other quarries of the same kind which contain rolled blocks of lava, which place the eruption of these volcanoes before the formation of the quarries. It is thus, by a multitude of local observations, that M. GIRAUD DE SOLAVIE ascertains here certain epochas of the natural world, and by examining the *superposition* of the currents of lava, one upon another, or upon heterogeneous rocks, determines the respective periods of effusion. “My chronology (says he) of extinguished volcanoes, and that part of the ancient history of the globe, which shall be confirmed by observations made in volcanic countries, must not be placed in the class of those productions which are composed from books, or in which an exuberant or exalted fancy supplies the place of local observations. Sweat and labour, long and multiplied excursions and travels through valleys and mountains, were the *preliminaries* of the present publication.

We cannot follow him in his descriptions of the numerous recent volcanized mountains and their *craters*, which are observable in great numbers in the southern provinces. His experiments on the *gaseous* waters that issue from some of these craters are curious, but do not produce many new results. He observes, that when the weather is moist the mephitic gas disappears,—that the flame of straw set on fire is suddenly extinguished by its vapour,—that a train of powder fired beyond it continues to burn while passing through that vapour, in which, nevertheless,

nevertheless, lighted sulphur is extinguished. He further observes, that bubbles, formed by soap, preserve their consistence and splendour, and that the mephitic vapour carried in a cylinder, to the distance of a league, maintained its activity five hours after, and killed the birds that breathed in it. Among the other observations of our ingenious author, there is a very singular one, which is relative to subterraneous communications. At the time of the earthquake of Lisbon, the waters of the fountain of *Malheur* were prodigiously agitated, and issued from their source quite troubled and muddy, though no rain had fallen for some time before. M. *Burattier*, a knowing man, and a credible witness, declared that he saw them come from the fountain with a red colour, and so thick, that the phenomenon gave him no little surprize. The day following the peasants came and informed him of alterations in the position of certain grounds; and a vertical burst or chink, of the breadth of two inches, was perceived in the neighbourhood of the mountain of *Coupe*. Our author mentions other phenomena of the same kind that were observed at the same epocha near Angoulême, and in several parts of Languedoc.

M. GIRAUD enters into particular discussions relative to the formation of *earth-coal*, which, from having seen it placed between the basaltes and the fundamental granite earth, he considers as the production of volcanic emanations. He observes, that the volcanic vapours seem highly noxious to health, as appears by the pale livid complexions of the peasants, who work in or about the Crater of *St. Leger*; but at a greater distance from this vapour, he thinks that the electricity of volcanoes gives activity both to body and mind. On this occasion he speaks of the astonishing quantity of electrical fluid that issues from the volcanoes in action. The Canon *Recupero*, that famous observer of the flames of *Ætna*, mentions the most terrible effects, as produced by the smoke of volcanoes, such as their killing shepherds and their flocks upon the mountains, destroying trees, and setting fire to houses at the distance of an hundred miles.

This second volume is terminated by a chapter concerning the influence of volcanic countries, on the genius and character of their inhabitants. Here two things come under consideration, the *fact* and the *theory*. As to the former, it is certain, that the people of these countries differ in character from their unvolcanized neighbours. Their spirit of vigour, liberty, and independence; their dissensions and quarrels are well known; while the spirit of servitude and luxury characterizes their neighbours. As to the theory of this phenomenon, our author founds it on the influence of the electrical fluid upon the nervous system. As this fluid is absorbed with avidity by the nerves, according to repeated experiments, and abounds even in the extinguished volcanoes,

candès, which send it through the atmosphere in great quantities; it diffuses a subtle fire through the frame of these Highlanders; augments the mobility of the nervous fibre, and thus gives the soul a more lively instrument of sensation, than less electrified nerves can be supposed to be. These Highlanders are, however, humane and obliging to strangers.

In the THIRD VOLUME M. GIRAUD relates his researches in Velay, Vienne, Valentinois, Forez, Auvergne, and Ufigeis.—These provinces, situated on that great ridge of mountains which divide France into two parts, contain a species of inhabitants, which our author brings to public view, by an animated description of their characters and manners, and who seem to have been hitherto unknown, though they live in the centre of the kingdom. The two first chapters, which contain this description, are curious and entertaining. A race of inhabitants, entirely separated from the rest of the nation,—living in a region, which barometrical observations place in the clouds, as it were, and at an elevation of about a thousand fathoms above the level of the ocean,—virtuous in morals, vigorous in constitution, firm in character, humane and hospitable,—such a race is, indeed, a phænomenon worthy of philosophical contemplation. Accordingly our author dwells upon it largely; and, in observing and describing it, gives undoubted proofs both of the soundness of his judgment, and the goodness of his heart. Among other things, he considers these mountains, from whence great emigrations are imperceptibly made into the lower regions of indolence, effeminacy, and luxury, as the true *magazines of the human species*, which support the languishing population of more fertile countries, where vicious morals, abusing abundance, have destroyed, by disease, the nervous vigour of constitution, and the active springs of industry. His political views, with respect to the civilization of these Mountaineers, are judicious and solid, but might perhaps prove noxious to the moral advantages they possess in their cold and barren climate, amidst the hardships that attend it, and the severities of want to which they are sometimes exposed. We are sorry that we cannot give a more ample view of the excellent observations which, as a moralist and a citizen, our author has made on these singular districts and their inhabitants.

Among the discoveries he has made here as a naturalist, the principal are as follows:—The jasper has hitherto, says he, been placed in the vague class of primitive stones or rocks. But its true place, in the chronological order of the operations of Nature, is here determined. The Abbé GIRAUD's observations of the comparative *superposition* of mines, have discovered to him four periods. A primitive period, during which Nature produced *granites*; a succeeding or secondary one, during which *jaspers* were formed;

a third, in which rocks of *pudding-stone* appeared; and then came the last period, or revolution, in which the volcanoes spread flaming torrents of melted lavas over these *superposed* and heterogeneous rocks.

The remaining volumes of this curious work shall be reviewed when they come to hand.

A R T. XI.

Naturgeschichte des Niederdeutschlands, &c. i. e. A Natural History of Lower Germany, and other Countries, containing a great Number of New Discoveries and Observations of Natural Productions, little known, rare, and worthy of Attention. By Baron HUPSCH. Number I. In large 4to. Enriched with Seven Plates, in which there are Thirty-four Figures in the natural Colours of the Objects. Price Three German Florins. Nuremberg. 1781.

BARON HUPSCH is an ingenious and laborious naturalist, as well as an eminent friend to humanity by his medicinal discoveries. The work, of which we have here the first number, is not confined to the natural productions of Germany. In its progress, it is designed to comprehend, 1st, Discoveries of many natural bodies hitherto unknown: 2d, New observations on rare productions: 3d, Coloured drawings of petrifications, fossils, minerals, insects, &c. found in the provinces of Cologne, Eifel, Juliers, Berg, Triers, Mentz, Lorrain, Nassau, La Mark, Clèves, Guelder, Westphalia, Liege, Limburg, Luxemburg, Brabant, Flanders, Hainault, Namur, Holland, and the adjacent countries: 4th, Drawings, accompanied with a short description of some exotic animals, plants, and petrifications (some unknown, others little known), which have been communicated to the author by his friends and correspondents: 5th, Every thing that can contribute to extend the sphere, or illustrate the objects of natural history, will have a place in this work. The author has formed a valuable collection of natural productions, which has been much admired by many curious travellers, who have seen it in their passage through Cologne; and he intimates, in his *preface*, his desire of corresponding with lovers of natural history, and those who have formed, or are inclined to form, collections in this line of science.

A R T. XII.

Verhandelingen raakende den Natuurlyken en Geopenbaarden Goddienst, &c. i. e. Dissertations on Natural and Revealed Religion. Published by TAYLER's Theological Society. Volume I. Large 4to. Haarlem. 1781.

WE have here the first fruits of this most excellent institution, of which some account has already been given in our Review,—an institution admirably calculated to encourage that

that liberal spirit of investigation, which dispels prejudice, seeks truth with modesty and freedom, and thus must tend to place religion in the most amiable and rational point of view, as the honour, the happiness, and the true perfection of human nature. We have two volumes of this valuable collection now before us; and, by comparing their respective contents, we observe, with pleasure, that it may be said of this institution, *Crescit eundo*; that is, It brightens as it goes on. According to the plan of the directors, all the pieces are to be published only in the Dutch language, except the dissertation that has obtained the first prize. This is always to be printed in the language in which it was written; and is to be accompanied with a Dutch translation, executed by the members of this society, who are eminently distinguished by their capacity, judgment, and erudition. The other pieces are published only in Dutch, though many of them are composed in other languages; and this method of proceeding is conformable to the intention of the founder, who designed this institution for the instruction of his countrymen.

This first volume contains *five Dissertations*, which were selected, as the best, from many that were written on the question proposed. The question is, *What is the distinguishing characteristic of the gospel,—and what is its connection with the MOSAICAL DISPENSATION, and with natural religion?*

The first Dissertation we meet with here is the composition of Mr. DANIEL HOVENS, minister of the Baptists congregation at Leyden, who obtained the gold medal, or the first prize. The second and third prizes were adjudged to two ecclesiastics of the same profession, Messrs. *Hesselinck* and *Loofses*, who, accordingly, were honoured, each, with a silver medal. The two last Discourses had only the honours of publication, and were composed by M. *De Vries*, a Baptist minister at Utrecht, and M. *Vaster*, a layman at the Hague.

“ In selecting these Dissertations (say the wise and judicious *Directors*), we have thought it expedient to regard, not so much the particular sentiments of their respective authors concerning the subject proposed, as their method of treating it. Amidst similar or different opinions, we only propose to examine, which of the writers, in our judgment, best expresses and supports his sentiments. By proceeding otherwise, we should obtrude ourselves, in some respect, as supreme judges of *truth* and *error*; which would not only be foreign to our design, but directly contrary to our own principles. We therefore publish the following Dissertations, as being, in our opinion, the best in their kind of those which have been sent to us. But we don't mean either to prefer one system before another, or to render ourselves responsible for any of the religious opinions they contain: on the contrary, we leave every writer answerable for his own particular

icular sentiments." This method of proceeding is certainly liberal and commendable in the highest degree; and it has this advantage (as the same directors wisely observe), that the reader is thereby led to *think for himself*, to compare the different opinions of the writers, with the reasonings that are employed to support them, and to draw the conclusion which he shall judge most conformable to truth.—This is the spirit of true religion and true philosophy.

The Victor, M. HOVENS, enters upon his subject, by considering the human race as in a state of education for a future scene; and not only so, but the different periods of the world, as analogous to the states of infancy, childhood, and youth, while the Deity appears under the character of a wise parent, accommodating the modes of instruction, and the degrees of knowledge to the various capacities, dispositions, and exigencies of these different periods. Should it be objected to this, that those who lived in the infant period, were removed to another scene before the education was finished; we think he might answer, without hesitation, that this is no more an objection against the grand scheme of revelation, than it would be an objection to the wisdom of Providence in the natural world, that the individual, whose structure seems susceptible of manhood, is taken from hence in the state of infancy. While the collective body holds on its progressive course here below, individuals are transplanted to another region, where the wise purposes of God's moral government shall be finished and accomplished with respect to them all, in a manner as yet unknown to us. If you ask, where? we refer you for an answer to those remarkable words of the Son of God,—*In my Father's house there are many mansions*. But we return to our author. He has just views of his subject, and is abundantly provided with sacred erudition; his elucidations indeed are not always distributed with proportion; they cast their light indiscriminately on what is clear and obscure.

He first exhibits an accurate view of what is called Natural Religion, which, though (according to him) derived chiefly from a Divine Revelation, is, *when known* or proposed, consistent with all our *natural* conceptions, conformable to those first principles from which the mind proceeds to extend its ideas, confirmed by all we know of our own existence, and of the objects around us, and thus justly denominated *Natural Religion*, to distinguish its truths and duties from those which, from their very nature, *can* have no other origin than a *positive* and express revelation. He then considers the *Patriarchial religion* as connected with Natural religion, and designed, by new instructions and promises, to revive the hopes and virtue of *infant* humanity, labouring under fear and remorse, from the fall of man, and the distresses

distresses that arose from physical evil, connected with the violation of moral order. Under this dispensation the dawn of religious light increased gradually; and there is no doubt, but that Abraham, and his immediate descendants, enjoyed the advantages of fuller instructions and clearer hopes, than were imparted to those who lived before the flood. So far down revelation was calculated for mankind in general; and we find, accordingly, several traces of it in the histories and religions of the most ancient nations. Next arises to view the Jewish or Mosaic dispensation, confirming the truths and obligations of natural religion, enforcing the laws of a more particular civil Theocratical government, and the laborious observance of many external rites, by severe admonitions and punishments, and also by temporal rewards; blending, however, with this severity, palpable marks of the Divine Lawgiver's paternal condescension and indulgence, and preparing the minds of men for a more excellent dispensation, by repeated and prophetic declarations of ineffable blessings. These had been promised in earlier times, but they were more clearly foretold, in proportion as their accomplishment approached. This remarkable dispensation, notwithstanding the prevalence of vice, idolatry, and superstition, in the world, raised a general expectation, that an extraordinary person, among the Jews, should arise to reform mankind. This extraordinary person arose in effect, and introduced a dispensation founded, indeed, upon natural religion, and connected with the Jewish economy, but free from the imperfections and inconveniences to which they were both subject; from their having been adapted to the earlier periods of human nature. The books of the New Testament, which contain this last dispensation, are considered, by our author, not as designed to convey a regular system of faith and morals (if by *regular* he means *methodical* or *geometrical*, he is in the right; but if he means by it, *full* and *complete*, he is palpably in the wrong), not as sent down from Heaven, like the books of Moses, and verbally dictated to their writers*. He only considers them as a faithful relation of facts, or as affectionate and instructive epistles, written by men endowed with an abundant portion of that divine light and direction, which, in the primitive church, were vouchsafed to all

* He excepts the last of the sacred books (the Revelations of St. John) in this affirmation. This book, which consists of allegorical predictions, he supposes to have been written by the express suggestion of the exalted Messiah. However (says he), these predictions, as far as I am able, or dare, to judge of them, are fulfilled but in part; and the most of them must acquire perfect perspicuity, with regard to their meaning and design, from their future accomplishment.

true believers, and particularly to the apostles,—transmitted from age to age by the especial care of Providence, and handed down to us with as many marks of authenticity as can possibly be expected in works of such antiquity.

From these observations, which fill with good matter, very diffusively extended, a great number of pages, our author takes some digressive steps to confute the adversaries of the gospel, and to ascertain and illustrate the spiritual nature of Christ's kingdom. He at length draws near to his direct answer to the question proposed, in the following manner: *Natural religion* is connected with *Christianity* (which always presupposes, improves, and confirms it), as the first elements of the instruction of a wise parent are connected with that more perfect information, which he communicates when his *child* approaches towards *manhood*, and is capable of *immediate* preparation for the station he is designed for. The interval between these two periods is filled up, *first*, with the patriarchal dispensation, which consists of positive commands and predictions of future events; and, *secondly*, with those revelations with which God, for the sake of all mankind, favoured Israel, in a gradual completion of the great connected scheme of Redemption. The religion of Moses exhibits the Deity operating in a manner similar to the conduct of a wise parent, who submits his children, grown sickle and obstinate, when they have passed the term of infancy, to the discipline of a *schoolmaster* *, who alternately makes use of prudent indulgence and sharp restraint, to prevent corruption of manners, and the imitation of vicious examples. Finally, the *Christian religion*, connected with the *Mosaic*, of whose types and shadows it is the full accomplishment, completes what was yet imperfect in former dispensations. It *directly* leads us to the great end of our existence, by a revelation, for which it was wise and expedient to prepare mankind.

Our author's positive answer to the question comes then at length, and is conceived in the following terms: "The distinguishing characteristic of the Christian religion is, that *it is the DIRECT and IMMEDIATE preparation for HEAVEN*. It effectuates this preparation, by giving peace of conscience through the remission of sin, which estranged us from God, and rendered us incapable of the happiness which results from his communion and presence, by exhibiting the death of Christ as the means of this remission,—by enforcing the practice of holiness and virtue, which are the essential qualities of a heavenly life, and by a transporting discovery of the happy circumstances of a future and immortal life, and as full an assurance of its attainment, as, in the nature of things, can be imparted to finite and earthly

* Galat. iii. 24, 25.

beings. But (here will some say) how many rational creatures, even in this last period of revelation, pass through this transitory scene of life, without either the participation or knowledge of this direct and immediate preparation for Heaven? This difficulty, resulting from the partial propagation of Christianity, has not escaped our author. He resolves it as well as he can. He observes, that civilization, which prepares for the reception of the gospel, is gradually gaining ground on our globe,—alleges America as an instance of this (which we leave to the decision of Dr. Witherpoon); and then he adds, “Who knows how soon the sound of the gospel may be heard throughout all the earth, and be listened to by those who as yet appear like infants, incapable of receiving its salutary instructions?”—We hope, indeed, and believe, that time will come. But lest this consideration should not entirely solve the difficulty, our author adds farther, “However this may be, let it always be held for certain, that the Lord is good unto ALL, and that his tender mercies are over all his works.” This, indeed, is cutting the Gordian knot with benevolence and good sense. It puts us in mind of a more explicit solution of the difficulty, which we remember to have seen in an anonymous treatise of psychology, published in the year 1755, at Leyden, under the title of London; and it engaged us to recur to that work, in which we find the following singular passage: “The end of the mission of this Celestial Envoy (Jesus Christ) is to raise a part of the human race to the highest degree of perfection and happiness. This degree, in the scripture-language is called *salvation*. But it was not the purpose of the Deity, that all should arrive at this degree, any more than he designed that all men should be philosophers, or that all animals should become apes. Don’t say, therefore, that revelation is necessary (i. e. to felicity in every degree): the fact will contradict you; and fact is the expression of the Divine will. That wise and unerring Will permits the Chinese to worship Foké, and the Canadian to sacrifice to Michapous. The Chinese and the Canadian will be happy, but less so than the Christian; the Christian also will be less happy than the Angel, and the latter less happy than the Seraphim. And do you think that God ought to have created only Seraphims?—There are even different degrees of happiness among the Seraphims; each of these intelligences has its distinct essence. Learn, therefore, that the nature of things requires gradations, and that the nature of things announces the will of God.”—We leave the reader to muse upon this passage. It contains a modification of certain doctrines, which have a rough aspect in the hands of certain theologians, and retells to our minds that sublime ejaculation of the royal Psalmist,—*How manifold are thy works, O Lord!—in wisdom hast thou made them all!*

The Dissertation of M. HOVENS discovers a liberality of sentiment, and a fund of theological erudition, which do him honour, and shews an extensive acquaintance with the writings of the best English philosophers and divines. The Dissertation which follows it is composed with intrepid freedom, and attacks those ramparts of human authority, which enclose the sacred ground of orthodoxy, with great zeal, but it does not answer the question proposed with accuracy and precision. We cannot help thinking, that the third and fourth Dissertations have more merit in this latter respect, notwithstanding the many judicious and ingenious observations contained in that which precedes them. We have read these pieces with great pleasure. The concluding Dissertation has its merit; but want of space obliges us to conclude this article.

A R T. XIII.

Verhandelingen Raakende den Natuurlyken en Geopenbaarden Godsdienst, &c. I. c. Dissertations relative to Natural and Revealed Religion. Published by the Theological Society of Teyler. Volume II. 4to. Haarlem. 1782.

THE question proposed by the judicious Directors of the foundation of TEYLER, for the year 1781, is expressed in the following terms:—*Can it be proved, with sufficient evidence, that there is a PARTICULAR PROVIDENCE exercised by the Deity in the government of the world? And if it can, Are there marks, or characteristics, by which the operations of this particular Providence may be distinguished from those of a GENERAL PROVIDENCE?—Finally, if such marks cannot be specified or granted, Does this circumstance produce any difficulty in admitting the doctrine of a PARTICULAR PROVIDENCE?*

Of the many discourses upon this question, transmitted to the Directors, five were esteemed worthy of publication, and are accordingly inserted in this volume. The two first are, indeed, masterly productions; and as their authors maintain the opposite sides of the question, a more particular account of them may prove interesting to our philosophico-theological readers. The discourse which, most deservedly, obtained the first prize, or the gold medal, is the production of M. FREDERIC DE CASTILLON, Professor of Mathematics in the Royal Academy founded for the instruction of young noblemen, at Berlin. The author of the discourse which obtained the silver medal, or the second prize, is M. JOSEPH PAUL DE FAGANAS, Professor of Philosophy and Mathematics in Transylvania.—We shall begin with the former.

M. CASTILLON'S Dissertation is singularly recommendable on account of its perspicuity; it has all the precision of luminous method,

method, without any thing of the stiffness or dictatorial tone of system. We cannot do justice either to its contents or to its style by a short analysis; this, however, will be sufficient to convey an idea of the author's doctrine, and method of reasoning.

The word *providence*, expresses the concurrence of infinite wisdom and power in the preservation and direction of the universe; or, in other words, it is the *preserving* and *all-directing* *omnipotence* of God. If it follows invariably, predetermined, fixed, general laws, and provides for all possible cases, by the influence of these laws, it is a *general providence*; but, if acting *usually* by these general laws, it nevertheless acts, in certain cases, without following them, in order to produce certain effects, which would not have happened in consequence of these general laws (but which, nevertheless, neither miraculously suspend nor counteract them); it is in these cases termed a *particular providence*. Miracles are out of the question.

If ever this particular providence takes place in certain cases, the general laws (by which our author understands the *anterior determination of the Deity, that the same causes, in the same circumstances, always produce the same effects*) must be insufficient in these cases: but they can only be insufficient, from a want of *power* in the Deity, or from an express act of his *will*. That the want of power, to render the general laws *sufficient* to answer all cases and contingencies, has no place in the Deity, our author proves, by an ample detail of solid and ingenious arguments. *Power* and *prescience* are here largely and very philosophically illustrated; and it is proved, with great perspicuity and force, that the imperfection of the creature, with all the deviations and circumstances that attend it, enters into the original plan of God, and, that *all-wise Power* is capable of providing for every contingency, by the constitution and influence of general laws.

If then general laws are not *insufficient* to provide for every case through want of *power*, it remains that they must be so for want of *will*; otherwise they must be sufficient for every purpose. Here our author shews, in the *first* place, the impossibility of proving, by facts or events, that it was the *will* of God, that general laws should be *insufficient* for certain cases.

In effect, how shall this be proved? For, to be sure, that an event, which appears singular and striking, was brought about by a *particular* providence, we must be well acquainted with the limits to which the *general* providence is subjected by the Divine will, and how far its influence extends. On the supposition of both, a *general* and a *particular* providence, our author does not think it possible to determine, where the influence of the former yields the place to that of the latter, or in what cases the one ends, and the other begins. He illustrates this by several examples, and, by an attentive consideration of the general laws,

both of the natural and moral world, evinces the unsurmountable difficulty that must always accompany our attempts to distinguish here.

But this is not all: for, in the *second* place, our author deduces, from the perfections of the Deity, which are known to us, in a certain measure (and *we can only reason from what we know*, say *Pope* and *Common Sense*), a very strong proof, that God did not *will* the establishment of *insufficient* general laws for the government of the world. The very mention of such a proposition seems to announce, intuitively, its falsehood; for how can it be supposed, that the *all-wise* Being should have *willed* the establishment of *insufficient* laws? Supposing, however, for a moment, that it were so, a new absurdity would result from this very unphilosophical supposition; for to suppose the Deity remedying, by a *particular* providence, the insufficiency or inconveniencies of certain general laws (which, for aught we know, may have been provided for by other regulations in the general plan), is to suppose, that the *all-wise* Being does not follow the most *simple* method of proceeding in his supreme direction of things. Now all nature and all experience concur to prove the falsehood of this supposition. To produce the greatest *effect* by the least complicated *means*, is, according to the plainest dictates of reason, the excellency of any operation or agent; and shall we refuse this excellency to the great and all-perfect cause? Add to this, the result of observation and experience, which second so powerfully the dictates of reason. The farther we proceed in our knowledge of the phenomena of Nature, the more clearly must we perceive, that the Supreme Agent operates continually by the most simple means, and the least complicated instruments. In the *natural world*, electricity, lightning, the *aurora borealis*, the vegetation of plants and stones, the colour and taste of fruits, seem evidently (according to the unanimous opinion of the best experimental philosophers) to arise from *one* and the *same* physical principle. Here, therefore, it is palpable, that means are employed with the greatest simplicity. Our author shews, that means are as remarkably *simplified* (may we be allowed that term?) in the moral world.

Here the knotty article of human liberty comes into consideration. Blind fatality is exploded on the one hand; but it is proved, on the other, that *liberty*, considered in its true nature, can give rise to no cases or contingencies, that are beyond the reach of *fixed general laws*; and that, consequently, all its turnings, windings, and most excentric motions, come within the influence and direction of a *general* providence. It is not, indeed, subjected (and this remark is truly judicious) to any power, quality, or energy, with which matter may have been endowed by the Deity (for *matter* is undoubtedly subject to man

in a certain degree), but to the plan formed, and the laws established by all-wise Omnipotence. This arrangement seems more worthy of the exalted notions we ought to entertain of the divine government, than the hypothesis which M. CASTILLON combats; for this hypothesis supposes a *particular providence* subjected to *man*, who determines the reasons, the time, and the purpose of the action of such a providence, or, at least, furnishes the occasions of its agency. However indefensible this latter hypothesis may be, we cannot relish the ludicrous manner in which it is represented by some of its opposers, and by our author among the rest. When they say, that in the doctrine of a *particular providence*, Directing Omnipotence is represented as a *centinel* on the watch, spying out the occasions on which *man* deviates from the laws of a *general providence*, in order to remedy effects of his deviations; the image is ignoble and *un-logical*; and the circumstance it represents may be exhibited in terms of a very different kind. If human liberty be not carried so far as to exclude Divine Prescience (which we think is carrying it to a palpable and absurd paradox), it can indeed furnish no real objection against the universal *sufficiency* of general laws for every purpose; nor, consequently, against the doctrine of *one sole general providence*, which has provided, by these laws, for every particular case. But those who maintain, that *free* and contingent actions cannot, in their nature, be the objects of *prescience*, and do not perceive that there is any derogation from *omniscience* in this assertion (as there is none from *Omnipotence*, in affirming that it cannot extend to *impossibilities* and *contradictions*), must naturally adopt the doctrine of a *particular providence*. They are not, however, obliged to represent its operations under the ignoble image of the functions of a *centinel*: they can speak of them in much more elevated terms: they can represent the Almighty as possessed of an absolute empire over the human heart, yet proportioning the exercise of his power to its *free* nature, following it through all the wild mazes of its deviation, providing for all possible contingencies, and knowing how and when to reduce all its motions to final order. They may observe, that true wisdom in man consists in engaging, without constraint, free agents to enter into its views, and that this wisdom, in finite minds, is but a feeble image of supreme wisdom in the Infinite Being. In a word, they may be mistaken in their hypothesis (and we think they are); but their representations of the Deity are only unphilosophical, they are by no means ignoble.

M. DE CASTILLON adds to his former reasonings, in favour of a *general providence*, unaccompanied with a *particular* one, an argument, which he thinks equal in force to mathematical evidence. "If you suppose, says he, that there are two kinds of providence which take place in the government of the world,—

I ask, Does the *particular providence* act without rule or measure? Or, when the *same* cases return, accompanied with the *same* circumstances, Does it always act in the *same* manner, and apply the *same* remedies? You must answer in the affirmative; for, otherwise, the *particular providence* would act without any regular plan, and consequently without wisdom. Now, if it acts in a similar manner in similar cases, it must follow rules that are fixed, invariable, and predetermined: I say *predetermined*, because it would be absurd to affirm, that the all-wise Being waits for the *occasion*, in order to come to a determination with respect to the manner of acting, and the remedy that is to be applied: and since these invariable predetermined *rules* always take place on the same occasions, they are *general*. And what is that providence that operates or directs, by fixed, invariable, predetermined, and general rules, but a *general providence*? The events which, on account of their *rarity*, *singularity*, or *aptitude* for the particular purpose of the moment, have been attributed to the interposition of a *particular providence*, are all reducible to the *preserving and directing omnipotence of God*, which operates by general laws, and enter thus within the sphere of a general providence, which imposes the same obligations to piety and gratitude, that would result from a particular interposition, did it take place. The *rarity* of an event, similar, in this respect, to those comets, whose period is very inconsiderable, renders us incapable of observing often, accurately, or near at hand, *how* it is connected with the general laws of Providence. The *singularity* of an event strikes and dazzles us; and while we are *under the charm* (as our author expresses himself), the favourable moment of observation elapses and is gone. And as to the *aptitude* of an event to a particular purpose, it is no more than the mark of *eternal wisdom*, and has nothing in it *extraordinary* but in our imagination: for, surely, no partizan of a *particular providence* will maintain, that a *general providence* acts without a purpose, or to no end. Therefore the former is resolvable into the latter."

If the *principles* laid down in this discourse be true, and the consequences drawn from them be drawn with precision, it follows, says our author, that, instead of favouring the doctrine of a *particular providence* in the government of the world, they demonstrate the contrary, and establish that of *one* general and *universal* Providence, whose constant and uniform activity directs and governs all things.

We have endeavoured to give, in this *analytical view*, the sum and substance of M. DE CASTILLON's excellent Dissertation, in which we discern, with pleasure, the marks of a philosophical genius and a religious heart. But—*audet alteram partem*. For his competitor, M. PAP DE FAGARAS, comes forth into the field with a different hypothesis, supported by rich materials, extensive knowledge,

ledge, and strong sense; but not with the succinct stile, terse logic, perspicuous definitions, and philosophical precision that, distinguish his predecessor in the course. He deserves, however, to be heard; he is even worthy to be heard with attention; and we shall accordingly give him a hearing in our following Review.

After all, this controversy is purely speculative: the influence of religion, as a source of consolation, a rule of conduct, and the means of improvement, is equally promoted by both systems. A general providence, which provides, by universal laws, for every case, and for every purpose, is, with respect to every individual, a particular providence, though not such with respect to the manner and method of its operations: and both our author, and his competitor, may apply to their respective and opposite hypotheses that well known declaration of Celestial Wisdom, that is so adapted to soothe the anxious cares and sollicitudes of the human heart,—*Not even a sparrow falleth to the ground WITHOUT your Heavenly Father.*

A R T. XIV.

Des Lettres de Cachet et des Prisons d'Etat. i. e. Concerning Letters de Cachet (or arbitrary Orders for Exile or Imprisonment given under the Royal Signet) and State Prisons. A posthumous Work, written in the Year 1778. See. Hamborg.*

With this Motto:

*Dii, quibus imperium est animarum, umbræque silentes;
Et Chaos, et Pbligetbon, loca nocte silentia late,
Sit mibi fas audita loqui: sit numine vestro
Pandere res aliâ terra et catigine mersas.* VIRG.

THERE is a French proverb which says, *Il n'y a que la vérité qui offense.* i. e. Truth alone is offensive and poignant to the guilty. The book before us is a striking example of this; for the rudest and most arbitrary acts of violence have been employed, if we are well informed, to arrest those who have been concerned in its publication, even down to the printers and their devils. It bears the name of *Hamburg*, but it was really printed at *Neuschâtel*; and as this latter city is Prussian territory, a very strange story is told of a permission granted to arrest

* Letters de Cachet are sometimes issued for other purposes besides these. In the strict sense of their title, they signify letters signed by the King, countersigned by a secretary of state, written upon ordinary paper, and folded in such a manner, that it is impossible to read them without breaking the seal. Their denomination is not very ancient, as it is said to have been employed, for the first time, in the *Ordonnance of Orleans*, anno 1560.

the editors or printers of this obnoxious truth-telling book.— The work is said, in the title, to be *posthumous*, which we do not believe to be the case; though, if it be not a *pious*, it is at least a prudent *fraud* in the author, to *bold himself* as if he were dead, like the soldier, at the battle of Minden, who lay upon his face, among the slain, to escape being made one of the number. Be the man dead or not, we find, from a passage in the preface, that his book was written in a prison; no marvel, therefore, that he speaks with *feeling*, and feels violently on the subject. However all this may be, he seems to have liberal and extensive views of civil government,—an ardent zeal for civil liberty, of which, perhaps, his notions will appear sometimes exaggerated,—and an abundant knowledge both of ancient and modern history, from whence, in instructive notes, annexed to each chapter of his work, he draws examples to illustrate his observations. The work is divided into TWO PARTS. In the FIRST PART, which is now before us, he confines himself to the *Letters de Cachet*, which he considers relatively to positive institutions, to natural law, to society, and to individuals. The *State Prisons*, with all the details relative to them, as also *proofs* and *illustrations* of the whole work, constitute the SECOND PART, and will appear in another volume yet unpublished. These *proofs* are so many discourses on questions of public law and political oeconomy: and the whole is designed to shew the iniquity of the *Letters* in question, and to display the horrors of that despotism from which they originate.

The author, indeed, is well aware, that his undertaking, however patriotic, is not likely to be very successful; for the *Letters de Cachet* seem to be immoveably established. *Authority* has seldom or never renounced its acquisitions, not even those which are dangerous to its existence. Some of the few wise princes (says our author) who have filled thrones, have abstained from usurpations; but the prince who voluntarily gives up the usurpations of his predecessors is yet to come. All, except some weak sovereigns, have constantly defended their prerogatives with zeal, when attempts were made to limit them, and have always laid hold on the first occasion of recovering what they had lost. A people, therefore, may think themselves happy, when their *civil* condition does not become worse, and can but feebly hope to see it become much better. All this is true, with respect to *absolute* governments, which our author has alone in view, and whose pernicious influence on national felicity he exposes in lively colours. Certain it is, that *Titus*, *Nerva*, *Trajan*, and *Marcus Antoninus* never made one generous effort to establish at Rome a limited monarchy, which is a strong proof of what our author asserts. He does not, therefore entertain, the chimerical hope of engaging either a French king or a French minister to *abolish* this

this arbitrary method of proceeding, with whatever modifications humanity may sometimes mitigate its exercise. But that all resources may not be removed, by endeavours to seduce public opinion to the interests of despotism, and that honest and generous citizens may not be engaged to adopt, inconsiderately, maxims that are destructive of all liberty, and suffer themselves to be persuaded, by particular examples, that the violation of the laws may be sometimes useful and even necessary, he raises his voice to dispel all such pernicious illusions. He thinks, that reason and truth, gaining ground by degrees, may obtain, sooner or later, a triumph over the intrigues of ambition, and the oppression of despotism." Five English patriots, says he, in the last century, risked their lives and fortunes to obtain a final decision of the important question relative to arbitrary imprisonments: they dared to appeal to the protection of the laws against the will of the sovereign that oppressed them, and Charles I. was astonished to observe, that a power exercised by his predecessors, almost without interruption, was found, upon trial, to be directly opposite to the clearest laws *.

The work abounds in historical anecdotes, many of which are full of atrocity, and excite horror. It is written with fire and eloquence: it contains much solid reasoning on the rights of mankind, and the iniquity of those who invade them; and and if the Author were as respectable as the cause he defends is sacred, we might read his work with still more satisfaction. We guess who he is by the circumstance of his imprisonment, and by the following account he gives of himself:—"The small portion of knowledge I possess has been acquired (*says he*) in the midst of a wandering and restless life. I never had a master, and I have now no more the advantage of a prudent counsellor. I am cut off from my friends, my books, my correspondents; I am deprived of liberty, health, and every thing but leisure and sensibility. But, whether in liberty or in chains, I shall vindicate, until my last breath, the rights of human nature: and can I combat despotism in a more seasonable moment than that in which I am groaning under its oppression?"—From hence we conjecture, that the Author of this work is a certain Marquis de MIRABEAU, son of the famous author of that name, known under the denomination of *The Friend of Man—L'Ami des Hommes*.—We are surprised to see a book so full of historical knowledge, exact citations, and connected reasonings, composed under the disadvantages above-mentioned: but it must either have been written before his imprisonment—or he must have had a good library in his confinement—if the book was composed by him at all.

* See Hume's Hist. of England, 4th edition of 1762, p. 154.
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This volume contains fourteen chapters. In the 1st the Author proves, that arbitrary arrests and edicts are expressly reprobated by the laws of the French monarchy, exposes to view the cruelty of the *Valois*, and particularly of Lewis XI. whose infernal barbarities to state-prisoners would seem absolutely incredible, if they were not fully attested; points out the periods when the letters *de cachet* were multiplied, and shews, that the first and only edict which authorizes them, was that issued out by Lewis XIV. in the year 1705.—In the 2d, he reviews the principles of natural law, with relation to his subject, considers the formation of societies, and the indispensable conditions of all human associations.—In the 3d, he shews, that these principles are independent on all religious systems, and points out the advantages that would arise from a general acknowledgment of this important truth. He considers also sacerdotal despotism, both in its own nature, and as it is the necessary cause of civil despotism.—In the 4th, he treats of the collusion of ecclesiastical and civil powers, as also of justice, considered as the only foundation of the reciprocal rights of the sovereign and the people, whatever may have been the origin of the governments that have been established among men.—In the 5th, he considers the origin of penal law, or the right of inflicting punishment, the distribution of judicial power, and the incompatibility of arbitrary edicts and imprisonments with the execution of justice. He goes farther, and shews, in a manner equally ingenious and solid, that these arbitrary acts are more formidable to political liberty, and more cruel to individuals than all other vexations, and than even the most sanguinary acts of violence.—In the 6th chapter he proves, that arbitrary imprisonments, far from being necessary and lawful in what are called *affairs of state*, are in these cases more unjust and pernicious than in any other. There are some excellent observations in this chapter on the affinity between licentiousness and despotism.—In the 7th he shews, that limited authority has always been the most stable, that despotism has always produced revolutions, and that the union of the legislative, executive, and judicial powers in one person, has always produced despotism. The same subject is continued in the 8th chapter.—In the 9th, our Author combats the opinion of *Montesquieu*, who thinks that in certain cases liberty ought to be suspended, points out the iniquity of the ostracism, and treats of that part of English law that relates to bills of attainder and the *habeas corpus*.—In the 10th he treats of the police of great cities. Amsterdam and London are here particularly considered, and with knowledge and judgment; he celebrates the wise regulations of the former, justifies the influence of liberty on the police of the latter, and prefers both before

fore the police of Paris, which he reprobates in strong terms.—Considering, in the 11th, the prerogative of arbitrary imprisonments for indefinite reasons, with respect to individuals, he gives shocking examples of the abominations that this has produced. He afterwards condemns and refutes the maxim, that *there are crimes which ought not to be brought to light*, and considers the economy and direction of state-prisons, and their effects on population and morals.—The 12th chapter may be called, *The road to a dungeon*. It contains a light sketch of the French history, from Philip the Fair to Lewis XV. inclusively, and a very black sketch of the characters of the French monarchs that succeeded each other during that space of time. None of them is treated (if we except the three monsters Philip VI. Lewis XI. and Charles IX.) with more severity than Lewis XIV. and his successor. The former, whose pompous reign has been such a dazzling subject of panegyric and adulation, is here represented as an arbitrary sultan, a merciless exacter, an inept ruler, an inconsiderate spendthrift, and as a man in whom there was nothing great, but his vanity and affectation. However violent and deeply-coloured the portrait of this prince may seem under the pencil of our Author, there are in it lines enough of truth to modify the fulsome praises that have been given with such exaggeration to Lewis XIV. and of which the fumes are still, from time to time, offending us. We shall not copy any of the lines of his portrait of Lewis XV. and shall only observe, that our Author has forgot that royalty itself ought often to be treated with compassion, and that kings, as well as subjects, may be objects of commiseration.—In the 13th chapter our Author proves, both by reasoning and facts, that arbitrary imprisonments are still more dangerous to the higher than to the lower orders in civil society; that a party-spirit, and a spirit of jealousy in the different orders are a support to despotism; that legal forms alone are the essential and necessary safe-guard of liberty and innocence, and that even the *advantages* that are supposed to result from illegal exertions of a penal nature, are pernicious to society. All the arguments employed to defend the use of these arbitrary measures, that have not been taken notice of in the preceding part of this work, are refuted in the 14th and last chapter.

Whoever the Author of this work may be, he is a man of uncommon parts, has much more reading than he pretends to, and the fire of his imagination has been less detrimental to the rectitude of his judgment than was to be expected from its violence. Moreover, the historical parts of this work will render it interesting to readers of all nations, though it be particularly calculated for the meridian of Paris.

A R T. XV.

Nouveaux Memoirs de l'Academie Royale des Sciences et Belles Lettres de Berlin, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin for the Year 1780, with the History relative to that Year. 4to, Berlin. 1782.

HISTORY OF THE ACADEMY.

WE shall briefly indicate some of the principal articles of this preliminary part of the volume before us. The first is an account of a very extraordinary *aurora borealis*, observed the 28th of July 1780, by M. BOECKMAN, Professor at *Carlsruhe*, and reported to the Academy by M. BERNOULLI. — The description of this phenomenon is curious and circumstantial. The spectacle must have been, indeed, surprising and glorious. Five masses of a whitish colour, of a form nearly elliptical, and as brilliant as the most beautiful phosphorus, floated in the air at equal distances, about 19° each, and formed an arch, whose summit was between 17 and 18° of elevation. Each of these masses was in length and breadth near 3 degrees. The brightness of some of them was at times diminished, grew fainter like the letters written with phosphorus when they are breathed upon; but the moment after they resumed a new and additional splendour. Sometimes streaks of light seemed to seek an escape sideways from one mass, and to direct their course towards another, just as an electrical spark flies from a charged but ill-polished conductor, when a hand approaches it, but not near enough to draw forth the spark entirely. These inconsiderable changes excepted, the phosphoric masses remained invariably the same, without changing their form or position during 12 or 13 minutes, after which they disappeared, one after the other, at short distances. After their dispersion, the *Aurora Borealis*, properly so called, increased and became magnificent in brightness. M. Boeckman observes, that the surface of an electrophorus of $3\frac{1}{2}$ feet in diameter, which had been wrinkled and furrowed for some weeks before, grew as smooth as a mirror the day when this *Aurora Borealis* happened, and electricity was remarkably strong the same day in the atmosphere.

M. BEGUELIN gave the Academy an account of a German work by Dr. Berger, containing the sketch of a universal (*written and speaking*) language, on a plan entirely new. According to this plan, the *speaking* language may be learnt in less than four weeks, at least as far as is necessary for common life; and whoever can speak it, may learn to write it in 24 hours, by adopting the characters invented by M. Berger; otherwise he may write it with ordinary letters. We cannot render M. Beguelin's account of this plan intelligible to our readers;

readers, without entering into a detail concerning the radical terms and grammatical construction of this language, which would carry us too far. The ingenious academician thinks, that the plan, with the assistance of a dictionary somewhat more extensive than that proposed by the Author, might be of great use in facilitating correspondence between different nations; but, after considering the success of former attempts of this kind, he apprehends that the public will be as little disposed to adopt the *characteristical language* of M. Berger, as those of Bishop Wilkins, Leibnitz, Dahlgarne, Solbrig, Calmar, or the use of the Chinese characters, which really form a kind of written universal language.

The *Observations* of M. ST. AUBAN, lieutenant-general in the service of France, on the Prize-questions proposed by the Academy of Berlin for the year 1782, are ingenious and learned, and deserve the attention of all who employ their labours in improving the theory of gunnery. The questions are conceived in the following terms:—*To determine the curves described by balls and bombs, taking into consideration the resistance of the air—and to lay down the rules by which we may know the ranges which answer to different initial velocities, and to different angles of projection—it is farther required, that these rules be ascertained by experiments reduced to tables, &c.*—No private person is opulent enough (says M. ST. AUBAN) to make the experiments that are requisite to the illustration of this question, if they are made on large models: and if they are made on small ones, they will only yield defective and conjectural reports of what will happen in practice, whatever accuracy may be observed in forming the rules, and constructing the quadrants, or other instruments which are necessary to determine the *maximum* and *minimum*. The variations inseparable from the effects of gunpowder, in fire-arms of every kind, from the smallest pistol to the largest cannon, are surprising and singular. Our Observer affirms, that if a thousand shots are fired from the same cannon, equally charged, of the thousand ranges there will not be two exactly equal: an innumerable multitude of causes, most of them inevitable, contribute to these variations: the *powder* may not be of the same nature in all its parts, the three substances which compose it may not be equally divided and arranged in each grain, the grains are different with respect to figure and size, dryness or moisture; the interstices, filled with air, between the grains are unequal, and must consequently produce unequal ranges, since it is according to the quantity of air rarified to a certain degree at the same instant, that the ranges are greater or lesser.—The powder is evidently a hygrometer, whose quality changes according to the temperature of the air. The variations of this element which our Author enumerates,

enumerates, vary the degrees of its resistance to the ball, from one moment to another. The ranges also vary according to the quickness with which the powder takes fire, and a multitude of variations result from the different weight and diameters of balls made for the same calibre, as also from their direction when fired, and the angle at which they go off. These, and a multitude of other circumstances are enlarged upon by our ingenious Author, as difficulties that most attend the solution of the question proposed by the Academy, and which are worthy of the peculiar attention of the competitors, who mean to enter the lists for this literary prize.

The last article of this class is a letter addressed by M. FLAUGERGES to Mr. Secretary FURNEY, containing an account of a *phosphorical light* which, at certain times of the year, penetrates the bodies of *earth-worms*, which makes them shine in the dark with a vivid and beautiful lustre, of a blueish cast. This is a new discovery, added to natural history.

MEMOIRS.

EXPERIMENTAL PHILOSOPHY.

Mem. I. *Experiments made with a View to find out Compositions which imitate precious Stones.* By M. MARGRAFF.—This celebrated chemist presented to the Academy a box full of stones of his composition, the fruits of these experiments, which exhibit perfect imitations of emeralds, topazes, rubies, chalcedonies, chrysolites, tourmalines and other precious stones. For an account of the various processes employed in the formation of these compositions, the reader must have recourse to the Memoir itself.

Mem. II. *Concerning the Imperfection of Meteorology, so long as Barometrical, Thermometrical and Hygrometrical Observations are not accompanied with the regular Observation of the Electricity of the Atmosphere, of the Electricity of Rain, Snow, Mists, and aqueous Meteors in general.* By M. ACHARD.—The title of this Article is almost sufficient to persuade an intelligent reader that the academician is entirely in the right; and his Memoir is, indeed, highly worthy of perusal, on account of the useful and curious observations it contains. These observations were made in the country in the summer and autumn, and they tend to shew, that there is a very intimate connexion between atmospherical electricity, and the formation of the greatest part of meteors. But in order to render this result useful to the improvement of meteorology, it is necessary to have an instrument, by the means of which an observer may perceive, without danger, when the air is electrical, to what degree it is so, and whether its electricity is positive or negative. Such an instrument M. ACHARD has contrived, and he gives a circumstantial

stantial description of it in this Memoir. He also describes a second instrument, of his contrivance, designed for observing the electricity of rain, snow, hail, mist, and dew, and ascertaining its degree of quantity.

Mem. III. *Experiments made with a View to determine the Action of Salts upon vitrifiable Earth, by the Method of Fusion.* By the same.—IV. *Experiments on the Vitrification of vitrifiable Earth, combined in every possible Manner, and in known and diversified Proportions with other pure Earths.* By the same.—V. *Experiments on the Vitrification of Vegetable Earth mixed with Salts.* By the same.—VI. *Concerning the Vitrification of vitrifiable Earth, mixed in different and known Proportions with one of the pure Earths, and with saline Substances.* First Part. By the same.—VII. *Experiments on the Alterations which Fire produces in calcareous Earth, mixed in a known and diversified Proportion, with Earth of Alum and Earth of bitter Salt.* By the same.—These four last Memoirs contain chemical experiments, results, and tables; which are not susceptible of abridgment or analysis.

Mem. VIII. *Experiments which prove, that Bodies of the same Nature, but of different Volume and different Masses, are charged with electrical Matter only in proportion to their Surface, without any Influence or Concurrence of their Mass in this Case.* By the same indefatigable M. ACHARD.—The following experiment, which we shall give in M. ACHARD's own words, seems to decide this question, on which philosophers have entertained very different opinions. "I electrified (*says he*) a cylindrical, hollow brass conductor, 7 inches long, and $1\frac{1}{2}$ inch in diameter: when it had acquired 40 degrees of electricity, I drew from it a spark, with a conductor of hollow brass of 7 inches long, and $1\frac{1}{2}$ inch diameter, which weighed 8 ounces, and was carefully insulated. The first conductor lost 15 degrees of its electricity. I repeated the same experiment, when the conductor had 30 degrees of electricity, and then it lost 10 degrees. Finally, when the conductor had 20 degrees of electricity, it lost only seven by its instantaneous contact with the same cylinder. After having filled this cylinder with lead, which produced an addition of five pounds to its weight, and consequently to its mass; I repeated the same experiments, and obtained from them the very same results." This is followed by other experiments, which are a farther confirmation of Mr. ACHARD's opinion. These experiments shew, 1st, That bodies of an equal surface, but different in mass, when they are placed in the same circumstances, are charged with an equal quantity of electrical matter; and 2dly, that bodies equal in mass, but different in extent of surface, when they are placed in similar circumstances, are charged with an unequal quantity of electrical matter, and that the body whose surface is larger, receives more than that whose surface is less. Therefore, it is in proportion to their surfaces, and not to their mass, that bodies are charged with a greater or less quantity of the electrical fluid. Q. E. D.

Mem. IX. *General Considerations on the Differences that are to be found in the Nature and Qualities of Iron, and on the Causes from whence these Differences proceed.* By M. GERHARD. The Academician indicates five different kinds of this metal, which he thus

distinguishes: 1. Iron malleable, and withal tender and hard—2. malleable, but tender and soft—3. brittle when hot—4. brittle when cold—5. four or sharp iron.—These diversities are here particularly described and ascertained: but whence do they arise, and how are the imperfections of the worst kinds to be remedied?"—The answers to these questions lead our Author into ample disquisitions, which are curious, instructive, and discover a very extensive knowledge of the subject.

Mem. X. *A Description of the Nerves of the Thorax and the Abdomen.* By M. WALTER.—Seventy pages are here entirely taken up with an enumeration of the nerves of the thorax and abdomen, admirably engraven in two tables, and they exhibit a surprising display of the knowledge, accuracy, and indefatigable labour and industry of M. WALTER, who is undoubtedly one of the first, if not the very first anatomist on the continent. It is here that we may apply the *labor improbus omnia vincit*. This Memoir is a valuable acquisition to anatomical science.

Mem. XI. *Concerning the Vitrification of calcareous Earth, mixed in different and known Proportions with saline Substances.*—Mem. XII. *Concerning the Vitrification of aluminous Earth, mixed in different and known Proportions with Salts.*—These two again, by M. ACHARD, contain tables of mixture, proportion, result, colour, and hardness.

MATHEMATICS.

Mem. I. *A Theory of the Libration of the Moon, and of other Phenomena, which depend on the Figure of that Planet, considered as not entirely Spherical.* By M. LE GRANGE.—The libration of the Moon in latitude was observed by Galileo; the libration in longitude was discovered by Hevelius; a general and complete explication of this phenomenon, given by Cassini, was confirmed by new observations by Mayer in 1750. But the problem of the motions of the lunar axis has not, according to our Academician, been hitherto solved in a satisfactory manner, and the system of universal gravitation, which so well accounts for the different motions of the moon about the earth, has not yet furnished an explication of the coincidence of the nodes of the lunar equator with those of the moon's orbit, or of the equality that subsists between their respective motions. This, nevertheless, is the most remarkable point in the theory of the moon; and therefore our Academician discusses it, in the present Memoir, at great length, and with all the attention and accuracy which its importance and difficulties require. Five sections, containing above an hundred pages, are employed in this profound analytical investigation. In the 1st, our Academician lays down an analytical method of solving all the problems in dynamics.—In the 2d, he applies this method to the finding out equations for the motion of a solid body of any figure attracted by powers whatever.—In the 3d, he develops and applies the canons or formulae that are necessary to determine the motions of the moon, considered as non-spherical, and as attracted by the earth and the sun.—In the 4th, he determines the libration of the moon, and the motions of the lunar axis, and makes several important remarks on this libration, which is real and physical, and quite distinct from the optical libration known by astronomers, in which there is no difficulty, as
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it is only produced by the irregularities that attend the motion of the moon about the earth.—In the 5th and last section, he examines the inequalities which the non-spherical or elliptical figure of the moon may produce in the motion of the moon about the earth, and this examination proves fully the impossibility of explaining the secular equation of this planet by the theory of gravitation.

Mem. II, III. *Concerning the Division of Geometrical and Astronomical Instruments.* By M. DE CASTILLON.—The engineer, the geometrician and the astronomer will find here an abridgment of the different methods that have been employed in the division of the instruments they use in their observations and labours, and must be pleased to see reduced within a short compass, what has hitherto been dispersed in several volumes, composed in different languages. In the two Memoirs now before us, our Academician gives an ample account of the methods of division contrived by Mr. BIRD, and the Duke de CHAULNES, and this account is accompanied with illustrations and critical remarks, which discover an accurate and extensive knowledge of the subject. Mr. RAMSDEN's invention, and our Author's improvements of the method of division, will be communicated in one or more subsequent Memoirs.

SPECULATIVE PHILOSOPHY.

Mem. I. *Concerning the Limits that ought to be assigned to metaphysical Speculations.* By M. BEGUELIN.—It is often, by having gone beyond bounds, that men learn the expediency of keeping within them, as experience is the best school of wisdom: and when, after reading the ingenious but fanciful memoirs of M. BEGUELIN concerning the *unities of nature* (of which we gave an account in reviewing the preceding volumes of this collection), we cast an eye on the piece now before us, we think we see this sublime transgressor calling himself to order, and perceiving that there is a point or term in metaphysical science, beyond which we cannot go without shocking common sense. The late excellent M. SULZER began to think so, and intimated to his friend, our Academician, his design of composing a treatise on that subject; but he was prevented by death from executing this design. M. BEGUELIN was the properest person to accomplish the intentions of Mr. SULZER, and he has done it in a manner worthy of them both.

The subject is nice and difficult. *Common sense*, though it does not go beyond its bounds, yet it does not proceed methodically within them: it runs rapidly through a series of intermediate propositions, that lie between a principle and a conclusion, without examining each separately; and thus perceiving confusedly, and inferring with precipitation, may often deceive us. On the other hand, speculative or metaphysical science proceeds with method, and in a just logical series, but as its materials and objects are not so definite and palpable as the lines, angles, surfaces and numbers of the geometrician, its definitions are often vague, and therefore its conclusions, though methodically deduced, are sometimes fallacious. If therefore, in the search of truth, *common sense* may deceive us, and *metaphysical speculation* may lead us astray, we must either renounce the hopes of evidence, or find out some method of uniting these two instruments

of inquiry, in such a manner, that the one may always point out and correct the defects of the other.

The *rules* which M. BEGUELIN, whom we always read with pleasure and profit, lays down for this purpose, are judicious, and must tend to the advancement of true philosophy. The first is suggested to him by the noisy and cloudy contests concerning human liberty, which exhibit a striking example of the abuse of metaphysics. *Is man free or not?* The metaphysician will prove either the affirmative or the negative side of the question, according to his definitions of the terms *man* and *liberty*.—and yet the question will still remain undecided. Our Author observes, that this question is as much (if not more) within the province of common sense as of metaphysical investigation. Every man may and must *feel*, by a consciousness which he cannot extinguish, when and how far he is *free*, according to the notion which he forms of the term liberty.

We grant to the metaphysician, that *consciousness* here is not the *judge*, but we maintain that it is the clear and credible *witness*: it attests, that before I acted, I examined whether it was expedient for me to act? and that it was only from a view of the expedience of acting in a certain manner that I resolved to act so: now, if I understand by liberty the power of determining myself to act, after an examination of the motives *for* and *against*, I cannot help concluding, from the testimony of consciousness, that I am *free* in the actions which follow such an examination.—It must, however, be confessed, that the metaphysician has here a large field for the subtilties of his *preponderant* motives; his concatenation of causes, his necessary connexions between causes and effects; and though these subtilties *embarrass* much more than they *convince*, and will never hinder common sense from perceiving an essential difference between a *moral propensity* (for in morals the word *necessity* ought to be reprobated) which inclines us towards an apparent good, and a *physical necessity*, which carries us, like a stone, to the earth's center, yet the subject of liberty still remains exposed to interminable difficulties. This, therefore, is one of the cases where metaphysics ought to let *common sense* speak, and even submit to its decision. Common sense tells me, that I ought not to admit the excuse of a domestic, who, after having stole my watch, should plead in his defence, that a long string of connected causes and effects necessarily determined him to be a thief. *As often, therefore, as two or more metaphysical propositions, incompatible with each other, are, nevertheless, when dispassionately weighed and examined with care and candour, found to be each supported by reasons of equal force, we must have recourse for a final decision to common sense.*—This is our Author's *first rule*.

His *second* is taken from the famous question concerning the *real existence* of material beings. Bishop BERKLEY proved, by a chain of metaphysical reasoning, which neither has been, nor can be, broken, that we have no evidence for the existence of such beings without the mind: and he proved, moreover, that his system of *idealism* was in no way prejudicial either to the cause of religion or morality. But does it not wound *common sense*? Therefore, when the metaphysician, in his cloudy career, finds his investigation terminat-

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ing in results that shock the universal and invariable dictates of common sense, he ought to acknowledge his deviation, make a retrograde motion, and, if he finds no other way of getting out of the labyrinth, renounce his undertaking.

The subtle refinements of those (from Zeno to Leibnitz) who denied the existence of motion—the pantheism of Spinoza, which resulted from analyzing the metaphysical idea of substance—the speculations of Mallebranche and Descartes, concerning occasional causes, and the manner of perceiving external objects,—the Cartesian hypothesis concerning the souls of beasts,—the question concerning moral and natural evil—and the Epicurean hypothesis of chance (which we think both too nonsensical and non-metaphysical to find a place here), give rise respectively to so many rules of a similar nature to those above mentioned; in all which common sense assigns a term, a *ne plus ultra*, to metaphysical investigation.

The last case mentioned here, in which metaphysical speculation ought to be modified or restrained by common sense, is that of scepticism. The universal scepticism of Pyrrho, which was mentioned in a preceding article, is too absurd to deserve any mention at all. But, as our Author observes, there is one kind of scepticism which is necessary where proofs are wanting, there is another which is reasonable, and which may even take place in geometrical demonstrations, from the possibility of error in the application of rules and principles; there is a third, like that of Bayle, which, though not laudable in itself, may be employed with utility to perplex and humble, by doubts ingeniously expressed, and by far-fetched subtilties, those systematical and supercilious doctors, who pretend to know and explain every thing, without the seeming sceptics really disbelieving the truths in question. This kind of scepticism may contribute to throw new light on many important truths, by leading men to examine anew their arguments and principles. Our Author is, however, well aware of the danger of this instrument: yet he thinks that it may have its time and place. But when scepticism goes too far, when it combats the truths that are essential to the true happiness of mankind, such as regard the nature and obligations of virtue, the Divine Perfections and Providence, the immortality of the soul, the love of our country and social duties, when it combats these by fine spun subtilties, and by that intricate metaphysical jargon that distinguished the ancient sophists, then is the moment to carry the cloud-capped metaphysician before the tribunal of common sense.

After laying down his rules and examples, the acute and judicious Academician employs the rest of his Memoir in communicating some general reflexions on this subject, which deserve attention. The abuses of metaphysics above-mentioned are so striking, that in these cases we cannot hesitate to set common sense at the helm, when metaphysical speculation is crowding sail. But there are other cases which render the claim to pre-eminence, between the two contending parties, more difficult to be decided. Supposing that a philosopher, in the impartial and candid investigation of truth, finds himself led by a well connected series of abstract reasonings to conclusions so singular, that he cannot adopt them without shocking the

notions

notions of common sense: what must he do? M. SULZER would have answered, He must hold by common sense. But our Author, who acknowledges this to have been the opinion of his friend, cannot resolve to give up the jurisdiction of metaphysics with such facility. Hear his reasons:

If we judge of this matter only by the notions annexed to the terms *common sense*, and *speculative philosophy* or metaphysics, it would seem at first sight that, in case of competition, the preference ought to be given to the decisions of the latter. Common sense bears the same proportion to metaphysics, as the ordinary faculty of reasoning does to logic reduced to an art, or the eloquence of a Farmer to the rhetoric of a BARRISTER, or a natural taste for the fine arts, to a taste improved by a study of proper rules. Common sense, indeed, is no more than a rapid application of the general principles of knowledge collected by induction, strongly felt, but indistinctly perceived: whereas speculative philosophy, or metaphysics, unfolds and demonstrates these general principles, reduces them to clear and distinct notions, deduces from them rules for their application, and does not enter into the labyrinths of deep research, without sound logic for its companion and its guide. The presumption is therefore in favour of the metaphysician, when he leaves the beaten path of common sense, just as it is in favour of the geometrician, to whose decisions we submit without hesitation, even when they seem to combat, and combat in effect the most common notions; as is the case in the demonstration of the properties of asymptotes, where truth and common sense seem irreconcilably at variance. It is, however, precisely the example of geometry which must shew us, on what conditions *metaphysics* are to be believed in preference to *common sense*: for this preference must never be admitted unless when, by rejecting the decisions of the former, we contradict some other dictate of the latter. This our Academician illustrates by several examples, which are directly to the point. The conclusion is, We ought to adopt in metaphysics every proposition to which we are conducted by a well-connected series of arguments, however paradoxical it may appear to common sense, *provided*, that the *proposition* be not really repugnant to the latter; or when, by rejecting it, we must be obliged to adopt other propositions which common sense disavows: but, on the other hand, every metaphysical proposition which cannot, in *any point of view*, be reconciled with common sense, must be rejected, even though we should be incapable of demonstrating its falsehood. The ingenious Academician terminates his Memoir by the following example: The Socrates of Aristophanes is a philosopher in the greatest extent of that term; but he loses himself in the clouds, leaves common sense behind him as he soars, and thus becomes a dangerous guide. The Socrates of Xenophon is a philosopher in a much less extensive signification; but he never loses sight of common sense, and we run no risk of going astray with him.

Mem. II. *Concerning the Problem of Molyntux.* By M. MERIAN. VIIIth Memoir.—When will this ingenious man have done? Per-

* See Appendix to our Review, vol. LXV. p. 520, and some preceding Appendixes,

haps, when the experiment is made which he proposes as the most expedient to procure the final and complete solution of this celebrated problem. Cheselden's famous patient, cured of the cataract, accomplished, indeed, Dr. BERKLEY's prediction, that a man born blind, who should recover his sight, would see at first nothing *without* him, would distinguish neither the distance, size, figure nor situation of external objects, that he would only see in his eyes themselves, or rather only experience new modifications in his mind, until joining *touch* to *sight*, he formed thus a communication with the external world, and learned, by the simultaneous exercise of two senses, that natural language in which the *visible* is the sign of the *tangible*. But though the event accomplished the prediction, there were still unbelievers who endeavoured to elude the consequences that were deducible from it. Besides, the experiment of Cheselden was attended with this inconvenience, that the cataract does not produce a *total* blindness, so that the visual perceptions of the patient restored to sight could not be pure and unmixed. M. MERIAN, therefore, proposes new experiments, and would have them executed by educating a number of new-born children in a dark habitation until they arrived at the age of reason. Nothing can be more elegant, eloquent, and pompous than his description of the advantages that would result from such an experiment, both to the children themselves, and to the progress of philosophical knowledge. The only objection that we think decisive against such an experiment is, that the children would probably become stark blind, from a situation that precluded their visual faculty from every kind of exercise,—and then the problem would remain *status quo*.

Mem. III. *Observations on the Methods that are employed in teaching Morality.* By M. PREVOST.—When we arrived at the middle of this Memoir we had forgot the beginning, and when we came to the end of it we had forgotten the middle,—and when we read it over a second time, we perceived, that we should lose nothing by forgetting the whole. This new Academician succeeds, we think, much better in the following Memoir:

Mem. IV. *Concerning the Principles of the Theory of fortuitous Gains.* By M. PREVOST. This is a masterly performance.

The *Memoirs* contained in the class of Belles Lettres shall be considered in a following Review.

A R T. XVI.

Histoire et Memoires de l'Academie Royale des Sciences, Inscriptions, et Belles Lettres de Toulouse, &c. i. e. History and Memoirs of the Royal Academy of Sciences, Inscriptions, and Belles Lettres of Toulouse.

Vol. I. 4to. 454 Pages. With 20 Plates. Toulouse. 1782.

FROM small beginnings this literary society has risen, like others, to a considerable degree of confidence and reputation. A physician, an apothecary, and a surgeon laid its foundation in the year 1729, after the model of the Royal Society of London. Its members were divided, with respect to their labours, into six classes,—those of *Astronomy, Geometry, Natural Philosophy, Anatomy, Chymistry, and Bo-*

tary; and it was honoured, in the year 1746, with the title of a *Royal Academy*, by a patent from the King, addressed to the parliament of Toulouse.

This volume, to which is prefixed an historical view of the origin and progress of the Academy, is divided into two parts. The first contains a history of, and extracts from, various memoirs of the Academicians, which are of an ancient date, though hitherto not published; the second contains more recent memoirs, given entire.

The principal articles that drew our attention in the first part are those which follow:

Observations on Three Dogs, which were born each with the Head and Beak of a Parrot. A goldsmith of Toulouse had a parrot in his shop, from which a little Danish bitch, playing with the bird, received a violent stroke of its beak. Some time after the bitch whelped three puppies, which, according to the description of M. FRONTOY, an eminent surgeon and man midwife, had the beak and head of a parrot, with this difference only, that the beak was fleshy, and covered with a smooth and fine hair. Instead of ears, they had only a small swelling about a little aperture, and, in the place of their fore-feet, they had two little stumps, that resembled the anterior extremities of the wings of birds.

A Memoir concerning the pretended Regeneration or Reproduction of Bones. By M. BRUN, Professor of Anatomy in the Royal Seminary of Surgery at Toulouse. A very curious piece, and worthy the attention of chirurgical readers and practitioners, by the importance of the subject, and the knowledge and acuteness with which it is treated. It is bold in M. BRUN to regard, as chimerical, the reproduction of a tibia, which the celebrated Ruysch has twice engraven. But—hear him.

Observations on a Fit of the Catalepsy. By M. SABATIER.—*An Account of the present State of Botany at Toulouse.* The philological articles of this first part, contain the *Explication of an ancient Piece of Marble*, whose inscriptions convey little instruction.—*A Dissertation concerning the Age of Epaminondas, when he died.*—*Researches concerning the Lestisernium, Supplicatio, Obsecratio, Jusitium, Epulum, and ver Sacrum among the Romans, and the Lands that were consecrated to the Gods in Greece.*

The second part of this volume contains the following articles:—A very uninteresting *Discussion concerning CUJAS the famous Civilian*,—*A Memoir concerning Messet*,—*Experiments on Salt of Tartar in the same Messet*,—*A Memoir concerning the Manner of demonstrating, by the Methods of the Ancients, the Hypotheses of Leibnitz in the calculus differentialis.* By the Abbé MARTIN.—*Researches concerning the Antiquities of Toulouse*—*The Natural History of the Lagopus, or White Partridge*; by M. DE LAPEIROUSE: a most excellent and circumstantial description, much superior to any yet given, and which will afford high entertainment to the lovers of ornithology.—*A Memoir concerning the Latitude of Arcturus in 1777.*—*Observation of an Eclipse of the Sun 24th of June 1778.* Both these by M. DARQUIER.—*A Memoir concerning certain Circumstances hitherto unknown, or not attended to in the History of Venus*: by M. DUMAS, who has collected a great number of historical accounts of this goddess, which have been omitted by modern mythologists,—*Report made by the Commissioners of*
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the Academy, concerning the Model of a Machine designed to raise the Water of the Garonne,---Historical Essay concerning the Family of the Emperor Valerian : by M. DE MONTEGUT,---Memoir concerning the Mortality among the Horned Cattle in a District of the Upper Languedoc, in 1775. By M. GARDEIL.

In this last Memoir the Academician gives a summary of several curious and important observations communicated by Professor CAMPER. This celebrated Anatomist, whose reputation and labours adorn the annals of Belgic literature, inoculated above 600 head of cattle during his residence in the university of Groningen. Two-thirds of the cows, one half of the heifers, and a fourth of the calves, that underwent this operation, were preserved from the fatal effects of this contagion. The learned Professor set this good work on foot, but has ceased to carry it on himself. One of his disciples, in this salutary art, has made a discovery which is curious, and may be useful. He has observed, that inoculation, practised upon the calf of a cow that has been cured of the disorder, is remarkably efficacious, provided that the operation be performed before the calf has been exposed to a free air, or to the light of the sun. Of fifty calves that were inoculated, with this precaution, not one perished. M. Camper tells us, that a series of uninterrupted experiments and labours, carried on during the space of three years, had convinced him, that there was no remedy of any good effect for this disorder; but it only teaches us that he found none. M. GARDEIL, among other things, mentions, in this Memoir, a method of treating this fatal malady, which has been attended with success in the district of *Comminges*. It consists in rubbing the body of the beast, the second day of the sickness, with brandy, which is afterwards set on fire. This burns the hair, and the animal is then wholly covered with a kind of paste, composed of brandy and pigeon-dung, which draws to the skin a salutary eruption.

Memoir concerning a Mine of native Manganese. By M. LAPEIROUSE. This substance has the colour of its regulus, and stains the fingers with the same dye. Its texture is striated, and its small channels or fibres seem to have a sort of divergence. Like the regulus, it has a metallic aspect or lustre, is flattened by the strokes of the hammer, and exfoliated when these strokes are often repeated. It is remarkable, as our Academician observes, that the form of *native manganese* is entirely similar to that of its regulus; and this similarity is worthy of attention, because it proceeds from the very nature of the manganese. In the reduction of mines in general, various appropriated fluxes must be used; but, instead of employing this method in the reduction of the manganese, every flux must be removed, and the fusion must be produced only by the violence and quickness of the fire.

ART. XVII.

Extracts from several *Memoirs* relative to the famous BLETON, the Diviner of Subterraneous Springs and Waters, sent to the Authors of a Literary Journal, published at Bouillon.

IN our *Appendix* to the 65th volume of this Review, we gave an account of BLETON's remarkable powers, and the singular phenomena that arise from his bodily constitution, in the article of discovering

covering subterraneous waters. Since that time, his story has made a great noise in France, and several circumstances are come to light which deserve notice, as they may contribute to fix the judgment of the Public with respect to this strange business. Of the Memoirs here in question, some confirm the relation we formerly gave of this matter, others call the supposed talent of BLETON in question. To consider both is the design of this Article.

In a Memoir of the former class, we find some circumstances that deserve mention. We learn from it that BLETON was a herdsman, at *Bourvaux*, in Dauphiny, which was the place of his nativity. The first discovery of his singular talent was as follows:—Having sat down on a large stone, he fainted: this being perceived by some humane persons, who were walking that way, they lent him their assistance. They observed, that when he was placed at a distance from the stone, he came to himself; and that as often as he drew near to it again, the fainting fit returned. One of the company, more knowing than the rest, imagined that the stone contained a quantity of magnetic particles; but the trial shewed, that this notion was groundless. He then rolled the stone at some distance from its place, and seated the boy upon it; then it produced no more the same effect; but the fainting returned, when he was placed on the spot where the stone had lain. Labourers were sent for, and upon digging some feet deep, a spring was found, which now turns a mill. This fact has been confirmed by many local witnesses.

This relation is followed by an account of the numerous discoveries made by BLETON; and not only the places where he exercised his talent are named, but the persons also whose lands were enriched by these discoveries. Twelve canals of water were furnished by him to the Great Carthusian Convent. The President D'Ornacieux, at *Chercher*, M. de Guinier of *St. Clair*, the Count de la Blanche, at his castle of Anjou in Roussillon, Count du Bourg, at his castle of Ferney near Lyon, and many others named in this Memoir, had their estates greatly improved by the singular talent of BLETON, and have testified it publicly. The facts are well ascertained.

Nevertheless, all were not persuaded: some still doubted: others continued their inquiries, and, among these, the Abbé MONGEZ* displayed peculiarly his zeal to come at the bottom of the matter, by a series of experiments made upon BLETON and his divining rod and talent, at *St. Genievre*, in presence of several learned men. These experiments seem unfavourable to BLETON, as they are related in the *Journal Physique* for the month of July 1782: they even seem to have been previously designed to be so, if the Author of a *Second Memoir* is not mistaken. It is certainly possible, that even an honest zeal for the discovery of imposture or enthusiasm may be exerted in a manner not perfectly adapted to the discovery of truth, and the Author of the *Memoir* now under consideration, alleges that this has been the case with the Abbé MONGEZ. It is observed by all BLETON's advocates, that he is, by his natural character, uncommonly timorous; and that he is easily disconcerted. Contradiction sours him, anxiety discourages him, and experiments, made with a certain appearance of pre-

* The principal Author intrusted with the articles of Natural Philosophy in the new *Encyclopedie* undertaken at Paris.

judice and partiality, affect him so far, as even to suspend his *impressions*, or to hinder him from distinguishing them. This we can well conceive, be Bleton's constitutional talent ever so real: the very talent seems to announce a sensibility of nerves and fibres, that may render a man peculiarly susceptible of perturbation. Who has not seen school-boys, of the most retentive memories, lose the remembrance of the best learned lesson by being intimidated?

Our Author, therefore, thinks, that the spectators of the experiments at St. Genevieve did not take the right way to come at the truth; and that, by playing a number of ingenious tricks to deceive BLETON, they in reality deceived themselves. If we consider this poor, timorous man, led about blindfold, harassed, fatigued, perplexed with cross questions, it will not appear surprising, that, amidst this perturbation, he announced sometimes water where there was none, and did not announce it where it was. Experiments made, in such circumstances, seem to our Author totally inconclusive against Bleton, even when unsuccessful: the Public have no curiosity to know how far tricks, and ingenious means of deception, can go in disconcerting or suspending the exercise of Bleton's natural talent: they only desire to know, whether he in reality possesses this talent, when left to himself, and allowed the free use of his faculties. Even from the relation of the Abbé MONGEZ it appears, that Bleton announced several times the presence of water where it really was;—that when he announced it where it was not, as in the church of Genevieve, he happened to stand in a current of air, which always produces a similar effect upon him to that of a current of water; and that the experiments of the Abbé were made sometimes with precipitation, and not always with judgment. In short, our Memorialist examines the report of the learned Abbé with great critical sagacity and judgment, and shews, that the objections and experiments employed to invalidate the reputation of Bleton, are insufficient for that purpose.

Accordingly, the relation of the Abbé MONGEZ has not had the effect it was designed to produce. The many witnesses of the discoveries, so singularly made by Bleton, must naturally be more disposed to believe their eyes than the ambiguous report of the learned Abbé; and therefore this report is very far from having gained universal credit. On the contrary, the persons who have employed Bleton since the Abbé MONGEZ contested his talent, are, both by their number and their rank, respectable witnesses in favour of the former. We mentioned, above, some of those who had derived advantage from his discoveries, before the Abbé stepped forth to deny the talent which gave rise to them: but since he has published the result of his philosophical Inquisition, Bleton has been more employed than ever: and by whom? By the Chevalier de Torcy and the ingenious M. Laborde, who paid him generously for the important discoveries of subterranean waters, which have considerably augmented the value of their estates. These successes engaged the Queen of France to employ him; and the Springs that have been found, in consequence of his *indications*, have fertilized and embellished several arid districts, among which *Trianon* is a striking example, as that delightful seat has acquired new charms by BLETON's discoveries. One fact more—which ought not to be omitted:—Father COTTE, an eminent mathematician and natural philosopher, who has followed, with an attentive

tive and unprejudiced eye, the operations of this singular man, employed labourers to dig for a spring at Montmorenci in consequence of BLETON's indication. The indication was, that the spring lay 30 feet deep, was in a certain direction, and of a certain breadth, which he specified; and all these circumstances were found to be precisely as he had represented them.

Our Memorialist makes many judicious observations on the *opes* of this natural talent, who have learned to play tricks with the *divining rod*. Even should art arrive at a certain imitation of nature, this is no proof that nature does not speak, or that she speaks falsely. But, after all, it is not in the revolutions of the *rod* that the singularity of the phenomenon consists; but in this, that its motion never takes place unless over water; that it is strong over currents, very weak over stagnant pools, and is always stronger or weaker, in proportion as the velocity or abundance of the water is greater or less. This no art can imitate. Besides, Bleton can perform his operations without the divining rod. When his *impressions* are strong and uniform, his indications are certain; but when he hesitates, feels feebly, and not in the same tenour, his reports are uncertain. Many more rules to judge of his impressions are laid down by our Memorialist. Let the curious seek for further information, and judge for themselves. We only relate, but do not pretend to decide.

A R T. XVIII.

Histoire de la Société Royale de Médecine à Paris, &c. i. e. The History of the Royal Society of Medicine at Paris, for the Years 1777 and 1778; together with the Medical and Philosophical Memoirs of the same Year. Published from the Registers of the Society. Vol. II. In 4to. Paris. 1780.

THERE are many objects of medical curiosity in this volume, which we cannot take into consideration, nor even enumerate, through abundance of matter, and want of space; such are the prize questions proposed by the Society,—the precautions they use in examining the remedies that are presented to them,—the books published during the years 1777 and 1778 by the members of the Society,—meteorological observations and medical topography. We shall only, for the present, make more or less known to the medical reader some of the most interesting pieces contained in this volume.

At the head of the *Eulogies*, consecrated to the memory of deceased Academicians, we find that of the celebrated LINNÆUS, who has received the same literary honours from many other Academies, and who is too well known, to render it necessary that we should enter upon a long enumeration of his admired labours in the advancement of botanical science. He was carried by a strong innate propensity to the cultivation of this useful branch of human knowledge. The only pleasures of his youth consisted in rural excursions, and collecting plants; and, as he tells us himself, he had no other ambition, than to acquire such a portion of knowledge, as would procure him the place of 1 spectator over the only considerable botanical garden in Sweden at that time, which was that of Mr. *Rudbeck*. In 1727, he was acquainted with all the vegetable productions of several provinces, without any other means of information than what he derived from

from the Book of Nature; and no sooner were his capacity and industry known to Mr. *Rudbeck*, than this aged professor resigned, in his favour, the botanical chair, which he had long filled with great reputation at Upsal. Linnæus was at this time in his twenty-third year. After having given a course of botanical lectures, during two years, he desired and obtained, from the Royal Society of Upsal, permission to travel. No danger nor hardship could discourage him: he went through the provinces of Smaland and Scania in 1728. In 1732 he herborized in the wilds of Lapland, at the particular desire of the Society of Upsal, and visited the mines of Sweden. In 1734, he made a voyage into Dalecarlia, at the earnest request of the governor of that province, and continuing from thence his course through steep mountains and devious wilds, untrod before, he found himself in Norway. He afterwards travelled through Denmark, Germany, the Austrian Netherlands, and the United Provinces, and took up his residence, for several years, at the house of Mr. *Clifford*, at whose country seat, called *Hartecamp*, in the neighbourhood of Haarlem, he had occasion to pursue his favourite study in an excellent botanical garden, of which he published an interesting description. While he resided there, the reputation he had acquired, by several productions, was greatly increased, by the publication of his *Reflections on the System of Nature*. It was also, in this rural retreat, that he formed and brought, partly, into execution, the ideas and plans that immortalized his fame, and introduced such a remarkable revolution in the science of botany. He afterwards travelled into England and France, where he formed connections with the most celebrated botanists; and on his return to Stockholm, was appointed Physician to the Admiralty, President of the Academy of which he had given the plan, Professor of Botany, and First Physician to the King.

Besides the labours of this great man in botany, and all the branches of natural history, he employed much care and industry in reforming and improving the *Materia Medica*, and made above two thousand experiments, in order to come at the knowledge of those plants that are agreeable, useful, or noxious to the different kinds of animals. In 1759 he published interesting remarks upon the colouring particles of vegetables, that might be employed with success by dyers. In short, he drew from the study of botany not only utility, but pleasure and entertainment, of which we have an agreeable example in the indication he gave of the manner of arranging a parterre, so as to render it a kind of botanical clock; this indication was founded upon his knowing, nearly, the time of the day at which different flowers open during a certain season of the year.

To the other rewards that crowned the useful labours and eminent merit of this great Naturalist, marks of high distinction were added. Medals were struck to honour his memory. The Royal Order of the Polar Star, which had not been granted before to any of a learned profession, was conferred upon him in 1753; and Adolphus Frederic ranked him among the Swedish nobility in 1761. We cannot help mentioning here an anecdote, which, we think, does honour to the good taste of the late King of France, who sent a present to Linnæus of a paper of rare seeds, gathered at *Trianon*, and sent it,—by whom?—by the present King of Sweden, who was then at Versailles.

faillies. We are almost tempted to say, that there is something *sublime* in the simplicity of this present, and the manner of its conveyance;—and Linnæus appears to us much greater, in the moment he received this paper of seeds, than in that in which he was decorated with the Polar Star.

This eminent man, after having described nature, described himself, and drew his own picture with the pencil of Simplicity and Truth, died the 10th of January 1778, at the age of seventy-one, after having passed the last ten years in a state of decline, in consequence of a light fit of the apoplexy.

The Eulogy of Linnæus is followed by those of Messrs. *Arnauld, de Nobleville, Macbride* of Dublin, and *Barben Dubourg*.

M E M O I R S.

M. BOWARD, physician at Perpignan, sent to the Society the Description of an epidemical disorder, which reigned, in the year 1774, among the soldiers of that garrison, without extending either to the inhabitants of the town or the poor-hospital. It was a putrid fever, owing to the warmth of the climate, to which the troops were not accustomed, to the food with which they were nourished, to the quantity of the wine of Roussillon that they drink, which is spirituous and tartarous, and to the repeated exercises and reviews of the soldiers during the violent heats of the summer.

Researches concerning the Diseases of the Cattle in Poitou. By Messrs. PAULET and TESSIER,—concerning those that reign among the Sheep in *Sologne*. By Messrs. DAUBRUTON, VIC. D'AZYR, and TESSIER.

An impartial Examination of the Advantages which have resulted from Inoculating the Epidemical Disease of the Cattle in Holland and Germany, and of the Benefit that may be expected from this Method in France. By M. VIC D'AZYR, Not worthy of him.

An Account of the Cesarian Operation, performed with the greatest Success. By M. Chabrol, Surgeon-major of the Artillery at Mazieres. This account was sent to the Society by M. HENNEQUIN, physician at Charleville; and it is designed to mitigate the clamours, raised by the partizans of the section of the *symphysis* of the os pubis, against the Cesarian operation, as barbarous, and destructive to the mother.

A Description of Two Masses of Hair, found in the Stomach and Bowels of a Boy Sixteen Years of Age. By M. BAUDAMANT, Surgeon at Verdun. This lad, from his infancy, discovered a voracious appetite for hair. He tore and devoured his own, and that of others, when he could come at it with impunity. This unnatural propensity increased as he grew up. An oval mass of hair, which was perceived by the touch, was formed in his stomach, and produced sharp pains, together with a fever, which carried off the patient.

Observations on a Bone, which, during Calcination, bring in Contact with the Ashes of Oak, which were dry and charged with fixed Alkali, acquired a beautiful Sea green Colour, similar to that of a Turquoise. By M. LE COMTE. This phenomenon is not rare: it is often seen in kitchens by cooks; but it is the province of chemists to explain it.

Observations on potable Waters. By M. THOUVENEL. Their excellence depends, according to him, on their having a certain quantity of pure air. We believe so too.

Observations on the Effects of Darnel mixed with Cere in Bread, communicated to the Society by M. DE LA MAZIERE of Poitiers. An
avaritious

avaritious farmer, having a field of wheat, in which there was a large quantity of darnel or tares, separated the latter from the wheat, not to burn it, but to increase his provision both for use and sale. After having threshed and winnowed the darnel, which amounted to five bushels, he added to this quantity one bushel of wheat, sent it to the mill, and had bread made of this mixture. He, together with his wife and a servant, began to eat of this bread on the Thursday; the two latter were seized with vomiting and purging, and were so much indisposed, that they refused to eat any more of this bread. The farmer continued to use it the three days following, and on Sunday evening was taken ill. The family proposed to send for a physician; but he rejected the proposal, in hopes that his ailment would cease of itself, and he died on Monday, after having suffered the most violent cholic pains. He was perfectly healthy before the use of this bread, which may therefore justly be considered as the cause of his sudden death. Why the body was not opened we cannot conceive.

An Account of the Effects produced by Rye, of a bad Quality, in the District of Auch. By M. LE BRUN. Some instructive facts, and useful remarks, appear in this relation. Among other things, we are confirmed by our author's observations in the opinion, that rye, used before it is deprived of certain noxious qualities, by keeping, or heat, produces pernicious effects.

Memoir concerning the Disorder among the Cattle at Champaur. By M. VILLAR. Among the particularities contained in this Memoir, we select one which is worthy of attention. The mortality, says M. VILLAR, has increased in our fields, since the augmentation of the price of salt has obliged the farmers to give it more sparingly to the cattle. In the district of *Champaur*, and the adjacent countries, we are accustomed to give to every ox and cow four ounces of salt every eight days, and about an ounce to every sheep and goat at the same intervals. When this practice is neglected, the animals eat less; they lose their spirits; their hair rises; they go licking in the stalls the bottom of the walls where the saltpetre is formed; they grow lean, become barren, and disease ensues. Salt is also useful, though not so necessary, to horses.

Memoir concerning the Action or Effect of certain Medicines, and particularly on that of Opium. By Dr. LORRY. This eminent and justly celebrated physician gives here a full proof, that, at least, with respect to him, medical practice is far from being a conjectural business, as some sceptical critics pretend. Dr. Lorry communicates the clearest and most distinct notions of the efficacy and operation of medicines, considered as resulting both from their intrinsic nature, and the concurrence of secondary causes. He then proceeds, taking opium for an example, to enquire into its medicinal principles, in order to ascertain their nature, and to discover the changes and alterations they may be made to undergo. There are very curious disquisitions in this Memoir.

Concerning the Cure or Prevention of the fatal Effects proceeding from the Bite of a mad Animal. By M. ANDRY. Among the many remedies mentioned in these well directed researches, M. ANDRY attributes a very great efficacy to the *Anagallis Mas*, or red flowered Pimpernel; and, on this occasion, relates the following fact:—A citizen of Lyons, and two of his children, were bit by a mad dog. The man

cohabited with his wife the same night, and though she had not been bit, she was seized with madness: mercury was administered to the husband, who died raging mad at the end of ten days: the woman and the children were cured by the powder of the *Anagallis*.

On the Efficacy of Vinegar in the Hydrophobia. By M. BEUDON, Surgeon. There is a very singular and curious instance of this efficacy in a case related by this dextrous practitioner, which we shall here abridge, as it may prove useful. A mad dog had bitten a sow, which was to farrow in about three weeks, and wounded her grievously in the thigh: he afterwards attacked a small lap-dog, wounded him in the neck, tore off the half of his ear, and then made his escape. The master of the family, where this accident happened, gave orders that the sow and the little dog should be killed; but M. BEUDON prevailed upon him to change his mind, and to shut them up in a place where he might try some experiments upon them. He shut up the sow in a stable, and made a hole in the wall, through which he observed her every day with the most careful attention, and he conveyed food to her by means of a stone trough, which passed from the yard into the stable. During five days the animal fed as usual; the sixth it was found standing with its head leaning on its food, and in this posture, it remained three days. The tenth it was seized with a raging fit of madness: its eyes sparkled: it foamed at the mouth: wandered backwards and forwards in the stable, and, from time to time, knocked its head against one of the planks. The fit continued seven hours; after which the creature grew calm and lay down. M. BEUDON seized this instant to employ his remedy. He let down, through the hole into the stable, a caldron, in which he had warmed four pots of strong vinegar: after which he stopped the holes in the stable, to prevent all communication with the outer air. In about an hour, his servant, who listened at the door to the motions of the animal, heard a noise which resembled drinking; and, upon examination, the sow was observed standing and drinking the vinegar with the greatest avidity. Upon this M. BEUDON placed in the trough a quantity of bran, moistened with vinegar, of which the day following nothing remained: he continued to moisten the food of the animal with vinegar, and to give it for drink an equal mixture of vinegar and water, with a small quantity of barley flower, until it had farrowed. During the first days after this, he gave the *patient* barley-flower, moistened with equal portions of water and vinegar, and the whole sweetened with a little honey. The sow and her pigs were kept a month in their confinement; and when M. BEUDON saw that there was no appearance of a returning fit, he turned them out into an inclosure, where they were alone, in a family way; the young were educated by the mother as usual, and afterwards brought to the market, and the latter farrowed again.—A similar treatment, here also circumstantially related, cured the little dog; and the great one, who had been the beginner of the mischief, and had returned home after three days absence. In short, sow and dogs are well and hearty, and seem to have recovered perfectly their *sobersenses*.—Among other successful remedies against the hydrophobia, our author mentions, in his list, a powder made of the leaves of the palm tree. We have seen, in the *Bibliotheca Chirurgialis* of M. RICHTER, an interesting account of the efficacy of the powder of the root of the *Solanum* (Night Shade) in this case, and a description of the manner of employing it.

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+++ The *Ode to Cleopatra*, mentioned in our last, hath a better claim to the acceptance of its purchasers than we were aware of; for we now find that they will be entertained, in the perusal of it for one third of the expence at which it was mistakenly put down by our Collector: instead of price eighteen pence, therefore, read *six pence*.

§§§ In the account of Jacob Behmen's book, p. 348, l. 2d and 3d from the bottom, *understand* is twice printed for *understand*; which is making nonsense more nonsensical still! This was not an error of the press, but merely owing to the Reviewer's very obscure hand-writing. A circumstance the more unfortunate in cases where the Corrector cannot be guided by the construction of a passage which sets all sense at defiance; and where the more nonsensical word might seem the most likely to be the true reading.

+++ We never heard of a pamphlet entitled "Serious matter for the consideration of the Members of both Houses, &c." till we received a printed copy of a Letter concerning it, addressed to G. P. Towry, Esq.—Our Collector will enquire for it.

+++ Mr. Bowle's Edition of *Don Quixote* is under consideration.







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